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DROIT ET AVANT.

Reis and Rayyet

(PRINCE & PEASANT)

WEEKLY NEWSPAPER

AND

REVIEW OF POLITICS LITERATURE AND SOCIETY

X.

CALCUTTA, SATURDAY, JANUARY 3, 1891

No. 455

TO OUR PSEUDO-SOCIAL REFORMERS.

HANDS off! Ye senseless meddlers, who would fain

Change our old social rules and ancient ways,

Disturbed by the transitory blaze

Of mushroom institutions, that certain

Seeds of decay too sure to prove their bane!

Hands off! nor, covetous of alien praise,

And full of crudities of modern days,

Seek to refine our purest gold in vain.

The might and splendour of a yonder race,

May charm and captivate the thoughtless mind;

But think, oh think our proud descent we trace

From Aryan sires, the pride of human kind.

We live,—we hope to see a brighter day,

While Greece, Rome, Babylon—! where are they?

II.

Be patient, brothers! We are down, 'tis true,

But ups and downs, and downs and ups again,

Make up all life—of nation as of men:

For we are down, we yet may rise anew.

The fittest still survive, and so we do;

And sturdiest links in Bein's mystic chain

Through Æons long we Atans shall remain,

Of foreign modes and manners we eschew.

Preserve intact your cherished social rules,

Your simple manners, and our grand old faith,—

Shunning the ways of noisy travelled fools,

Whose ways but lead to *vina* and to death.

Thus still domestic Peace, our boast and pride,

Fixe like the pole-star, in or homes abide.

RAM SHARMA.

Nirsha, December 1890.

NEWS AND OUR COMMENTS.

New Year's Day dawned in Calcutta with the Proclamation Parade of about 5,000 troops of all arms under the supreme command of Major-General Viscount Frankfort, Commanding the Presidency District. During the day, the Fancy Fair at the Zoo attracted as many visitors, and later on the Races many more. Towards evening, the Senate House presented a busy scene of degree-holders exercising the new power given them by Lord Lansdowne of nominating two Fellows to their University. The evening closed with a state dinner at Government House which was saddened by the unexpected news of the death, at Darjeeling, of Mr. Edwal James Sinkinson, Secretary to the Government of India in the Department of Finance and Commerce. For the natives the end of the latter Xmas as it is popularly known was pallid by the sheets of the *Gazette of India* Extraordinary.

Honours of the Day. The List of Titles and Honours conferred on that day will be found elsewhere:

ABOUT two dozen, including a lady—Miss C. M. Bose—degree-holders were in the running for the two nominated Fellowships of the Calcutta University. The lady was not in the reckoning—for “gentlemen” only were wanted. The successful canvassers are Baboo Jogendra Chunder Ghosh, M.A., B.L., and Baboo Mohender Nath Roy, M.A., B.L.

FOR the titled perpetuity entailed on him, the Maharaja of Pathuria-ghatta is for once lavish with his purse to the extent of—Rs. 10,000, as a donation to the Mayo Native Hospital. Many expend to win their spurs, but he most wisely waits till they are won.

THE Light Brigade Relief Fund amount to £6,533-2-10, the contribution through the *Englishman* being £1,354. The proprietors of the Empire Palace (Limited) paid a cheque for £600 being the result of a subscription opened by them and of a morning performance organized at the Empire.

RAJA Sir T. Madava Row had an attack of paralysis. It is satisfactory to learn, however, that he is gradually recovering.

It appears that the Muktagacha Municipality must be ruled by the local Acharyas. Of the six elected members, five are of this family, and of the three nominated, Government returns two more.

Truth writes:—

“The greatest annoyance and disgust were occasioned to some of the passengers on the P. and O. steamer *Sully* on her last voyage out by the presence of an Indian cook from the Queen's Household among the second-class passengers. I should be the last to say a word against proper consideration being shown for a servant of the Queen or anybody else; and I should be the first to condemn any demonstration against him by his fellow-passengers merely because he was a servant. But this individual seems to have been a low-caste Oriental of the most filthy habits, who, I am told, never changed his clothes between the Albert Docks and Bombay, and who evidently delighted in the annoyance he caused to his fellow-passengers. It would hardly be the Queen's wish, if she knew the truth, that such a being should be forced into the cabin of three English gentlemen, whose only offence was that of being second-class passengers.”

THE high Priest of the Buddhists in Ceylon favors cremation. He finds no objection either religious or other to the adoption of the Hindu practice of the disposal of the dead. In fact, he says, “it would simply be a revival of a custom universal among our ancestors.” The Hon'ble P. Romanathan started a proposition to form a Cremation Company and the High Priest has sanctioned the move.

THE Archbishop of Avignon received a legacy of 48,000*fr.* to build a chapel. Treating the money as his own, he built a house for his own use. Government has interfered and the Deputy for the Department has set the law in motion against him.

Here is another instance of how a woman in the midst of Christian civilization, a Countess—Carlotta Bismarck—has been sentenced to death and murder of her step-daughter aged 14. The daughter was subjected to horrible treatment. An examination of the body after death showed that she had received a blow from a hard instrument. It was plain, besides, that she had been driven to death's door, if not death. Her body was emaciated to a degree sufficient to kill her. The Countess aggravated her offence by denial. She actually charged her step-son aged 15 with perjury for counselling her with the death. The jury unanimously found her guilty. In that country, they are practical in their methods of punishment. Without being barbarous, they give their sentence to the offence and the offender. Thus, in this case, the Court spared the Countess' life, but awarded her 15 years' imprisonment and a fasting day every month of that period to remind her of the day of the girl's death. This is a quality in psychology worthy of the neighborhood of Begeria's rock. And what humanitarianism is weak to object to it!

A scarcely less horrible account follows—of seven cold-blooded murders including and culminating in suicide.

Lawless as is, or used to be, the rule in the border States and Territories. Here is the story of the death of a border hero: His birth was not of, but double.

The owl hooted at his birth, an evil sign;
The night crow cried, a long luckless time;
Dogs howled, and hideous tempest shook down trees,
The raven rook'd her on the chimney's top,
And chattering pie in dismal discords sung.

William Joplin, who had been engaged to her, arrived at Fort Smith, Arkansas, to marry a farmer's daughter, Miss Miller. The father was opposed to the match and, to prevent the wedding, took away his daughter home at the village of Jenny Lind. (As the proposition before the name is equivocal, we may as well tell the reader that Jenny Lind in this connection is a place not the renowned vocalist.) Joplin was exasperated and bent on marriage or murder. He bought a shot gun and made straight for Jenny Lind. It was some way off and he wanted a horse. Luckily he got himself and unluckily for him, he met another farmer with a pony and wanted the loan of the animal. The owner refusing, Joplin blew out his brains, and in his hurry to meet his love, gave the dead farmer no burial but threw the body on the road side. Then he rode furiously. The horse was exhausted. He left it to its fate and ran to the village of the Millers. Arriving there, he entered a cheerful shop for which purpose it does not appear, and there shot at the doctor who was fatally wounded. Next he proceeded to make short work of the Millers. The first victim was his love whom he killed immediately, then he shot dead her mother in the abdomen. The last Mr. Joplin dispatched was the father of the girl whom he met outside. To end the tragedy, Joplin killed himself.

About the same time, in the middle of December, a public street in Paris was the scene of a brutal murder. One Levasseur, just returned from three years' imprisonment, was refused admittance to his home or the wife refused to live with him. They were altercation in the street, when the husband fired four shots at the wife with a revolver, and as she lay dying on the ground, ripped open her abdomen with a large knife. He then attempted suicide, either out of remorse or to escape the punishment of the law.

THOSE are the European method. The Asiatic are different.

It is reported from Trevandrum that, at Puthum, a young mason of the Low caste was enamoured of a girl of the higher caste. The young man took the matter seriously, to marry, and meditated his own death but no vengeance on his minority or her family. To give effect to his feelings, arms being prohibited in India by law, he ended himself by eating of some poisonous fruit.

Here is how the reception of a Hindu woman gave to her imprisoned lord and husband. The *Bangalore* of Chittagong reports:—
A Ram Chander Choudhury is an inhabitant of Bikanpore in Dacca. He was formerly a schoolmaster and postmaster of Baidirban in Chittagong. Unfortunately, a postal bag containing Rs. 60 was found missing, and for this offence, he was sentenced to 4 years' rigorous imprisonment. From the day poor Ram Chander was imprisoned, his beloved

take a drop of water out of grief of her attention from food.

A PARIS jury would not convict a man who shot his wife's lover in the following circumstances:—

“George Stoezel, a clerk at Mulhouse detected last May his wife's infidelity with Henri Simendinger, his friend from childhood. Litter started for America. Stoezel purchased a revolver, followed to Paris, and wait for him at the St. Lazare Station, and had a altercation with him. Simendinger, after first denying the charge, and by admitting it and by picking Stoezel, who thereupon shot him. Stoezel expressed regret for the act, stating that his wife had been to fight a duel but he lost all self-control. He protested he would willingly die trying Simendinger back to life.”

WE received last week the following telegram from Bombay:—

“In a crowded public meeting it was resolved to-day that the Social Conference should not be allowed the use of the Congress Hall. Protest addressed to Mr. Hume was read and adopted unanimously.”

THIS is what that unlicked cur with a leonine prenom, Ashburner, writes of our poor sainted widows:—

“The real reason why the Indian widow declines to be reformed by philanthropic legislation is that she is a chartered libertine. She is allowed greater latitude of conduct. Society is very tolerant of her frailties; they are ignored, condoned, and she is by no means inclined to relinquish the Bohemian freedom of an amateur member of the *demi-monde*.”

The foul-fancied well-dressed Pict! And this is what comes of seeking foreign interference in our social and domestic institutions. Certainly, it is writings like these that put back the dial-hand of progress far more than irrational conservatism. These unauthorized sharpshooters—brigands of conversy—simply make for anarchy without stopping in the war. They cause pain but do not contribute to the struggle.

In the Hungarian town of Unfukirchen, in the county of Batanya, one thousand cases of influenza occurred, or one in every 24 inhabitants. The disease took various forms. Sometimes the symptoms were like typhus. In other cases, there was copious hemorrhage from the intestines and from the nose.

In connection with the unfortunate mobbing of the missionaries in the town of Bankura on the Saturday last, the *Indian Daily News* make the following pertinent remark:—

“We have often urged that one of the most needed lessons in India is that of toleration. It is required both in public and private life, in social and religious matters. The Congress might do something by way of example in educating the people to tolerance of opinion, only it has the disadvantage of being one-sided. It lacks the practical instruction that is conveyed by conflict of opinion in opposition. If there were an element of antagonism in the Congress, where agreeing to differ could be practically illustrated, there would be great gain. The lesson is much needed in public life, and not less so in social relation in this country. It is the want of this that occasions the disturbance that take place from time to time between Hindus and Mahomedans or between the divisions of the sects. In England and America there is far greater diversity of religious sects, and they manage to live in peace, if not in harmony, in spite of difference of view. There the principle of toleration is so farsted upon that the perversion of one man to another sect occasions by little remark, and rarely or never produces violent outbursts. A Churchman may turn Roman Catholic without having his head broken, a Roman Catholic may become a Wesleyan or an Independent without being assailed by an unruly mob. Why cannot similar changes take place in India without a district being thrown into ferment, heads broken, and possibly life sacrificed? The reason is that this very alphabet of public life has not been taught or learnt, and until it is, there is little hope of enlightened progress either in politics or religion.”—*I. D. N.* Dec. 31, 1890.

Perched on his pulpit, our friend forgets for the nonce the darker incidents of civil and religious life in his noble country, but his homily is good and well-timed and we have no naughty wish to detract from it weight by ugly reminders. The costly debating club with which Mr. Hume is amusing himself and country, has special need of the great lesson of toleration which our contemporary preaches. Will it be believed that the conclave of wire-pullers omitted the courtesy of inviting *Reis & Rayet* to their performance? The base beggars!

THERE is always something in that pseudo-Bengali melody of our and wild politics, rank chicanery and down-right rascality, the *Mirror*. Something “to warn” if “to comfort” to amuse—*to horrify or sicken if not to amuse*. Our contentment begun the New Year characteristic—with a blazing heart breast inscribed with death.

THE sorrowing Hutwa Raj has received another rude shock in the death, on Wednesday last, in his native township of French Chandernagore, of the Dewan Bhooboneswar Dutt. He had been suffering long, and his devotion to his master, which the Maharaja reciprocated, left him no time to enjoy the ease and relaxation from duty which he so much required. He had, however, trained up his nephew Baboo Debendranath Dutt in the service of the Raj who, we doubt not, will worthily fill the place left vacant by his uncle.

Baboo Bhooboneswar was originally a clerk in the office of the Commissioner of Patna, where he improved his education as well as received his training in business under the fostering eye of the then Personal Assistant to the Commissioner, Baboo Doorgagatty Banerjee, now Collector of Calcutta. And when the Hutwa Raj wanted a manager the great Personal Assistant told his assistant to apply for the post and recommended him to it. It is due to Baboo Dutt that never in his elevation he forgot his benefactor or early friends. Even after Baboo Banerjee left Behar, the Dewan at the height of his master's favour cherished his old feelings to him. And so with others.

NOTES, LEADERETTES, AND OUR OWN NEWS.

THE great archaeologist Dr. Heinrich Schliemann—the excavator of ancient Troy—died at Naples. He will be appropriately buried at classic Athens.

THE President of the Dublin Stock Exchange, Mr. Dubedat, is *non est*, with a little liability of about two hundred thousand pounds.

LIEUTENANT-General Henry Brackenbury, C. B., R. A.,—an old favorite in India—succeeds Major-General Sir G. F. Chesney as Military Member.

THE Red Indians are in revolt. Soon enough, the American cavalry captured Chief Big Foot and took one hundred and fifty prisoners. This was no mean feat, for Big Foot is no elephantine stock-savage, but strong and fleet of foot as massive and snawy in the lower extremities. It was followed by an engagement between the opposing forces at Porcupine Creek. The Indians killed or wounded seventy-five of the States cavalry, who in their turn slaughtered 110 Indians and what is unpardonable put to brutal massacre 250 of their women and children. The Indian territory is in a ferment for this outrage on the weak and the innocent. Anxiety is felt for the Pine Ridge Agency which is weakly garrisoned, amidst 5000 Sioux Indians of uncertain temper.

MRS. Parnell and O'Brien have returned from America. They had a long and cordial conference at Boulogne. The former has come back to London, while the latter tarries at Paris.

THE strike on the Scotch railways, except on the North British line, is ended. The frost in Great Britain is breaking up. Meanwhile, distress bordering on famine continues in the East End of London. In the city, a fire has consumed a whole block of business buildings in Queen Victoria Street, destroying property valued at three hundred thousand pounds.

THE Native Passenger Ships Commission have closed their sittings here. We hope after the conclusion of their inquiry they will be able to present a report which, while safeguarding the general interest, will scrupulously abstain from undue and unnecessarily vexatious interference with the business of the carriers. The question referred to them for consideration deeply affects the safety and comfort of a large class of men, and notwithstanding all done by Indian Navigation Companies to secure proper accommodation and breathing space, there is an irresistible tendency to overcrowding which cannot be effectively overcome without legislative pressure. Instances have frequently occurred where this overcrowding has led to most lamentable results, and we cannot sufficiently commend the firm attitude which, in the interests of humanity, the Government of Bengal have assumed on the subject. That firmness was doubtless one of the

causes which determined the European mercantile community in general to stand aloof from the farewell demonstrations in honor of the late Lieutenant-Governor. No matter. Sir Stuart Bayley will find recompense for this in another and a better place.

MR. F. Henvey has relinquished the charge of his office of Agent to the Governor-General in Central India, and retires from the Bengal Civil Service. He had been 29 years in office, in the greater part of which he filled important offices in the Political Department of the Government of India. Whatever the immediate cause of his retirement, he goes out with a good certificate from the Governor-General in Council, to wit, "he has uniformly discharged the delicate and difficult duties of these posts with eminent ability, loyalty, and success. As the Governor-General's Agent in Central India, Mr. Henvey has merited and enjoyed the complete confidence of the Government of India. His Excellency the Viceroy regrets that the public service should suffer loss by Mr. Henvey's retirement."

The Governor-General in Council being no personality responsible to God and man, but a mere corporation, &c., &c., anything may be predicated of the constitutional phrase. Not so "His Excellency the Viceroy." He is a human being and every care should be taken to attribute to him thoughts and feelings in accord with facts. Is the retirement of Mr. Henvey such a blow to the public service that the Viceroy feels himself constrained to proclaim his regret? If so, we are confident that a hint would have sufficed to induce Mr. Henvey to stay to draw his magnificent pay and allowances. But we remark that the viceregal regret is not at all emphatic. In the literature of state, the expression is of the most weak and worthless kind. Indeed, it is an anticlimax to the high eulogy of the preceding sentences. If an officer always discharged delicate and difficult functions with distinguished ability, fidelity, and success and thus enjoyed, as he merited, the perfect confidence of Government, he must be rather of a *sans peur*. To allow such a public servant easily to retire into private life without a struggle, would be a dereliction of duty in the hands of the State. To dismiss, finally, such a one with a bare "thanks" or "regret" was a mockery calculated to shock the public.

Such is the demerence of the Imperial Government of India. On the contrary, it has for some time been rumored in the country that Mr. Henvey has left the service in a pet. And the appearance of our view. It is said he took offence at the late order of Government for paying compensation to the chiefs for the lands and materials taken from them for the railway lines in Central India. The Agent to the Governor-General had done his best to keep the chiefs out of their dues, in the face of the clear promise made to them. And when his policy was at length overthrown, he felt himself too humiliated for comfort in his high office. Hence his retirement.

After this it goes without saying that Central India does not reciprocate the high sentiments of admiration of his services, suggested by the Government of India. He was a chequered and his predecessor. With all the contempt for justice of the typical politician, he was without the brilliancy or courage of the Gracians.

THE publication of the Government of India's prohibition against officials having anything to do with non-official political movements, has given a rude shock to the most official-spirited statesmen under the banner of King Henry.

The more intellectual of the party are trying to turn the Government down. We are told that the attitude of Sir Charles Elliot towards the so-called National Congress is a most reprehensible proceeding. This proposition is thoroughly correct.

"The existence of the Government of India's prohibition against the attendance of its servants at political meetings," said Elliot, and undertook to apply "principles to which no one could object." A declaration of that prohibition, as the only course of action, and at the same time most impolitic, as exhibiting a complete lack of belief in the good sense and prudence of the Government.

The writer himself supplies ground enough in the course of his thesis on it was not superfluous. Of course, the time-out gentleman forgets how the tactics of the members of the Congress look, drive all their officiousness towards Sir Charles Elliot, have left no room for the heart of the Government to declare free and utter for the protection of the unwary members of the service. In the same vein of unsuspicious good nature in which batter does not melt in the mouth, the writer shows when and what the Government might do but did not, and failing which then they should not now have done.

"If the Government thought the principle of the Congress dangerous,

or objectionable, it should, it seems to me, have openly prohibited these annual meetings; but after it has been held for six successive years in the chief cities of India, it is rather late in the day to set its face against the movement, which has now reached a stage when it has become a national institution in the country.²

If the Government had thought fit to openly prohibit the Congress at the start, this writer would have been among the foremost to inveigh against the Government for staving a poor weak infant at its birth, which was of no consequence whatever, a thing which being without influence as without authority, was not worth powder and shot. When at a time like this when the Congress is claimed to have become a great and powerful body—to be, in the shibboleth of the camp, a national institution—these writers openly deride the Government for weakness in issuing the order as if the officials no, beg the Congress' pardon, the bureaucracy—are trembling in their uneasy seats before the prodigious apparition how much more liable to the charge of feebleness would the Government have been if they had interfered with the preliminary exercises! Whether the monster is now, as the writer avers, too powerful to be meddled with, or not, is a question. The writer simply begs it in saying that the Congress has become a national institution.

"That the principle of the Congress is neither dangerous nor objectionable is manifest from the notorious fact that on the last occasion of its meeting in Calcutta the Marquis of Dufferin specially invited the delegates to visit his Excellency at Government House. Lord Dufferin was not only a statesman, but a diplomatist of the highest rank; and it is altogether unlikely that his Excellency would have officially recognised the movement, if he had detected in it any element whatever that was hostile to the Government."

After the unprecedented and indecent backing from the Congress pick of the native press and platform to which the late Viceroy was exposed, for his rashness in counselling the Congress into the path of success, it is always amusing to see Congress writers and orators treating Lord Dufferin with ordinary politeness. But what shall we say of the assurance that cites the much abused nobleman as the principal witness in behalf of the movement? Surely, the statement cannot be allowed to go forth to the world without notice or comment that the late Viceroy "officially recognised the movement." It is a very astute statement ingeniously, though far from ingenuously, put forth. The late Viceroy did officially recognise the Congress and did not. If to notice the gathering of a mob of more or less hisping politicians and political tuft hunters, and sight-seers as a fact and note it as a phenomenon of the India of to-day—of to label it as a movement of a microscopic minority bent on a leap into the unknown and to reason the least enthusiasts and blind followers of the band out of their mad merriment, be to officially recognise the Congress, then surely the Marquis of Dufferin and Ava recognised the Congress. Otherwise not. If his Lordship recognised the movement why then was he so plentifully bespattered with abuse in the Congress organs and by Congress orators? The truth is that every effort was made to procure his recognition, but the Viceroy was too wary to be caught in the trap. The means adopted were not all of the fairest. And notwithstanding failure, success was claimed. And a myth of official recognition was promoted and cherished wherever feasible. Many doubtless were deluded by it into joining and paying. These wild puppets and their knowing wirepullers are up to anything for a purpose. Or else we should not now, at the end of 1890, or beginning of 1891, hear that in 1880, on the occasion of the Calcutta Congress, "the Marquis of Dufferin specially invited the delegates to visit His Excellency at Government House." Lord Dufferin did nothing of the kind. On the contrary, he specially and specifically refused to invite the delegates to visit him at Government House or anywhere else. And if the Congressists notwithstanding gave out the contrary, it was their business and like them, and it by such pretences they obtained some measure of popular support, they in the long run thereby discredited themselves and estranged official sympathy from the movement.

The National Congress is over and the delegates are debauched or deporting. The Assembly meets again next year either at Nagpore or at Madras. A resolution was also passed for a meeting of 100 delegates the year after at London.

The Social Conference included representatives of the Congress. It was soon evident that the house was divided. With true poetic justice, it was headed by a divided Vaisya and a pure Sudra. The chair of this conference of humbly who were not sure of their own minds, was

double-barrelled too, and fired in opposite directions. Baboo Narenra Nath Sen, who, being earlier in the field, was first installed, advocated the Vedas and Vedic study. Nothing like the Vedas for all the ills that affect the Hindu society of the day, according to this oracle. The Hon'ble Dr. Mahendralal Sircar, the Chairman elect, however, turned up at last, and spoiled Sen Babajee's game. He spoke with all the bluntness of his people. With more truth than discretion, he inveighed against the pretensions set up for the Hindu scriptures and particularly denounced the teachings of the Vedas as unsuited to modern times. It was no use complaining. These Social Evils men had sown the wind and reaped the tempest. After all, it was a gain to them to hear another story of the objects of their blind love. At the worst, they must thank their own wisdom in calling to their head a well-known anti-Vedist. But, poor fellows, they had not left much margin for choice.

THE proposal for enhancing the Calcutta University examination-fees has been postponed, pending enquiry by a Committee into the needs of the University and the best means of providing for them. The regulations for the F.A. and B.A. examinations have also been amended, the 66 per cent. of attendance at lectures in each subject being retained, and a new rule has been introduced with the object of ensuring punctuality in the admission of students. This rule is "If a student fails to enter an affiliated institution before the 1st August in any year, his attendance for that year shall not, except with the special sanction of the Syndicate, be counted."

AN unhappy disturbance disgraceful to the administration marred the serenity of the season at Bankura. A Brahman boy of the Kuch Kuch mission school having embraced Christianity it was resolved to signalise Christmas day with his baptism. The friends of the boy Kalidas, headed by a relative, who is a pleader, and followed by a mob of natives went to reason him back or rescue him at any rate, but they were not allowed to see him before baptism. Then it was too late. The mischief was done. Still they tried some little persuasion, but the neophyte was not to be so soon divorced from his new passion. They next had recourse to the law. A charge of wrongful confinement of a minor was laid against the *pudras*. The *Indian Daily News* newsletter from Bankura, avowedly written by a missionary, vaguely says:—

"The Sub-Inspector, sent to inquire into the matter, proved so powerless to execute his duty, so entirely in the hands of the mob he had brought with him, that the Deputy Magistrate in charge of the station, during the absence in the molass of the English Collector, had to be sent for. He satisfied himself that neither confinement nor minority could be rightly alleged; and so dispersed the crowd."

The two following days passed off quietly, with the visits of friends to take the fugitive back to home. In the evening of the 27th, the Rev. Mr. Spink, who baptised Kalidas, and the Rev. F. W. Smith of Rangunge, left the station in a carriage. On their way, they were mobbed with stones and brickbats. Popular demonstrations of war in this country are mere sound and fury signifying nothing beyond an effervescence of feeling, though they may be accidentally drawn into serious mischief. There is usually vastly little fight under the most bellicose appearances. The tongue is the chief instrument most employed. Unfortunately, the halloo-baloo—the incessant cries of *mar! mar! kut! kut!* which rent the air, proved too much for the nerves of the poor unsophisticated missionaries. They left the carriage and, without attempting a united resistance or a strategic retreat together through the crowd, fighting if necessary, the two Englishmen separated and, in fear and trembling, fled for their lives, each by himself as best as he could. Mr. Spink had the advantage of *physique* over his brother in trouble, and he succeeded in pressing through the crowd and bearing down opposition and taking shelter in a native apothecary's shop where European medicines were dispensed. His less powerful companion was less fleet too, apparently, and somewhat lagged behind. This gave the rioters their advantage and they used it with all the more spirit for the ship that Mr. Spink had given them. He was making his way when one of the "braves" felled him by a base blow from behind. The foe down, the courage of the cowards was up, and they now dared to lay hands on him. The horde advanced to the charge with a louder shout than ever, and missiles and stones hurled pell-mell. Their wit was fired too at the rare opportunity between a mixed Vaisya and a pure Sudra. The chair of this conference of humbly who were not sure of their own minds, was

decoration of contempt—the “mild Hindu” substitute for the heroic Western operation of tar and feathers. Meanwhile, one more wise than the rest started a doubt about the identity of the victim of popular feeling. His name being asked and given, they declared that that was not the offender they sought for. They had no business with Smith. It was Spink who had taught their children to forsake their gods and they wanted to teach him a lesson or two in popular Hinduism. So Smith was dismissed with some apologies, and the more respectable saw that he was not molested till he obtained refuge in the same dispensary where Mr. Spink had preceded him. Mr. Spink himself had not been left unmolested in his place of shelter. The doctor gave the fugitive welcome and saved him with generous gallantry and wise single-mindedness. He shut his door against the crowd and defended him against repeated assaults. It is a melancholy satisfaction that this disgraceful incident was relieved by the exhibition of good conduct by a few of our countrymen—those whose interference saved Mr. Smith—and by, above all, the brilliant courage and tact of the brave good doctor.

We wish there had been no complaint against the Police.

THE native assistants of Messrs. Mackinnon, Mackenzie and Company's Calcutta office have seized a good opportunity to do a graceful act in complimenting a worthy man, who has not only been uniformly kind to them but who has also lately done a service to the people. To-day, they presented an address to Mr. Mackay conveying to him their congratulations on his being honored with a Companionship of the Indian Empire. The address was enclosed in a finely chased silver casket made by Boseck. Mr. Mackay is highly popular among his subordinates, and his late St. Andrew's Dinner speech has justly enhanced his reputation as a man of real sympathy for our countrymen.

THE Star Theatre Company deserve to be congratulated on the moral influence they are undoubtedly exercising on native society by bringing forward plays like Baboo Amrita Lal Bose's *Tarubala*. The performance has a special interest at the present time, when the integrity of our social institutions is threatened by go-ahead reformers bent on newshaping all things upon Western models. *Tarubala* is a pathetic picture of a long-suffering Hindu wife, whose trials at the hands of an English-speaking husband, brimful of ideas of romantic love gathered from English poetry and the European literature of fiction, are deeply affecting, while *Shanta* is a very ideal of a Hindu widow heroically resigned to her fate. The whole play was represented with great spirit and fidelity from the beginning to the end. The Star is a good place of entertainment which well repays a visitor.

WE lately drew public attention to the frightful misgovernment prevailing in one of the leading Mahatta States in Central India. We are glad to see the subject has attracted the notice of the *Indian Daily News*. With an adequate sense of its importance, our contemporary opened its broadsheet of the 30th December with a leading article, which we reproduce in another part. We hope our other contemporaries—those in especial who care to see native states maintained in their integrity—will give their independent consideration to the matter, and that journalists nearer the scene will keep a sharp watch on the Prince and parasites who are ruining the country, and

Holloway's Ointment and Pills.—These remedies are unequalled throughout the world for bad legs, wounds, foul sores, bad breasts, and ulcers. Used according to directions given with them there is no wound, bad leg, or ulcerous sore, however obstinate or long standing, but will yield to their healing and curative properties. Many poor sufferers who have been patients in the large hospitals under the care of eminent surgeons, and have derived little or no benefit from their treatment, have been thoroughly cured by Holloway's Ointment and Pills. For glandular swellings, tumours, piles and diseases of the skin there is nothing that can be used with so much benefit. In fact, in the worst forms of disease, dependent upon the condition of the blood, these medicines, used conjointly, are irresistible.

keep the public informed of all their proceedings. If such misgovernment goes on, it is vain to expect that these States will be maintained.

Hyderabad is another great State—the greatest indeed—which, we are afraid, needs equal watching. But one at a time is enough.

WE draw the attention of the Calcutta public to the Proclamation given by the Census Officer, which appears in our advertisement. The taking of a census is a most important matter. It serves many useful purposes. But it is not more important and useful than it is difficult. In view of this difficulty, it is the duty of all and every person to co-operate in the proper execution of the business. The intelligence and public spirit of the residents of the capital of the Empire will be put to the test on this occasion. We trust our fellow-citizens will stand the trial as befits them, and be all equally animated with a common endeavour to make the Census, in Calcutta at any rate, thoroughly reliable.

REIS & RAYYET.

Saturday, January 3, 1891.

THE YEAR.

WITH the New Year this journal steps on the tenth year of its life. For being saved from infantile death—the too common fate no less of human ventures than of humanity—we bow in gratefulness to the Great Fountain of Life. Next to Him, are we thankful to our friends, subscribers and readers, whose support, after God's blessing, is our coveted reward. Our thanksgivings this year are of more than the conventional kind. For being spared to this day, we have reason to be profoundly grateful. The Old Year was a period of sore trial to us. Our life hung upon a thread, and Death was almost hovering over us. Nor was this all. Scarcely was the danger to life averted than another blow was aimed immediately at our liberty and mediately at life. For the first time in our long journalistic connection, we were involved in a libel suit. This event is too fresh to require more than a bare reference. Suffice it to say that we emerged from this ordeal with, we hope, our character unscathed.

The Old Year, if it involved ourself in the meshes of a legal trial, was an unhappy year for the journalistic world in general. It was preeminently a year of trial to newspapers. From the great *Times* downwards to the smallest Indian vernacular print, defamation suits against editors of newspapers were the order of the day. In India, the *Pioneer*, the *Morning Post*, the *Tribune*, the *Phoenix*, the *Rast Goftar*, and not a few other papers of less note were among the victims of the glorious uncertainty of law and the remaining barbarism of the law of libel.

Another gloomy aspect of the year was its abnormal meteorology. There were phenomenal storms in the United Kingdom and the United States, attended with unprecedented loss of property and, in a lesser extent, of life. There were great and destructive floods in many countries, not excepting our own. In Bengal, the damage to crops would have had terrible effects were the weather not more seasonable in the subsequent months. Even with this, however, the outlook is not without cause of anxiety in some of our districts. In some parts, like the neighbouring Sunderbans, there has been a bumper harvest. In Calcutta, we experienced singular extremes of cold as well as of heat.

Among the darker shades in the picture of the

Old Year, a peculiar prominence must belong to the Influenza. This disease made a tour of the world, visiting both the shores of the Atlantic, not forgetting out-of-the-way nooks and corners of the globe. It was no respecter of persons, but struck down high and low with an impartial hand. Among its more notable victims "at home," were two Anglo-Indian celebrities, Lord Napier of Magdala and Sir Michael Westropp. This mighty Genghis of disease did not omit to invade our country, and if it did not kill so many as it did in colder climates, it made a longer military occupation, making ominous circuit of the land in a leisurely manner.

The year 1896, like 1886, will be remembered as a year of strikes. There were strikes here, there and everywhere, among coal stokers, gasmen, miners, railway employes, police employes, and other classes of ill-requited laborers, and labor demonstrations on a large scale gave anxiety to more than one Government. The subject of the amelioration of these classes, however, occupied the earnest attention of our ruling men. The young Emperor of Germany has shown a great interest in the question. A Labor Conference sat at Brussels which has made several recommendations for improving the condition of the working classes.

The year saw some of the greatest conflagrations that ever took place, the most notable loss by fire being the complete destruction of the University of Toronto, one of the noblest public edifices in Canada—the chief place of liberal education in the Dominion—library and all.

Nor was the year without its crop of scandals. The Cleveland Street scandal, of the previous year, which bespattered dirt on the highest notabilities by its ugly disclosures, was followed in the next by our Indian Munro's raid into the Hells disguised as fashionable clubs. The year ended with a litigation resulting in the all but complete wreck of a great name—we mean Mr. Parnell. The political effects of the O'Shea-Parnell divorce suit are already manifesting themselves in the tottering leadership of the Irish Party and Mr. Parnell's loss of some of his greatest and staunchest political friends.

The year's obituary, if not a heavy list, is not the less a most painful one. Our greatest loss in India is of the veteran editor, and *par excellence*, Friend of India, Mr. Robert Knight. The most notable death in Europe is that of Cardinal Newman. Among other names of eminence or of Indian interest may be mentioned those of Dion Bouicault, Professor Thorold Rogers, Lord Cairns, Judge Sir Henry Manisty, Sir William Gull, the eminent physician, Sir Rivers Thompson, Mr. Colman Macaulay, Sir Barnes Peacock, Sir Louis Jackson, Lady Rosebery, Sidiq Hossein Khan, Babu Gyanendra Mohun Tagore, Babu Mohes Chunder Chowdry, and Rai Bepin Behari Dutt Bahadoor.

There were in our country, besides the sensations of newspaper libel prosecutions, several others of a stirring character. The trial of the Bank cases of Solomon and Shama Charan Sen, the failure of justice in the trial of O'Hara, and the nasty details of the case of Hurry Mohun Maiti, kept the public mind in a continued strain of excitement. The case of Hurry Mohun Maiti has furnished advocates of social reform with a fresh weapon in their armour. In Calcutta, the operation of the new Assessment Sections of the Municipal Act gave rise to great

public discontent. The gold mania having held its ground in Calcutta for months has just begun to subside.

The greatest political event of the year was the retirement of Prince Bismarck from public life. Whatever its real cause, the outward demonstrations of honor with which it was accompanied made the termination of a career of unique grandeur look as only a natural one. The Government and the people vied with each other in expressing their admiration of the great man. Nor has his interest in German affairs ceased with his office. From his retreat his voice is heard whenever occasion arises or German interests require his words of advice or warning. Of incidents of less importance, were the Anglo-German Convention and England's cession of Heligoland to Germany. The Dark Continent occupied more than ordinary attention from European Potentates, and collisions of interest between neighbouring Powers which at times, as between Portugal and England, threatened to lead to war, have been averted by arbitration.

The year has been an auspicious one for the Uncovenanted Civil Service. Its great champion, Mr. King, M. P., visited the country and met with a cordial reception wherever he went. He obtained a Select Committee of the House of Commons to enquire into the grievances of this important branch of the Indian Civil administration and the recommendations of the Committee have given satisfaction to those concerned.

The subject of University reform engaged much attention during the last year. Lord Lansdowne showed his interest in the subject of high education not only by appointing Dr. Gurudas Banerjee as the first Native Vice-Chancellor of the oldest Indian University but by conceding to the graduates a new privilege of electing a proportion of the Fellows from among themselves. The liberality of the Viceroy has encouraged a strong party in the Senate to consider the whole question of the constitution of the University. Several changes have been proposed and the elective principle is likely to be recognised to a larger extent. At Bombay, the reform movement has taken a more practical turn and the methods of examinations are proposed to be improved, while in the Punjab a great controversy went on between two parties in the University, one for lowering the standard of the examinations and the other for keeping it intact. The latter party was almost wholly represented by Dr. Rattigan and though right, his views appear to have small chance of general acceptance. No small sensation was caused by disclosures of fraud in connection with the Calcutta University examinations. The Syndicate was indignant but the Senate did not much care if its own regulations were broken and the Syndicate drew in its horns.

The English and the Indian Budget were both highly prosperous. There was in both countries improvement in the revenue above the original estimates and there was a surplus. But here the parallel ends. For while the English Chancellor of the Exchequer availed himself of a surplus to remove or reduce many of the taxes, nothing of the kind was to be expected in India. Far from any relief of this kind, some fresh taxation has been passed and we are told to be content with some technical explanation which is offered in regard to the Famine Insurance Fund.

The success of six native candidates in passing the Indian Civil Service this year has naturally caused a flutter of joy among our countrymen. The protracted agitation for the repeal of the Silver plate duties has at last prevailed. The duties as well as the system of Hall-marking have been abolished.

The most important political event in regard to our country was the introduction of Lord Cross's India Bill in the House of Lords. It was a fair measure which conceded much of what the Congress and Indian politicians demand. But the Congress leaders feared their occupation would be gone. Accordingly, they set up an agitation against the Bill simply because it did not adopt their plan of election, with the result that the Bill, after passing the House of Lords and through Committee, was abandoned in the House of Commons. Having achieved this feat, the Congress saw the error committed and through Mr. Bradlaugh they have now prepared a draft Bill which they ask Government to accept on the ground that it follows the scheme of Lord Cross.

The year has been one of many changes in the *personnel* of our Provincial Governments. With the exception of the North-Western Provinces, the Panjab and Assam, the other local Governments and Administrations have all changed hands. Lord Reay left his Presidency amidst an unprecedented demonstration of popularity. Lord Connemara, though his rule came to an abrupt close under painful circumstances, was also highly popular as a Governor. Nor had Sir Stuart Bayley in Bengal, Mr. Mackenzie (since knighted in just recognition of his services) in the Central Provinces, and Sir Charles Crosthwaite in Burma been less popular. The legal membership of the Supreme Council is also about to pass into other hands, Sir Andrew Scoble's successor having already been nominated.

The year will be memorable in the Hindu world for the virtual abolition of the Doorga Pooja holidays. This act of the Government of Bengal is a violation of all traditions, an inconsistency with its own express views of a not much earlier date and a blow at the heart of a whole people.

Early in the year India resounded with the rejoicings and sportive entertainments held in honor of the visit of her Royal Prince Albert Victor. Before the year closed, the country received with the cordiality to a great stranger another great Prince in the person of the heir to the Czar of Russia.

The honor of a baronetcy was conferred on Sir Dinshaw Petit and of a Knighthood on Baboo Romes Chunder Mitter.

The Vizianagram donation of Rs. 50,000 for Dr. Sirkar's Science Laboratory is munificence of an order quite deserving a place in our outline of the year.

THE CENSUS AND THE MUNICIPALITIES.

At the last meeting of a municipality which shall remain nameless, one item of business put in by the clerks was the appointment of Census Supervisors and Enumerators. We say *put in by the clerks*, advisedly, for it is the clerks and other ministerial officers who conduct the municipal affairs in more than one place. Some Chairman in addition to his want of capacity labours under a serious want of leisure, from large business or constant litigation or distractions of other kinds. The Chairman, however, had called the meeting with a different object, namely, to get a vote of thanks before the dissolution of the Board. He

and his clerks were thus working at cross purposes. They wanted the Census, while he only cared for his thanks. He was baulked in his expected vote of thanks. The Commissioners who would rather give him a vote of another kind, spared the infliction but firmly refused to give him a certificate of which he was sure to make political capital. Foiled in *his* business, he did not care for the other business on the agenda paper and wanted to put them off. But the Census was urgent and something must be done at once. When this business could not well be avoided, the Board was startled to see that a mass of letters on the subject from the district Magistrate had been coming in for the last two months and not one had been seen by the person to whom they were addressed. He did not even know that he had been appointed *ex-officio* Superintendent and was wondering in what capacity he was to act in the matter. On a Commissioner expressing in a pleasant way his surprise at such extraordinary conduct on the part of the Chairman in respect of a matter of such importance, nothing abashed, he immediately shifted the blame to the office, while the truth was the office was all the while the *de facto* Chairman. It had the hardest task to catch hold of him, he was so constantly on the move on his private account. Amusing incidents not unoften happened when the office had actually to chase him from place to place for getting signatures to urgent papers but getting instead a good scolding for the intrusion. But our story is not ended. When the Census could not be put off, he began to grope his way through the business miserably as usual, and with the absent-mindedness due to his missing a vote of thanks till it excited the pity of a Commissioner who came to his rescue and gave him some useful hints. This good Samaritan of a Commissioner, however, spoiled a nice game by his officiousness and he had only scowling looks from the rest of his colleagues for his pains. They would have very well enjoyed the discomfiture of the imbecile over a rather tough work like the Census. And as for the Chairman—will it be believed, there were no thanks from him either. On the contrary, the ingrate would gladly send his mentor to the bottomless pit if he could. Of such fairness and truth and honor and gratitude is the redoubtable Mayor of the municipality we refer to composed. We have hundreds of such illustrative *morceaux*, and may in the public interests give publicity to them if necessary, but we stop for the present, only asking Mr. Bolton to spare us the unpleasant necessity. Such is the intellectual and moral calibre of more than one Lord Mayor we know of. Everything is Brummagem about them. It is a wonder how they manage to escape detection from astute official eyes. But those nearer about—Municipal Commissioners—have found them out, and appraise them at their true value. We have refrained from exposing them by name, but if by influencing the Government nominations they aspire to get another term of power, we would be untrue to our calling to remain silent.

SHAKESPEARE AT THE CORINTHIAN.

LAST week and this, at the Corinthian *Romeo and Juliet* was three times repeated. Each time it drew a full house which testified from time to time its enjoyment of the play in rapturous applause. This was due partly to the popularity of the piece and partly to the excellence of the acting. It is a great advantage on both sides when the story at least is familiar to the audience. It is all the better where the very

language of a drama is known. It is impossible in this busy bustling world of ours, for ears of ordinary power to catch every syllable that falls from the most stentorian actor. Yet, in the legitimate drama—in which the effect does not depend on sensational incident alone or on vulgar realism or mere mechanical "properties"—it is of the highest consequence to catch every syllable. This is preeminently the case with Shakespeare, who is as great a Poet in general as a Dramatist, whose noble language, though it may sometimes seem far too good to be in character, yet in point of fact brightens not only the pleasure of the audience but also the dramatic effect. His slightest whispers are of the utmost consequence and forward the end in view. Yet who ever by power of ear alone was able to follow the most distinct stage utterance throughout? It is fortunate that most people are familiar with the text of the principal plays. It is to this familiarity more than to any other cause, we attribute the public enthusiasm here for *Romeo and Juliet* and the comparative indifference to *Richard III.* If we are not mistaken, both in this country and elsewhere, the latter play and indeed all the histories, with perhaps the single exception of *Henry IV.*, are far less known than the former, which is universally read. That *chef d'œuvre* of Shakespeare's youthful genius, as it is regarded by so many, is a general favorite with youth. The budding heart drinks deep the nectar of love in its pages. In this play, Mr. Miln surprised the public with his versatility and elasticity. Who dared to hope that the great Brutus or the magnificent Hamlet could make such a capital Romeo! The character was against his grain, as it must be, we suspect, against the grain of every great tragedian. A war with nature can at best be a drawn battle. It was interesting to see how far thought and care and management could go. It was a wonder how Mr. Miln, a man of stern heroic mould and voice used to command, could whittle down his anatomical emphasis and soften his sinewy rigidity and subdue the whole imperial tenour of mind into the compass of a youthful aristocratic lover. Herr Bandmann too attempted Romeo, reducing his formidable proportions to a marvellous degree, but, notwithstanding all his capacity as an actor, notwithstanding the charming Miss Louise Baudet as Juliet, the representation seemed a burlesque on Shakespeare. Mr. Miln's cause was not anything so desperate. He is no burly giant like the German. His Romeo is seriously worth seeing. For, as regards the delineation of the passion, no dandy or dude Romeo such as we ordinarily see, specially at private theatricals, can satisfy the judgment. And this is Mr. Miln's peculiar province. The plot demands acting of a high order. The ladies are steadily improving since the opening night. We might make some minor criticism of a rather external kind, but we would not, considering that perfection is a costly thing, and these accomplished strangers have not been so uniformly well patronised as they might expect in a great city boasting culture and taste.

Last three evenings, Calcutta was treated to a first class representation of *Richard III.* Here Mr. Miln was in his element, and his whole company supported him with commensurate spirit. Mr. Nunn, though wellknown as an actor to the Calcutta public, surprised every body by his success as Richmond unto the warlike end. Messrs. Montgomery and Atholwood too did their parts well. Miss Louise Jordan acquitted herself in her sad rôle excellently, not excepting her difficult part in the wooing at the funeral. Even the little girls who personated the young princes acted marvelously. Both the cast and the external get up were all that could be desired. From beginning to end, this great play was happily performed without a single flaw and was throughout received with thunders of applause, Mr. Miln being repeatedly called out before the drop scene. His Richard was simply grand and memorable.

To night, the company revert to comedy. With the assistance of amateurs, they perform the beautiful play of *Much Ado About Nothing.* It would be interesting to see Mr. Miln in light comedy. He appears as Benedick, while Miss Jordan personates Beatrice, one of the most charming of Shakespeare's heroines.

In another column, is an advertisement announcing two Lectures from the great actor now in our midst, Mr. George C. Miln. This gentleman may be relied upon to make an impression as a Lecturer. After his great success on the stage, he would not venture on the platform, if he did not feel sure of his powers. In fact, he is no novice but has

acquired fame as a speaker and lecturer in America and Australia—both famous for eloquence. One at least of the Lectures will be a repetition of what has proved eminently successful in those Continents. The first Lecture on Shakespeare will be illustrated by views, and must be exceedingly useful to those who care to acquire a vivid idea of Shakespeare the man, so necessary to the full comprehension of Shakespeare the Artist and Author. We hope our countrymen will attend in force. The students of our colleges ought not to miss such a rare opportunity.

POLITICAL WORK IN THE LUSHAI COUNTRY DURING THE PAST SEASON.

I. *Situation of affairs on 27th April.* General Tregear left Fort Tregear on the 27th April. The situation of affairs was then as follows:

Vantura and Dokola. Vantura, who had been arrested and fined 50 guns and 500 maunds of rice, escaped from custody on the 17th April, when only 30 guns and 200 maunds of rice had been paid and five captives still remained in his and his brother's villages.

The missing Kahar. A Kahar had been missing since the 19th April, when he left Upper Kolodyne to go to Shertok camp.

The southern villages. The southern villages had refused to come in, and Thonglien, who was the leader in the raid on Prenkyne village in 1888, still had the majority of the prisoners in his village. Nothing was known of this part of the country.

The Mollienpui. Though the Mollienpui Chiefs had all shown their friendly intentions by sending coolies to assist in building Fort Tregear, yet only two of their villages had been visited. Little was known about them.

The Javzes. Nothing was known of the country north-east of this place or the tribes inhabiting it.

II. *The missing Kahar.* On 3rd May information was received that this man had been killed by a man called Paklala of Boorla, and on the 14th May the blanket, lotahs, &c., of the deceased were recovered through the agency of Dopura. Owing to the sickness of the garrison no punishment could be inflicted on Boorla at the time, and the matter was subsequently handed over to the Political Officer at Haka by orders of Government.

III. *Vantura and Dokola.* Several attempts were made to obtain the remainder of the fine commuted by General Tregear's orders to four gyaals and the surrender of the captives; but though the Chiefs sent friendly answers, they sent nothing more. Captain Shakespear then heard that the people were saying that it was not our custom to burn a village twice, and that there was no fear of our again attacking them, so they did not care. He therefore began to ask other Chiefs whether they would give shelter to Vantura and Dokola's people when the villages were burnt in the next cold weather, and went so far as to offer the country now occupied by them to another Chief who was complaining of want of room. The first result of this was that some households asked leave to move to Darbilli and others thought of following. The Chiefs, seeing that they would soon be deserted, sent in to ask for an abatement of the terms. This was refused, and on the 13th September two female captives were surrendered and on the 22nd September two more and three gyaals were sent in. The fifth captive was said to have died; but on it being explained that it was found to be false a further fine would be inflicted, they admitted that the child was alive, but said that as it was purchased from Lienpunga, the owner objected to surrender it. However, on the 6th October the child and the remaining gyaal were sent in, thus completing the submission of Vantura and Dokola.

Fine on Lembu. It came out that when Vantura escaped he went to Lembu's village, and was sheltered there with the knowledge of the Chief. A fine of 2 guns and 100 loads of rice was inflicted, but the rice was remitted on the prompt payment of the guns on the day the fine was inflicted.

IV. *The northern villages.* These gave much trouble. Most unfortunately General Symons had agreed to their being under Haka and remaining under the influence of the Tlan Tlang Chiefs, and therefore the Chiefs were not anxious to come into Fort Tregear, and every attempt to get hold of them was frustrated by their friends, who invented one excuse after another to prevent the messengers reaching the villages, and thus saved their friends the awkwardness of refusing to obey Captain Shakespear's summons. But at length Mr. Lyall placed a strong card in Captain Shakespear's hand by sending him Thonglien's brother and another relative, who had been prisoners in Arracan for five years. They arrived on the 5th September, and an interpreter accompanied by men from Lalthama's who knew the southern Chiefs, started at once. The result was that on the 4th October all the southern Chiefs or their representatives came in and agreed to obey all orders and to send in captives as soon as the rivers were passable. This they did on the 30th October, thus opening all the country between Fort Tregear and Arracan to us. A map of this tract was made from information received.

Fine of Lalhuama. It transpired that Lalhuama had two of the captives, and had concealed the fact and tried to escape punishment by asking Captain Shakespear to swear friendship. He was sent for and fined Rs. 50 for this deceit, and made to surrender the captives.

V. The Jabows. A good deal of information was obtained about these people. An attempt was made to get them in, but as it appeared that they were subject to the Tashons, and therefore under Haka, no further efforts were made in this direction.

VI. The Mollienpui. All the Mollienpui Chiefs were sent for, and on the 18th May all except three attended, and were told the orders of Government, which they agreed to obey. The three Chiefs who were not present at the durbar were Jaduna, Kaplehya, and Kapchumi. The first was excused on account of his age, and the two last, mere boys, came in later. Every effort was made to strengthen our hold over this tribe, and the result was that when Captain Shakespear wished to make a tour of their villages, they willingly provided him with coolies and cleared the route for him. This tour was most successful. The party of 25 rifles reached Jaduna's village, which is 31 miles in straight line from Fort Tregear and due west of Fort White, on the 6th November. The Mollienpui Chiefs seemed fully determined to obey all our orders, and the reception of the party by the people was most friendly. A map was made showing all the country traversed, most of which was unsurveyed.

VII. The attempted raid on Narchip. A raiding party under Nikoala's son, a Jahow and Ruthorgvunga, a Hooleno, numbering 120 guns, which had started to raid Narchip, a village near Patleia's, hearing of Captain Shakespear's march, returned without attacking the village. They arrived at Jaduna's while Captain Shakespear was there, and he interviewed the chiefs and obtained their promises that they would not raid on our territory again, and that they would admit us into their villages. No attempt at exacting any fine was made, as Captain Shakespear did not wish to risk embroiling Jaduna with his neighbours, as when the Chiefs were brought to see him they were Jaduna's guests, but they were clearly told that if they entered our territory again for raiding purposes, their villages would be burnt and their crops destroyed.

VIII. Vutai's descendants. On Captain Shakespear's way to Jaduna's he had to pass through Lalbuta's village. Lalbuta is a grandson of Vutai. Captain Shakespear sent to tell him that he had nothing to fear as long as he assisted the party that was coming. On arrival Captain Shakespear was informed that all Vutai's sons and grandsons wished to submit and be placed on the same footing as the Mollienpui. Subsequently Raltenga, Chief of Kolly-lung, a grandson of Vutai, and Kairuma's son, who came to represent his father, made their submissions. The other Chiefs, who were too far off to come into Lalbuta's while Captain Shakespear was there, were ordered to come into Fort Tregear during December.

NEW YEAR'S DAY HONOURS.

The following honours were published in a "Gazette of India" Extraordinary :—

STAR OF INDIA.

His Excellency the Grand Master of the Most Exalted Order of the Star of India is pleased to announce that Her Majesty the Queen and Empress of India has been graciously pleased to make the following appointments to the said Order :—

To be a Knight Commander.

Alexander Mackenzie, Esq., C.S.I., Bengal Civil Service, Chief Commissioner of Burma.

To be Companions.

William Young, Esq., Bengal Civil Service, Judicial Commissioner of Oudh.

David Robert Lyall, Esq., Bengal Civil Service, Commissioner of the Chittagong Division.

Sardar Jiwan Singh, of Shahzadpur, in the Umballa district.

Colonel Percy William Powlett, Bengal Staff Corps, Resident in the Western States of Rajputana.

By Order of the Grand Master,
W. J. Cunningham,
for Secretary to
the Most Exalted Order of the Star of India.

INDIAN EMPIRE.

His Excellency the Grand Master of the Most Eminent Order of the Indian Empire is pleased to announce that her Majesty the Queen and Empress of India has been graciously pleased to make the following appointments to the said Order :—

To be a Knight Commander.

His Highness Maharaja Prabhu Narayan Singh Bahadur, of Benares.

To be Companions.

James Lyle Mackay, Esq., President of the Chamber of Commerce at Calcutta, and a Commissioner for the Port of Calcutta.

T. Rama Rao, Diwan of the Travancore State.

Colonel Louis Henry Emile Tucker, General List (Bengal) Infantry, Deputy Inspector-General of Police in the Punjab.

Raja Jagmohan Singh, Talukdar of Atra Chandapur in the Rae Bareilly District, Oudh.

Theodore Cooke, Esq., M.A., M.I.C.E., LL.D. (Dub.), Principal of the College of Science at Poona.

Brigade-Surgeon Thomas Edwin Burton Brown, M.D., Indian Medical Service, retired, lately Principal of the Lahore Medical College.

James Edward O'Connor, Esq., Assistant Secretary to the Government of India in the Department of Finance and Commerce.

Walter Roper Lawrence, Esq., Bengal Civil Service, Settlement Officer in Cashmere and Jammu.

Surgeon-Major Thomas Holbein Hendley, Indian Medical Service, Residency Surgeon at Jeypore.

William Watt Daly, Esq., District Superintendent of Police, Bengal.

Charles Stewart Murray, Esq., Assistant Superintendent of Police, Bengal.

Ernest Octavius Walker, Esq., Assistant Superintendent of Telegraphs, lately employed with the Chin Lushai Expedition.

By Order of the Grand Master,
W. J. Cunningham,
for Secretary to
the Most Eminent Order of the Indian Empire.

THE CROWN OF INDIA

The Queen has been graciously pleased to confer the decoration of the Imperial Order of the Crown of India on Her Highness Maharani Sakhiya Raja Sahiba Scindhia Aliyah Bahadur, Regent of the Gwalior State.

Maharaja.

His Excellency the Viceroy and Governor-General is pleased to confer upon His Highness Sir Takhtsinghi Jaswatsinghi, G.C.S.I., Thakur Sahib of Bhavnagar, the title of Maharaja as a personal distinction.

With reference to Foreign Department Notification No. 7 D.C.P., dated the 1st January 1877, His Excellency the Viceroy and Governor-General is pleased to recognise as hereditary the title of "Maharaja" thereby conferred as a personal distinction upon Raja Jotindra Mohan Tagore, of Calcutta.

Maharaja Bahadur.

His Excellency the Viceroy and Governor-General is pleased to confer upon Maharaja Sir Narendra Krishna, K.C.I.E., of the Sabha Bazar Raj family, the title of Maharaja Bahadur as a personal distinction.

Nawab Bahadur.

His Excellency the Viceroy and Governor-General is pleased to confer upon Nawab Azmat Ali Khan, Mandal, of the Karnal district in the Punjab, the title of Nawab Bahadur as a personal distinction.

Raja.

His Excellency the Viceroy and Governor-General is pleased to confer the title of Raja as a personal distinction upon :—

Sir Savalai Ramaswami Modelliar, Kt., C.I.E., merchant of Madras.

Babu Janaki Bullay Sen, Zamindar of Dumla in the district of Rungpur.

Babu Deo Nundun Singh, of Sheohar in the district of Mozufferpore.

Kumar Ranajit Sinha, of Nashipur in Moorshedabad.

Dewan Bahadur.

His Excellency the Viceroy and Governor-General is pleased to confer upon S. Subramania Iyer, C.I.E., of Madras, the title of Dewan Bahadur as a personal distinction.

Shams-ul Ulama.

His Excellency the Viceroy and Governor-General is pleased to confer upon Moulvie Jelaluddin, Pleader in the Judge's Court at Patna, the title of Shams-ul Ulama as a personal distinction.

Thakur.

His Excellency the Viceroy and Governor-General is pleased to confer upon Babu Mohendra Narain Singh, D.S., of Khurda in Chota Nagpur, the title of Thakur as a personal distinction.

Khan Bahadur.

With reference to Foreign Department Notification No. 7 P., dated the 1st of January 1878, His Excellency the Viceroy and Governor-General is pleased to direct that the title of "Khan Bahadur" conferred upon Muhammad Allahdad Khan, Sardar Bahadur, pensioned Rivaldar, shall be continued in favour of his son and heir.

His Excellency the Viceroy and Governor-General is pleased to confer the title of Khan Bahadur as a personal distinction upon :—

Muhammad Kafir Nawaz Khan Sahib, Deputy Collector in the Tanjore District of the Madras Presidency.

Vellore Muhammad Sheriff Sahib, Member of the Municipal Commission of Madras.

Khan Sahib Dinsha Dassabhai Khambatta, Head Assistant to the Commissary General of Bombay.

Muhammad Saleh Jafar, Native Assistant and Interpreter to the Political Resident at Aden.

Saïid Ali Muhammad Shâh, of Patna.

Hon'ble Muhammad Ali Khan, of Jahangirabad, Member of the Viceroy's Legislative Council.

Munshi Hali Baksh Khan, late Honorary Assistant Engineer, and Survey Engineer in the Public Works Department of the North-Western Provinces.

Miyah Akaf Hussein, Extra Assistant Commissioner in the Punjab.

Muck Zaman Mehndi Khan, Janjua, of Darapur, in the district of Jhelum in the Punjab.

Shahkh Hsani-ud-din, retired Assistant Commissioner of the Hyderabad Assigned Districts.

Rao Bahadur.

His Excellency the Viceroy and Governor-General is pleased to confer the title of Rao Bahadur as a personal distinction upon :—

Tiruvattivarampetta Parthabhiram Pillai, Deputy Collector in the Madras Presidency.

Vembakam Kinnama Chari, Registrar of Books, Madras.

Pakala Gopal Rao, late Chairman of the Berhampore Municipality in the Ganjam District of the Madras Presidency.

Rao Sahib Lakshmising valad Matrasing, Inspector of Police in Sind.

Azam Pranjivan Vishvanath, Member of the Rajasthanik Court for the Morvi State.

Rao Sahib Munsukhram Mulji, Inspector of Police in Ahmedabad in the Bombay Presidency.

Ramrao Govind, retired Extra Assistant Commissioner of the Hyderabad Assigned Districts.

Rai Bahadur.

His Excellency the Viceroy and Governor-General is pleased to confer the title of Rai Bahadur as a personal distinction upon :—

Babu Tara Prasad Mookerjee, of Revilganj in the district of Sarun.

Babu Calica Doss Dutt, Dewan of the Cooch Behar State.

Babu Lal Madhub Mookerjee, President of the Calcutta Medical Society.

Babu Raj Kumar Sarvaalukari, Secretary to the British Indian Association.

Babu Durgagati Banerjee, Collector of Stamp Revenue and Superintendent of Excise Revenue, Calcutta.

Behari Lal, Headmaster, Lower Subordinate Class in the Thomson College, Roorkee.

Thakur Mahabir Pershad Narain Singh, of Baraon, Landlord, Allahabad.

Pandit Diwan Singh, late Deputy Collector in the Irrigation Department of the Punjab.

Bhai Mohin Singh, Honorary Magistrate of Lahore in the Punjab.

Kishori Lal, Inspector of the Rajputana-Malwa Railway Police.

Pandit Prem Nath, Examiner of Accounts in the Department of Public Works.

P. Anantha Charlu, Superintendent of Post Offices in the Madras Circle.

Lala Gokal Chand, Uncovenanted Civil Surgeon, Medical Department of the Government of the Punjab.

Babu Gocool Chunder Singhee, Head Clerk in the Small Arms Ammunition Factory at Dum-Dum.

Sardar Bahadur.

His Excellency the Viceroy and Governor-General is pleased to confer upon Sardar Lehna Singh, Chinni, Honorary Magistrate in the District of Gopawilla in the Punjab, the title of Sardar Bahadur as a personal distinction.

Khan Sahib.

His Excellency the Viceroy and Governor-General is pleased to confer the title of Khan Sahib as a personal distinction upon :—

Saïid Bawa Mha, of Ahmedabad in the Bombay Presidency.

Munshi Muhammad Ghouse, Sub-Assistant Conservator of Forests in the Central Provinces.

Rao Sahib.

His Excellency the Viceroy and Governor-General is pleased to confer upon C. Rangaya Narlu, Extra Assistant Commissioner in the Central Provinces, the title of Rao Sahib as a personal distinction.

Rai Sahib.

His Excellency the Viceroy and Governor-General is pleased to confer upon Lala Munjal Sain, Honorary Assistant Examiner of Accounts in the Department of Public Works, the title of Rai Sahib as a personal distinction.

Sardar.

His Excellency the Viceroy and Governor-General is pleased to confer upon Futeh Singh, of Guda in the district of Karnal, in the Punjab, the title of Sardar as a personal distinction.

Kyet Thaye Zaung.

His Excellency the Viceroy and Governor-General is pleased to confer upon Bohmong Tsaneys Chowdry, Chief of the Regritsa Maghs, Chittagong Hill Tracts, the title of Kyet Thaye Zaung Shwe Salwe Ya Min as a personal distinction.

Thuyè gaung ngwe Da ya Min.

His Excellency the Viceroy and Governor-General is pleased to confer the title of 'Thuyè gaung ngwe Da ya Min' as a personal distinction upon :—

Maung Po Tòk, Wun of Kani.

Maung Tun Aung, Inspector of Police, Thayermyo.

Ahmudan gaung Tazeik ya Min.

His Excellency the Viceroy and Governor-General is pleased to confer the title of Ahmudan gaung Tazeik ya Min as a personal distinction upon :—

Muang Myat San, Municipal Commissioner and Honorary Magistrate, Rangoon.

Lee Kin Seng, Municipal Commissioner, Rangoon.

Maung Pu Lè, Myoòk, Pyinmana.

Maung Tun Gywè, Myoòk, Bhamo.

Maung Shwe Tha, Inspector of Police, Rangoon.

W. J. Cunningham,

Offg. Secretary to the Government of India.

MISGOVERNMENT IN INDORE.

When the Government from any motive whatever takes charge of a Native State, there is often a disposition to put the worst possible construction upon the action. We do not say that the Native Press outsteps its province in keeping a watchful eye upon the Government, and is jealous of interference where there is no real ground for it. We do not find fault with their sharp criticism of the political officers, who are apt to presume upon their position as Sir Lepel Griffin did in Bhopal, and others whom we need not name in other States. Having regard to this attitude of the Native Press, it may be assumed that there is something radically wrong in any case in which that Press or any influential portion of it calls for interference. While we deprecate unnecessary interposition, it cannot be tolerated that any wilful man who happens to be at the head of a State shall do as he pleases, irrespective of the rights of the people over whom he tyrannises. There must be some check on his arbitrary proceedings and on his tyrannical whims. It must be to the advantage of the people to have some fixed principles of justice in the administration; and not that they shall be harassed and beaten, imprisoned, and tyrannised over until they seek refuge in flight or suicide. Such a state of things is said to exist in Indore; and one of the ablest, and not least patriotic, of the Native papers, one that stands up alike for the rights of prince and peasant, calls upon the Government to protect the people from the arbitrary and outrageous conduct that has long marked the course of the head of the Indore State. We have ourselves frequently drawn attention to the deeds and the omissions of the Maharajah Holkar, in the hope that one of two things might result:—either that he would see the error of his ways and mend, as the course most creditable and safe for him; or that the Government, however reluctant to interfere, would act up to the duty of doing so as the paramount power. We believe the Maharajah has not been without frequent warning which has not had the desired effect, and the time has come when he should be relieved of the power which he possesses only to abuse. He flouts the decisions of courts of justice, and coerces its ministers. He prosecutes and abuses his officers until they refuse to serve him. It is even said that he personally administers chastisement to them; or, in other words, brutally treats them and destroys his own self-respect and theirs at the same time, if they continue to be the instruments of his outrageous will. To escape this they fly from his territory, and when he frustrates that object they seek refuge in suicide. Surely there is cause enough here for the Government to intervene. But if they do so, there would no doubt soon be a cry raised by interested parties, and the Government would be denounced for interference. But, as we have stated, one paper at least calls upon the Government to interfere as a matter of duty, and to give to the people of the Indore State some such protection as is found in the courts of justice in British India, and the better governed of the Native States. There is some reason to believe that the Government have given intimation that there is a limit to forbearance, and surely that point is reached when such a paper, as the one we have referred to, asks the Government to do its duty to the people who are subject to such tyranny, and the officers of the State who find it impossible honestly to serve, and are punished and outraged if they refuse. There has been something very "uncanny" about the present Maharajah even before he attained the *gaddie*; and it is a question whether he ought to have been allowed to do so. But it was thought right and fair to give him a trial, and he has not proved worth the consideration that was given him; and the duty seems again to devolve upon the Government to protect the people.

—The Indian Daily News. Dec. 30, 1890.

CORINTHIAN THEATRE.

To-night, Saturday, Jan. 3rd,
Grand Military Night,
Under the Patronage & in the Presence of
MAJOR-GENERAL
VISCOUNT FRANKFORT MONTMORENCY,
Commanding the Presidency District,
AND STAFF.
GRAND SPECTACULAR PRODUCTION
 of William Shakespeare's charming Comedy,
MUCH ADO ABOUT NOTHING.

MR. GEO. C. MILN

IN HIS FIRST
 Light Comedy Impersonation in
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 SUPPORTED BY

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TOGETHER WITH
MR. G. S. E. NICOLL,
 Who will assume the rôle of

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CAPTAIN WOOD,
 Who will appear as

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The Choruses during the performance will be
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CAPTAIN WOOD,

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And others, all of whom have kindly volun-
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This will be not only one of the most beauti-
 ful, but probably the most effective, perform-
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MR. GEO. C. MILN AS

BENEDICT,

MISS LOUISE JORDAN AS

BEATRICE.

To-night and following Nights.

UNDER THE STAGE SUPERVISION OF

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BOOK EARLY TO SECURE SEATS.

SPECIAL NOTICE.

The Management of the Corinthian Theatre
 having received many requests that Mr. Geo.
 C. Miln—whose fame as an orator has pre-
 ceded him—should, before leaving Calcutta,
 be heard on the lecture platform, has ar-
 ranged with that gentleman for

TWO LECTURES.

The first on
**"WILLIAM SHAKESPEARE; HIS LIFE
 AND GENIUS!"**
 Will be delivered on

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It will be illustrated by views specially made
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1. A Portrait of Shakespeare.
2. The Room he was born in.
3. Anne Hathaway's Cottage.
4. An early English Stage.
5. Specimen of Shakespeare's Writing and

SPLENDID VIEWS

SHOWN THROUGH

THE STEREOGRAPH

Those interested in Shakespeare

Should not Miss this Treat.

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AS

FRIENDLY FORCES"

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 A GUINEA A BOX.
 For Bilious and Ner-
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 give relief in twenty
 minutes.* This is no fic-
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 soon restore females
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 Rates upon application.

CORPORATION OF CALCUTTA.**PROCLAMATION.**

WHEREAS it has been decided to take a
 Census of Calcutta, and certain officers
 have now been appointed to obtain prelimi-
 nary information as to the owners and occu-
 piers of houses and sanitary arrangements and
 water supply and to affix numbers to the
 houses for the purposes of the said Census, it
 is hereby proclaimed that any person refusing
 information to the said officers and any person
 removing or causing to be removed any num-
 ber affixed on any house is liable to prosecu-
 tion under the Census Act and the Municipal
 Act.

By order of the Chairman,
H. E. T. MAGUIRE,
 Census Officer.

19th December, 1890.

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 Fully reproducible. Warranted to stand rough-
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 Have no appearance of cheapness. Mr. S.
 Gouda of District Magistrate's Court from
 Chitragute says: "A watch maker told me it
 is Rs. 85." Mr. B. V. Chetty from Anantpur
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 "It has never been repaired during the whole
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 Pencils, Tooth Picks, complete Shirt Buttons,
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 Smith, Salt Inspector, Sankutla, says:—"A
 German valued the diamond ring at Rs. 50 and
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It has driven out from the system **Acute Rheumatism and Rheumatic Gout**, after years of semi-helplessness and suffering; while in **ASTHMA, BRONCHITIS, LUMBAGO, SCIATICA, FACEACHE, SPRAINS**, it is the surest and safest remedy for these complaints in their severest and most chronic form.

Its magic effect in affording instantaneous relief in

Neuralgia in the Head, Face and Limbs

Is almost too remarkable for CREDENCE.

Are you subject to **HEADACHES** and the tortures of **TOOTHACHE**? A single application will relieve you.

In Sore-throat its power has been so rapid and complete that it is universally recommended as

The Marvellous Sore Throat Cure.

Try this wonderful Medicine and let the result speak for itself.

The Oriental Balm is used by the best Physicians in the world in their practice. It has been pronounced a blessing in thousands of homes. By its intrinsic virtue, it has achieved a wide-spread popularity which no similar preparation has ever before attained.

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Purify the Blood, correct all Disorders of the **LIVER, STOMACH, KIDNEYS AND BOWELS**. They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incident to Females of all ages and in all cases where the blood is impure and the system is deranged.

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Is an infallible remedy for Itch, Erysipelas, Bores, Old Wounds, Sores and Ulcers. It is famous for curing Rheumatism, Gout, and all Disorders of the Chest it has no equal.

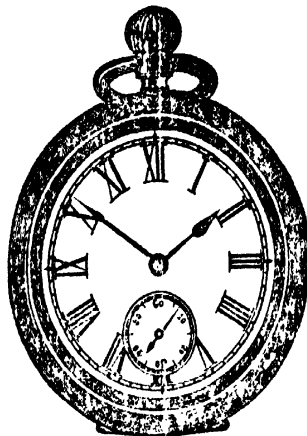
For Sore Throats, Bronchitis, Coughs, Colds,

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Cheapest and Perfect Time Keeping Watch in the World.

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A strong accurate Keyless open-face Watch in nickel silver case.

Runs 30 Hours with one winding, short wind, Regulated to a minute a month. Bold hands and figures, enameled dial, sunk second hand, set from outside. It has a jewelled visible compact escapement. Can be repaired by any watch-maker for a trifle. Is a thoroughly reliable Machine-made Watch, in velvet lined spring case.

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EQUALLY USEFUL TO ANIMAL AND POULTRY,

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It destroys moss and weeds on gravel pathways and exterminates worms in lawns.

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ANY Photograph transferred to porcelain and thus rendered permanent. Apply to
R. HOTZ,

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Rivers Steam Navigation Co. "Limited."

This Company's Steamer "ORISSA" will leave Calcutta for Assam on Tuesday, 11 6th instant.

All cargo for shipment by the above vessel should be sent to the Company's Godow at Juggannauth Ghat, not later than 5 P. of Saturday, the 3rd instant.

CACHAR LINE.

The steamer "THIKAK" of this line will leave Calcutta for Cachar on the 6th instant (Tuesday) for which cargo will be received on 5 P.M. of Saturday the 3rd instant.

ASSAM DESPATCH SERVICE FROM
GOALUNDO

and

DAILY MAIL STEAMER SERVICE FROM
DHUBRI TO DEBROOGHUR.

A daily service is maintained from Goalundo and Dhubri for passengers and light goods traffic, i. e., packages not weighing over half a ton. The steamer leaves Goalundo on arrival of the previous night's 9-30 P. M. train (Madras time) from Sealdah, and Dhubri on arrival of the mails.

Goods Upward or Downward from and to almost all stations can be booked through from or to Calcutta via Goalundo or Kannia with the Eastern Bengal State and connected Railways -Passengers and Parcels via Kannia only.

All particulars as to rates of freight and passage by all the above mentioned Services to be had on application to—

MACNEILL & CO.,

Agents,

1-2, Clive Ghat Street.

Calcutta, the 1st January, 1891.

REIS & RAYYET

(PRINCE AND PEASANT)

WEEKLY (ENGLISH) NEWSPAPER

AND

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WEEKLY NEWSPAPER

AND

REVIEW OF POLITICS LITERATURE AND SOCIETY

Vol. X.

CALCUTTA, SATURDAY, JANUARY 10, 1891.

No. 456

CONTEMPORARY POETRY.

TO BE OR NOT TO BE.

—Alas, they are seeking
Death in life, as best to have !
They are binding up their hearts away from breaking,
With a cerement from the grave.

E. B. BROWNING.

I TOLD a gifted child of Art,
Of one, who like himself, could see
The grand and beautiful with heart
To recognize its majesty :

I said, " My friend was sick and weak,
And daily toiled for daily bread "—
He listened, but he did not speak,
And then I added, " He is dead."

He fixed on mine his earnest eyes,
Without a tear their gaze to dim,
And said, with voice more sad than sighs,
" My very soul is glad for him ! "

Warm to my lips an answer sprung,
But ere they parted in reply,
He said, in his strange foreign tongue,
" What is there for us *but* to die ? "

How often a few earnest words
Reveal a heart's whole history,
And from the bosom's inmost chords
Remove the veil of mystery !

To thee, O Painter ! from thy youth,
Time must have been a teacher stern ;
Experience, with the force of truth,
Compelled thy thrilling soul to learn

False lessons, which the loving eyes
Of God's own angels shall disprove ;
Whose holy fingers weave the ties
Which bind thee to eternal Love.

Die !—no—far rather learn to live—
Live—for thy great and glorious Art !
And to less gifted spirits give
Impulse and Insight from thy heart !

E.

TO-DAY.

LET dotards grieve for childhood's days,
And only those look back
Whose wasted wealth or shattered health
Betrays a shameless track :
I cannot join in mourning time
For ever passed away—
For whilst I look on Nature's book
I'm thankful for to-day !

The trees are still as fresh and green
As ever branches were,
And still, in primal vigor seen,
They wave their arms in air ;
The rivers sing the self-same song
That they have sung for aye,
Whose burden, as they glide along,
Is, " God is here to-day ! "

There's not a bird upon the bough,
Or leaf upon the tree,
But in the summer twilight now
As sweetly sings to me :
The bleakest wind that winter blows
Can chase disease away,
And shower blessings in the snows
That hide the earth to-day.

And everywhere a thousand gifts
Invite us to rejoice—
To grieve no more the days of yore,
But raise a thankful voice ;
That tell us, though the world were fair
In years removed for aye,
The earth and sky, and sea and air,
As lovely are to-day.

Then tell me not that childhood's days
Alone are fraught with joy—
That manhood's fancy cannot raise
The structures of the boy :
The childish mind is lost in dreams
Of pictures far away,
But man beholds majestic themes
In wonders of to-day.

O ye, whose eyes upbraiding rise,
Pronouncing fate unjust—
Who walk the earth with cherished hopes
Low trailing in the dust—
Discard a false, unmanly thrall,
Nor own so weak a sway,
But hope in him who gave you all,
And thank him for to-day.

CHARLES WILTON.

Subscribers in the country are requested to remit by postal money orders, if possible, as the safest and most convenient medium, particularly as it ensures acknowledgment through the Department. No other receipt will be given any other being unnecessary, and likely to cause confusion.

NEWS AND OUR COMMENTS.

SIR Charles Elliott left Calcutta yesterday for a short and simple tour in Cuttack. He returns on the 15th. He is accompanied by Mr. Lyon, his Private Secretary, Colonel Mc Neile, the Secretary in the Marine Department, Mr. Finucane, the Director-General of Agriculture, and Mr. H. R. Reilly, the new Settlement Officer for Orissa.

THE Lieutenant-Governor has exempted, during the Bindhna festival only, home brewed pichwai from all the provisions of the Bengal Excise Act VII. of 1873 as amended by Act IV. (B.C.) of 1881, which relate to its manufacture and possession within the districts of Burdwan, Bankoora, Beerbhoom, Midnapore, and Moorshedabad, so far as the aboriginal tribes are concerned.

SUCH is the delicate regard alike for woman and truth in Europe, that an etiquette has been established against asking a lady her age. The Chivalry of Christendom will not allow the slightest qualification to the perfection of womankind. It is the fair sex and glorious. Individually they are but visible embodiments of Truth and Tenderness, Beauty and Good, all of them. As youth is a necessary factor in beauty, the inquiry into age is fraught with risks. The dipt angels of stark reality who disdain to paint themselves or bolster up their attractions with extraneous help might, with their loyalty for truth, give awkward responses, to the injury of the fine theory. Hence the restriction. But though ladies may not be asked, they are not prohibited from declaring their age. Indeed, in their excessive attachment to the truth they volunteer confessions. Like murder, woman will be out. There can be no question about the truth or fidelity of a lady. When most wayward or wrong, she is right and true, as she is immutably "fair" through all variations of features and complexion and vicissitudes of years. The uninitiated may, of course, not know. These want telling to read between the lines and beneath the words. The key of the matter is the fact that woman is figurative—passionately so. She delights in figure. When she is accused of dealing in enigmas, she is only pleasing herself with a favorite figure. That pet is *irony*. She often willingly tells her own age, and much more into the bargain. In doing so she does not necessarily deviate from the truth, though she may deliver herself in irony.

Such a case seems to be recorded in the following little paragraph which is going round the world:—

"A fascinating young lady being asked recently, as she returned from the circulating library with the last new novel, if she had ever read Shakespeare, tossed her pretty head and answered, 'Shakespeare? of course I have; I read it when it first came out.'"

It were unchivalric to suggest that the lady did not know herself. In gentlemanly etiquette, she was only amusing herself. She indirectly gave the measure of her age and learning by pretending to be a British patrician who had read the author in the first folio edition.

The fashionable English "gents" and ladies in Calcutta may well be supposed to be exhibiting the same long knowledge and appreciation of their and the world's greatest dramatist by keeping away from the Corinthian Theatre at the present season.

BABOO Shama Churn Law, of the Tuntunia Law family originally of Chinsura, died on Saturday last, a victim of Government. He will be remembered in Calcutta for the Rs. 60,000 for the Eye Infirmary of the Medical College Hospital and the Rs. 10,000 for the Rajshahi he had expected on three different occasions, but did not get.

MR. Henvey left Indore for England on the 1st instant. The Maharaja of Rutlam and the Prime Minister of Indore came to the railway station to see him off. There was a guard of honor too supplied by the Indore State. Mr. Crosthwaite took over charge of the Central India Agency on the 30th December. He, we doubt not, will keep a strict watch over Indore. He takes there with him a high character.

IT is 37 years that the first survey of the Godhri Rutlam Railway was made. It was only on the 3rd January last that the Governor of Bombay cut the first sod. Surely, this express speed is enough to make one giddy. Is it intended to move the trains at this rate?

GOVERNMENT has replied to the Cambay sufferers' memorial and in these terms:—

"The Governor in Council recognises fully the unusual importance of the painful incidents to which you refer; and if the rumours accepted

by your memorialists as to the conduct of the troops, and the excessive mortality and injury to people, had not already been disproved by careful and impartial inquiry, he would have recognised on receipt of your memorial the need for further inquiries. But as matters stand the various measures suggested by you had already been anticipated, and the decision of the Government had actually been conveyed to His Highness the Nawab on the 11th October. Under these circumstances, and since absolute confidence has been re-established, the Governor in Council is apprehensive that no benefit would result from a departure from the well-known rule which treats the affair of a Foreign State as matters to be discussed with reserve, and with especial respect and consideration for the position of the sovereign in subordinate alliance with Her Majesty. I am, however, to assure the citizens of Bombay, who have joined with you in forwarding this memorial, that whilst British interests will be safely guarded, the rights of His Highness the Nawab, and above all, the liberties and happiness of His Highness' subjects, will be severally respected and promoted."

THE Sessions Judge of Meerut, Mr. Markham, has confirmed the sentence on Sejjad Hussain, the editor and proprietor of the *Tut-i-Hind*. He must, therefore, pay the fine of Rs. 500 and undergo six months' imprisonment. The Judge refused to interfere with the order of the lower Court on account of "the vicious and vindictive nature of the libel and the grossness of the abuse contained in it."

CAPTAIN A. C. Yate and Mr. De Wint, author of "Through Siberia," are trying in Europe to get up an expedition to Lhasa.

TWO Mohamedans have been arrested on a warrant on a charge of culpable homicide not amounting to murder, for having built the house in Jumbh Street, Bombay, which lately collapsed. Bail has been refused. The case was fixed for the 9th.

A CASE in Bombay brings to prominence one of the thousand and one anomalies that still exist in the Criminal Jurisprudence of India. The Coroner having committed a man to the sessions, Mr. Hamilton, the Magistrate, would not entertain the charge against the prisoner. What was the good of entering into a useless inquiry? so he declined. The High Court, however, disagreed with the Magistrate, saying he ought to have done his work all the same.

A GREAT sea-robbery has taken place in the Farthest East, reminding one of other times. All Great Britain was shocked by a telegram received from Shanghai on the 11th December which appeared in the *Standard* of London as follows:—

"A strange story of piracy comes from Hongkong. A body of Cantonese pirates made their way on board the Douglas Lane steamer *Nimrod*, disguised as passengers, killed Captain Pocock and the two officers, looted the valuable treasure that was on board, and then escaped on junks. British gun-boats have set out in pursuit of the fugitives."

THE next Pledership Examination begins on the 24th February next at the Senate House of the Calcutta University, and the Mooktearship Examination on the same day at the same place and at Patna, Dacca, Cuttack, Goughatty and Sylhet.

THE Collector of Customs notifies that rock salt imported in more than one vessel may be stored in one golah, notwithstanding that it is covered by several bonds, provided all the lots belong to the same person or firm. After the salt has been landed, the bonders will be required to execute one bond covering the total amount, and the other bonds will be cancelled.

IN the Elections to the French Senate, the Republicans have wrested eight seats from the Reactionaries. M. Jules Ferry has been elected for the Vosges.

THE vice of the official classes exchanging certificates has reached the bone of the body politic. The army itself has not escaped the taint. Luckily, the veteran Commander-in-Chief has been roused to purge Her Majesty's Forces wheresoever located throughout the globe. The Adjutant-General of the British Army has issued the following notice to the Generals of all military districts at home and abroad:—

"The attention of His Royal Highness the Commander-in-Chief having been called to the fact that special orders of a laudatory nature are occasionally issued on the departure of staff officers on relinquishing their appointments, I am to acquaint you that the publication of such order is unusual and contrary to the custom of the service, and is not approved by His Royal Highness."

A DEATH from hydrophobia from the bite of a cat is reported from Poole. Of the several persons bitten, one was a boy of five. The child purled and coughed like a cat but did not complain of pain until the night of his death. The medical evidence shewed that death was the result of hydrophobia and that the case was hopeless from the commencement. Not necessarily. In Bengal at any rate, we should have taken the poor child to Chandernagore for the Gondaipara treatment.

AT Dresden, a man named Wolff sells what he calls *sterilised milk* or milk in which by the mixture of some chemicals bacteria cannot exist, because the matter which nourishes them has been destroyed, thus rendering milk incapable of propagating disease. Notwithstanding the process it is made to go through, the milk is said not to lose its taste and keeps sweet for several days. But will it nourish equally with the dreadful fluid of Nature? The next development will be the manufacture of milk.

THE case of soldiers' outrage ending in loss of life at Mahkapore, has ended in the usual manner. Sir Meredyth Plowden, on the 19th December, sentenced Sergeant Cross to twenty one months for causing grievous hurt and Gunners Scarff and Blades to rigorous imprisonment for nine months for causing hurt.

WE are glad to learn from *Le Petit Bengali* that their representative, M. Alype, Deputy for India, has presented to the Chamber a petition from the inhabitants of Chandernagore praying for the reestablishment of the Court of first instance in that minute French colony. Cannot our contemporary publish the document?

THE Governor General in Council mourns in the Gazette in black the sudden and premature death of Mr. E. J. Sinkinson, who entered the Finance and Commerce Department in June 1877 and for the last three years was Secretary to the Government of India in that Department. Mr. J. F. Finlay has been appointed substantive *pro tempore* Secretary and Mr. A. Kensington, Deputy Secretary.

A FORCE to be called the "Miranzai Field Force" has been sanctioned for operations in Miranzai on the Kohat border. It is divided into three columns under command of the Brigadier-General Sir W. S. A. Lockhart, K.C.B., C.S.I., Commanding the Punjab Frontier.

WE read,—

"Mr. H. Marks, the editor and chief proprietor of the *Financial News*, failed to convince a jury that he was grossly libelled in the pamphlet which Mr. Butterfield wrote and published about him a considerable time ago. Such an array of iniquities as Mr. Butterfield charged against Mr. Marks has seldom been urged against a public man. He was charged with buying a farm for £10,300, and offering it to the public for £50,000 as a gold and diamond bearing property, although neither gold nor diamonds were ever found on it, with puffing the concern in the *Financial News*, and selling his shares to the public who believed in the morality of his journal, with living with a woman named Koppel in New York, with deserting her after she had had a child, with appropriating her jewellery, and with locking her up as a lunatic. Mr. Marks employed the ablest criminal lawyer and the ablest counsel, and the judge summed up strongly in his favour, but the juryman had formed their own opinion, with the result that Mr. Marks and his paper have received a blow, which (says another London paper) all friends of financial and commercial, to say nothing of private, morality, will agree is not one whit too severe."

Holloway's Ointment.—Miners and Workers in the Goldfields. This invaluable and renowned Ointment is extensively used and patronized by such people to their very great advantage. Being in small compass it is portable and easy of application. When used in conjunction with Holloway's Pills in accordance with the clear and concise directions for use which accompany each pot and box, there are but few of the diseases which afflict mankind that will not yield to the sanative powers of the combined remedies. Holloway's Ointment and Pills do not deteriorate by keeping nor by change of climate, and as they contain no deleterious mineral drug, they can be used with the most perfect safety under the most adverse climatic and sanitary conditions.

NOTES, LEADERETTES, AND OUR OWN NEWS.

BOTH the Irish Viceroy and Secretary appealed to the newspapers on behalf of the distressed in Ireland, where the Poor Law restricts outdoor relief to the smallest holders of land. They both deprecate reckless charity which encourages the able-bodied to keep away from relief works to the prejudice of the weak. They ask for meals and clothes to the poor school children.

SIXTEEN American war-ships have been ordered to rendezvous at San Francisco next month.

NOTWITHSTANDING the report that the Scotch railway strike had ended, there was a riot at Motherwell, in Linarkshire, on the 5th. A number of strikers occupied the railway tenements, and on their refusing to leave the premises, troops and police were brought in who fired with blank cartridge. The signal boxes were looted and much damage was done. Public sympathy is with the strikers, as evidenced by subscriptions for them amounting to £6,000. There was a meeting of miners at Hamilton, the assembly numbered 10,000 and passed a resolution of sympathy with the strikers and another for nationalization of railways.

THE negotiations between Mr. Parnell and Mr. O'Brien are not yet closed. There are hopes for a settlement of their difference.

THE Red Indians have not yet exhausted their fury. A force under General Miles surrounded four thousand Indians at Whiteclay Creek, and sent a request to open negotiations. They showed fight and tore to pieces the request. Later on, however, five of the principal Indian bands arrived at Pine Ridge and submitted. This peaceful submission and prospect of peace was disturbed by a report that the Sioux Indians were attacking the troops at Snashonee, Idaho, and burning the towns, the Whites fleeing.

THE new law (Act XL of 1890) for the Prevention of Cruelty to Animals comes into operation from the 15th January 1891, in the Town and Suburbs of Calcutta as defined respectively by Sec. 3 of Act IV. (B.C.) of 1866 and by the notifications published under Section 1 of Act II. (B.C.) of 1866. From the same date too, Sections 1, 4 and 5 of Act I. (B.C.) of 1869 cease to have effect in the said localities. To the public in general, the notification would have been explicable if they were told that the prohibition applies to the local limits of the jurisdiction of Her Majesty's High Court of Judicature at Fort William in Bengal and to the portions of the suburbs to which the Police Act (II) applies. It would have been better still if the boundaries buried in law books and old Gazettes were reproduced on this occasion for general information. In busy times as the present, it would have been desirable if the principal provisions of the new law were republished and explained how it is meant to be worked with reference to the old law. The Society for the Prevention of Cruelty to Animals ought, at any rate, to clear the intentions of Government. For the information of our readers, we may mention that the sections of the old law repealed by executive order refer to the definition of the word "animal," to the penalty for permitting diseased animals to go at large or die in public places and for employing animal unfit for labor. In the last year's Act, animal has a more extended signification and means any domestic or captured animal. It also prescribes punishment for letting astray diseased animals. From the 15th January, the process called "phuka," whether it causes pleasant titillation to the cow or not, becomes penal and punishable with a fine of Rs. 100 or 3 months' imprisonment, or both.

It is a wise and graceful concession of Lord Lansdowne to the educated classes of the country to allow the graduates of our University to elect two of them as Fellows. Although these Indian Fellowships carry no pecuniary advantages, the barren distinction is not a little prized. This was demonstrated beyond question at the election which took place on Thursday se'ennight. The flower of our University men

offered themselves as candidates. The greatest enthusiasm prevailed. And the public mustered in great force to witness the Swayambara of Learning.

The Englishman reports :—

"The Senate House last Thursday was crowded with a large number of Native gentlemen who assembled to watch the proceedings in connection with the election of two Fellows of the Calcutta University. During the early part of the forenoon there was scarcely any work done, but as the day advanced the voting became brisk, and the excitement intense. At the hour for the election arrived, Mrs. C. M. Bose was among the list of candidates proposed for election, but her name was struck off, as it was declared that only gentlemen would be eligible for election."

So these ex-colleagues are not only graduates but, like military officers bearing Her Majesty's commission, *ipso facto* gentlemen. Surely, these degrees are not bad things, after all, is it not? There are graduates and graduates, there are Brahmin Bachelors and Chamur Masters. Are they all gentlemen, without distinction? Then, by what authority? Who has invested them with the charm of gentility? There is nothing in the University Act or Regulations to that effect. Has Lord Lansdowne touched them with his wand of nobility? Or, is it seriously and rigorously meant that "only gentlemen would be eligible"? Then might the Viceroy be accused of giving with one hand and withholding with the other. Then might it be long at any rate before a couple of eligible candidates were found. And what is the Varsity, or, for that matter, the Viceregal, definition of a gentleman? It is unfortunate that the English have almost dropped the word "woman" in speaking of members of the fair sex of a certain position in society, so that the designation which befits the mother of mankind is considered an outrage if applied to a paddy Mrs. Goose or a Miss Bug. Let us not aggravate the situation by ostracising its masculine counterpart. Let us resist the encroachments of snobbishness and unnaturalness as long as possible.

We quote from our contemporary :—

"The following are the names of the candidates :—Messrs. Abdul Rahim, M.A., and Abdul Salam, M.A.; Bibus Badya Nath Basu, M.A., Jogendra Nath Bhattacharya, M.A., B.L., Mohini Mohun Chatterji, M.A., B.L., A. Chowdhuri, M.A., Barrister-at-Law, Kristo Lal Dutt, M.A., Jogendra Chandra Ghosh, M.A., B.L., Surgeon Major K. P. Gupta, M.A., M.B., Heramba Chandra Maitra, M.A., Nilkanto Mozoomdar, M.A., Opendra Nath Mitra, M.A., B.L., Aushutosh Mookerjee, M.A., B.L., Nilamber Mookerjee, M.A., B.L., Pandit Pran Nath, M.A., B.L., Bepin Chandra Roy, D.L., Kedar Nath Roy, M.A., C.S., Mohendra Nath Roy, M.A., B.L., Rajendra Nath Sastri, M.A., Guni Prasad Sen, M.A., B.L., and Chunder Naram Sinha, M.A."

At 5 P. M. the voting was formally closed, and at about 7 P. M. Mr. Nash, Acting Registrar, declared that Bibus Jogendra Chandra Ghosh (son of the Hon. Mr. Justice Chandra Mathur Ghosh) and Mohendra Nath Roy, had secured most votes. These names have been admitted to the Vice-Chancellor for election as Fellows of the University, pending the approval and sanction of His Excellency the Viceroy and Chancellor. During the course of voting when excitement was at its height, some 100 graduates of the University affixed their signatures to a letter addressed to the Secretary to the Government of India, requesting him to convey their warmest thanks for the high privilege he has been pleased to confer on them of permitting the election of two of their body for appointment as Fellows of the Calcutta University."

Almost all the gentlemen were good men and many of them, like Dr. Jogendra Nath Bhattacharya, Mr. Chowdhuri, Dr. Gupta, Mr. Mozoomdar, Mr. Aushutosh Mookerjee, Mr. Nilamber Mookerjee, Pandit Pran Nath, and Mr. Guni Prasad Sen, are of the highest calibre, who ought all to be on the governing body of the University. The best of them would be better there than the successful pettingers and leeches and other nondescript tuft hunters who have found themselves in it. With such candidates before the selection made are not to the credit of the electorate. For all that, we admit that the lucky young gentlemen are respectable graduates. Baboo Roy in especial said to have had a brilliant academic career.

Sir Charles Elliott presided at a meeting at the Town Hall on Wednesday, on the occasion of the delivery of a lecture by Dr. Mahendra Lal Sircar on "The Influence of the Study of the Physical Sciences on Moral Conduct." It is strange that no notice of the lecture appeared in the morning papers nor any invitations issued. Still the gathering was full. There were present the Hon'ble Sir Andrew Scoble, the Law member, Sir Alfred Croft, the Director of Public Instruction in these Provinces, and the Hon'ble Dr. Gaudas Banerjee, the Vice-Chancellor of the Calcutta University. We reproduce the lecture elsewhere. It was delivered with the Doctor's usual earnestness and eloquence. On the conclusion of the lecture, the President on behalf of the meeting thanked the learned lecturer with a few well

chosen words, indicating the direction of the wind which took shape in the Bill introduced by the Law member in the Supreme Legislative Council yesterday. Sir Charles said :—

"I am sure that I am expressing the feelings of the whole assembly in offering to Dr. Mahendra Lal Sircar our thanks for his interesting, instructive and eloquent address. My Hon'ble colleague occupies a very leading position in the scientific world which entitles him to speak with authority, and I trust none of the young men here present will forget the weighty advice he has given as to the influence which science ought to have in all departments of our moral life. He first dealt with it as regards our duties to ourselves—to our own bodies and to the bodies of the other sex with whom we associate; and I think it is noticeable that where political reformers have been afraid to give advice, the true scientific man does not hesitate to speak out boldly as to the importance of the reform in the minimum age of cohabitation, which is one of the burning questions of the day. I trust also that I am not wrong in assuming from the applause with which you received his remarks that you agree to his views and will endeavour each of you in his own circle to carry them out."

The second part of the discourse related to our duty to each other and enforced the important doctrine of the conservation of forces, shewing how nothing that has once existed ever wholly perishes, and how all our acts influence our neighbours and our surroundings and create an echo which rolls on through the future and produce effects which often we could neither foresee nor desire.

The third and most eloquent and perhaps the most important part of the address related to our duty to God; and here it was a great satisfaction to me to listen to the lecturer taking so firm a stand on the doctrine that all scientific discovery and investigation point more and more clearly to the existence of a great First Cause. He reminded me of those noble lines of Browning's,

How admiration grows as knowledge grows!

How imperfection means perfection hid!

It is often said that the effect of the introduction of Western science to the Eastern mind is to shatter all existing beliefs and to leave behind only a bitter atheism or a sad agnosticism—but here we have the leading scientific man in Calcutta declaring to us that science leads to a firm belief in the Deity and a devout attitude of mind before the great First Cause.

For the whole of his lecture and above all for this last portion of it, I beg to return the thanks of this meeting to Dr. Mahendra Lal Sircar.

DOWNSIDE seems to prevail largely in the office of the Comptroller of Post Office, and there is naturally acute dissatisfaction among the clerks. Since Mr. Sandell's appointment as Comptroller, the evil has increased to an extent to lead the discontented spirits in the office to freely communicate their grievances to the press in spite of the discipline which usually makes them a long-suffering class. In filling up vacancies, Mr. Sandell pays scant regard to the claims of deserving men already in the office. Outsiders, especially from Bombay and Assam with which Mr. Sandell was formerly connected, are brought in, and what is worse, these outsiders are often quite innocent of all knowledge of auditing and accounts business. The consequence to the superseded assistants is aggravation of injury. They have not only to put up with the disappointment caused by these outsiders being appointed over their heads, but to work for them in addition to their own proper duties. One of such appointments to which strong objection is taken is that of one Mr. O'Byrne.

Mr. Sandell is also sharply criticized for having introduced a new system of adjusting accounts the working of which is far from satisfactory. There are heavy arrears of work in almost every branch of the office and everybody except Mr. Sandell feels that it must be discarded in favor of the former system. But Mr. Sandell has yet to be disenchanted of his hobby. He evidently yet thinks the system to be good and that it only requires fair play. What is required to work it efficiently is a strong office-staff and so he has applied for a sanction of Rs. 30,000 to enable him to strengthen his establishment. The sanction is really needed to experiment with his system but the ostensible ground for the demand is, we hear, something different. The sanction is sought on the plea of an increase of Money Order business, which, admitting there is great expansion of the Money Order system, does not require such large expenditure. We dare say Sir David Barbour will be fully satisfied of the grounds for the expenditure before he sanctions it.

These complaints do not necessarily affect the Comptroller's ability and vigour. If he has disturbed the department by overriding claims, without being yet able to grapple with the money order book keeping, he has imparted new life and energy into the office. He uses his own eyes and exercises his own judgment, and if he has imported his own *protégés* from a distance, he has struck down the former unwholesome *régime*, with its favoritism and unreality.

THE world has long since been told on the unimpeachable authority of a famous English rhetorical and historical pamphleteer, and others who are neither rhetorical nor historical have echoed the sentiment till it has become an accepted article of faith, that the baseness of the Bengalees has no bounds, that it would be difficult for the dwellers of the pure regions of the cold North to conceive the length and breadth of that baseness, that to India in general and to Bengal in particular belongs the unenviable preeminence in guilt, that a Bengalee has distanced all the race of Adam in iniquity and infamy. Who does not remember that masterpiece of chaste eloquence, to wit, "What the Italian is to the Englishman, what the Hindoo is to the Italian, what the Bengalee is to other Hindoos, that was Nuncomar to other Bengalees." "What the horns are to the buffalo, what the paw is to the tiger, what the sting is to the bee, what beauty, according to the old Greek song, is to woman, deceit is to the Bengalee. Large promises, smooth excuses, elaborate tissues of circumstantial falsehood, chicanery, perjury, forgery, are the weapons, offensive and defensive, of the people of the Lower Ganges.".....and much more to the same purport? Of course, the Paradise of Righteousness is in the Islands of the Blest in the Atlantic Ocean. Perfection has her habitat in special in Britain and her dependencies at home, including we dare say Jersey and Guernsey.

Here, then, is a fruit of the modern Eden in a famous contemporary dramatist who died towards the end of last year, as described by one who knew him—the thick darkness of the Heathen Maharaja will doubtless throw into stronger relief the dazzling light beaming in the Christian author :—

"Dion Boucicault was marvellously constructed, in that nature, which lavished her choicest gifts upon his mind, utterly neglected to endow him with a heart or a sense of principle. Many men lie upon occasion. Boucicault lied habitually when he had nothing to gain by the lie, and the truth would have served his purpose better. Many men lead fast lives; Boucicault gloried in his shamelessness, and boasted of a depravity which even he never attained. Many men, at middle age, neglect the wife of their youth: Boucicault is the only man of whom I have heard or read, who, to save a paltry alimony, went into court, and swore that the lovely and accomplished lady whom he had wed in her bloom, who had borne him four children, and by whose side he had spent twenty years of happiness, had never been his wife, but had only been his mistress. Many men are vain; but not many have carried vanity to such a point as to declare—as Boucicault did some years ago to your correspondent—'There have been but three great dramatic authors in the English language—Shakespeare, Sheridan, and Boucicault, and I am not sure which posterity will decide was the greatest of the three.'"

MR. Miln's company will for the first time represent Othello tonight. Tomorrow, Sunday, at 8-30 P.M., Mr. Miln will lecture on "William Shakespeare: His Life and Genius." The programme for the next week will be found elsewhere. Lady Elliott and the Maharaja of Cooh Behar have accorded their patronage for two nights. As the Miln season is drawing to a close, we hope those who have hitherto kept away will make amends.

REIS & RAYYET.

Saturday, January 10, 1891.

HINDU LEGISLATION IN THE LEGISLATIVE COUNCIL OF INDIA.

At yesterday's meeting of the Supreme Legislative Council, Sir Andrew Scoble brought in a measure which has been a topic of considerable public discussion for some time past. It is a Bill to amend Section 375 of the Indian Penal Code and to provide a more effective protection to both married and unmarried girls from the evils of sexual intercourse by raising the age of consent from 10 to 12 years. In

explaining the necessity of the Bill, the Hon'ble Law member made a statement which, from the point of view of the Government whose duty it is to protect its subjects from known evils, must be regarded as a sufficient justification. Indeed, with the objects of the Bill in the abstract it is impossible for any civilized being not to sympathize. The barbarism of premature sexual intercourse is too repugnant and cruel a vice to expect quarter from any respectable quarter. At the same time, we cannot help saying that so far as the Bill affects married persons, it is a small reform which could well have been left to work itself out from within instead of being forced by pressure from without. There are already unmistakable indications of an improvement in public ideas and sentiments on the subject of marriage. Education of men and women which is advancing with increasing strides is powerfully doing the work of the social reformer and legislator, and it would be a really interesting thing to wait and see what left to itself and unassisted by legislative interference it could do in the way of our social improvement. Without any intention of countenancing the unreasoning clamour of opposition with which the Bill is sure to be received by people in general, we therefore cannot but express ourselves unable to support the Bill. That the evils do exist for which it is intended to be a remedy, we admit, but unfortunately they are evils of a class which the law in nine cases out of ten fails to reach. Neither the Hon'ble member in charge of the Bill nor the Viceroy is sanguine of much direct good from the measure. They nevertheless justify it for the educative influence it is expected to exercise upon our society. There is considerable force in this view, but a constantly fluctuating law—now one thing and ten years hence altered and made another thing—is a rather weak instrument for impressing the popular mind. For the rest, the educative operation of the law cannot but be retarded by the custom of early marriage which prevails, while the practical difficulties of enforcing it will encourage illicit sexual intercourse, the effects of which must be demoralizing upon the domestic circle. It is also unfortunate, as the Hon'ble Mr. Nulkar himself confessed, that the proposed amendment of the law should be made at a time when a heated controversy has been going on between the conservative and the reform party in our country. The coincidence, though it may be accidental, is likely to give rise to misapprehensions as to the true objects of the Bill. For all these considerations, we are fain to be generally in accord with the opinion which Sir Romesh Chunder Mitter passed on the subject. Sir Romesh spoke well and with great force not only from the point of view of a Hindu but like a practical man of experience and a jurist. Our difference is of course confined to the part of the Bill affecting married persons. The other part aimed at the prevention of premature prostitution admits of no objection.

The Viceroy's speech on the occasion as an exposition of the policy and views of the Government on the subject of legislative interference with our social customs, cannot fail to be as reassuring to our countrymen, as it will be profoundly disappointing to ardent reformers. The English agitation for social reform in India has evidently failed of its object, and if it happens that one of the reforms proposed in the English committee's programme has been accepted by the Government of India, *viz.*, that for raising the age of consent, Lord Lansdowne

takes care to avow that the Bill now before his Council has an origin independent of any such source. His speech is an earnest vindication of the Government of India from the charge of indifference to social reform so lightly laid at its door by people who have no conception of the practical difficulties which beset the subject in this country. Even such a great Indian writer, experienced Indian ex-official and moderate reformer as Dr. W. W. Hunter does not escape mild criticism at the Viceroy's hands, for taking up the rôle of a Reformer on his retirement from the service of the Government. One of the reforms recommended by Dr. Hunter was to facilitate widow marriages by "depriving Hindu ecclesiastical law of its power to legally punish women for the exercise of their civil rights." How impracticable this remedy is, the Viceroy in a vein of quiet humour shows:—

"Now, I think Hon. Members will agree with me that when we speak of Hindu ecclesiastical law, and of legislation for the purpose of depriving it of any of its powers, we should keep before us a clear conception of that which is meant by the expression 'Hindu ecclesiastical law,' and fortunately the writer of the papers from which I am quoting has himself supplied us with an adequate definition, for he proceeds to explain that by the term 'Hindu ecclesiastical law' it is his intention to sum up 'the complex growth of ordinance, usage, and procedure which forms the religious side of the caste system, as distinguished from its social and commercial aspects.' The struggle therefore upon which the Indian Legislature is invited to embark is a struggle with no less an opponent than the whole system of Hindu religious caste. The hopelessness of such a contest in reference to issues of this kind even if we were not deterred from it by other considerations, becomes evident if we consider the nature of the penalties by which the edicts of this so called ecclesiastical law are enforced. What then are those penalties? We are informed by the same authority that the penalties which the Hindu ecclesiastical law, as thus defined, inflicts upon a couple who have the courage to avail themselves of the Marriage Act of 1856 are three-fold. The first of these penalties is, he explains, a social one. The married couple and such of their friends as have abetted their marriage are cut off from social and domestic intercourse with their families and caste people. With this penalty the writer frankly admits that 'it would be practically impossible for the British law to interfere.' We may therefore assume that whatever legislation we may resort to this penalty with all its terrors—and it is not easy to over-estimate them—will remain in force. It is explained, however, that there are also two religious penalties, 'the woman is denied admission to the temple for the performance of her habitual religious duties, as if she were living in open sin,' and besides this 'an act of excommunication may also issue against the married couple and their abettors, which completely cuts them off from all rights and privileges to which they were entitled as members of a Hindu caste.'

It is against these penalties that we are asked to protect those who are liable to them, and I gather from what follows that it is intended that such protection shall take the shape of a change in the law which would render any attempt to enforce such penalties punishable under the Penal Code.

We have anxiously considered this suggestion, and the conclusion which forces itself upon us is, first, that we should not be justified in attempting so far-reaching an innovation as that which would, for example, be involved in compelling the admission of any person to the places of worship of the Hindus in opposition to the religious scruples of the rest of the community. And in the next place we are convinced that any attempt to resort to such legal compulsion would be absolutely illusory so long as the social excommunication, with which it is admitted that we should be powerless to interfere, remains in force. The social and the religious excommunication are two forms of one and the same thing, and so long as Hindu opinion remains what it is upon these subjects, any attempts to remove either religious or social disabilities in cases such as that under discussion are, we believe, predestined to failure. If any change is to be made in these respects, it must come from within, and not from without, and must be the result of an alteration in the public opinion of the people of this country, and not of a social innovation forced upon them by the British Government. Signs are, I am glad to say, not wanting that among the more enlightened and better educated classes such an alteration is already in progress."

The rest of the English programme of reform meets with no less searching examination from our Viceroy. It is only on this one point of the age of consent that the Government of India have, from their own independent information and judgment, arrived at a decision agreeing with the demand of the reformers. The Government have evidently brought forward this present Bill after great deliberation. The subject has occupied their attention for a long time and, we believe, it is the unfortunate case of Hurry Mohun Maiti which is the immediate occasion of the present Bill. In view of a painful incident like this, and the

light it threw alike upon the state of married life in this country and of the law dealing with it, the Government, could scarcely remain quiet. But one swallow does not make summer, and it is one thing to take some action and another thing to rush into legislation to change the social institutions of an ancient people. The unfortunate English agitation has also prejudiced the subject. Otherwise, the action taken is characterised by moderation. Our only difference is that the proposed amendment of the law without being restricted to the case of unmarried women is extended to a sphere in which, like the existing provision of the law, it is sure to be inoperative.

THE MUNICIPALITIES AND THE OLD CHAIRMEN.

SOME of the Municipalities in the neighbourhood of Calcutta are in a crisis. This is notably the case in Baranagar and Rajpur. Go where you may in these corporate Towns—this is the common complaint. In the former, the Chairman is a bustling, jostling, imposing figure, but unfortunately, for purposes of business, only an ornamental figure head. Among the upper and more intelligent classes, there is a strong desire for a change of *personnel*. The continuance for another three years of the present incumbents is dreaded as a calamity. Who can avert the doom? The prime requisite is a strong body of Commissioners, but how or where to get this? So far as the law is concerned, it gives little hope. With the ridiculously low qualification hastily legalised for the voters, the elections have naturally resulted in the return of men but one step removed from the voters themselves. The majority of the elected candidates may be fairly described, without meaning any disrespect, as uneducated men or raw youths. The mischief done by the elections might be somewhat neutralised, if the Local Government appointed the remaining one-third of the Municipal Commissioners with more than ordinary care and circumspection. But the chances of this, under the practice in vogue, at any rate in the district of the 24-Pergunnahs, are extremely uncertain. The Government makes the appointments upon the recommendation of the Divisional Commissioner, who, as a rule, adopts the nominations submitted by the Magistrate, who, in his turn, takes his cue from the last Municipal Chairman. It is thus that the channel is tainted at the source. We showed in a late issue the danger of this procedure, and we could give Mr. Bolton no better advice than to keep the Chairmen at arm's length when he makes his own enquiries into the matter. This is the more necessary in the case of municipalities which have failed to show a good record of work and progress. We understand he is already making inquiries for himself independently of interested parties, and if this is the case, it is a departure from the usual practice in his district, probably forced on him by his knowledge of the character of some of those parties.

If some of these municipalities have failed, the man of all others most responsible for the failure is, perhaps, Mr. Forbes, the late Magistrate of the district. He is a strong as well as an able officer, held in esteem by the Government, but he made a mistake in his selection of the Municipal Chairman in more than one place. The selections were practically his, as we shall show. He went upon the idea that the dissensions which had marked the first stage of the elective

municipalities and given him so much trouble, were due to the election to the office of Chairman of persons whose chief claim lay in their education and who did not occupy commanding social positions or possess wealth, and he jumped to the conclusion that these dissensions would disappear if elections of men with the latter qualifications could be made in the future. So he made a tour of his whole district in search of the kind of persons he had in his eye, and, having found them, he set to work how he could secure their certain election. This was achieved by means of the nomination of the proportion of Commissioners reserved in the hands of Government. Commissioners who would support a particular man's candidature for the office of Chairman are easily found, and upon this plan Mr. Forbes went on, working from one town to another, in hopes of thereby inaugurating an era of peace after a period of friction and dissension.

We do not say that the end Mr. Forbes had in view was not of great importance. It was a very desirable object, but the means he adopted missed their aim. In ascribing the dissensions to certain disqualifications in the persons of the first period, he was also correct, but he was wrong in considering this to be the only cause. These dissensions were general over the country, and a more thorough examination of them would have led him to seek their origin in some more general cause. We quite admit with Mr. Forbes that the possession of wealth and social position is highly desirable in the holder of an office of such honor and responsibility. So far we agree with the official view, but we go farther and hold that if the choice lay between one of the two qualifications—wealth or intelligence—we would certainly go in for the latter in respect of offices to which one cannot do justice without a fair degree of intellectual qualification.

It is here we are at issue with the ordinary official view. Not that we are blind to the advantages of wealth as a qualification in itself for offices of trust. Far from it. On the contrary, we would gladly accept an unlettered Raja or Zemindar able and willing to spend thousands of rupees in public improvements, making amends by his liberality for deficiency of talent. But such cases of overflowing wealth or hereditary and acknowledged position of ascendancy are few. A Zemindar of Mymensing who gives forty thousand in a charity and sixty thousand for a new road, may well be complimented with a District Board Vice-Chairmanship or a Municipal Chairmanship by the District Magistrate, and he will be borne with even as an ornamental figure-head. The educational qualification may well be dispensed with in such cases. But these are exceptional cases. We have not often such cases to deal with. What generally happens is to have to decide upon the rival claims of men, both of ordinary social position, with or without education. It is ordinarily a case of education *versus* uneducation, and though no man could possibly make a mistake in deciding upon a case so definitely put, the issues are often confused by slight differences of external condition, with the result that mistakes are committed with disastrous effects upon public affairs.

SHAKESPEARE AT THE CORINTHIAN.

AT the close of last week, the Corinthian reverted to comedy. On Saturday, Shakespeare's much admired *Much Ado About Nothing* was played and the performance was repeat-

ed on the following Monday and again on Tuesday. The audience was poor and unsatisfactory. It was certainly worse than at *Richard III.* The reason of this extraordinary disappointment was the same in both cases. This was mere ignorance. The public did not know their author. Our theatre-going citizens and *citoyennes* stayed away from a play which they had not read beforehand, or, at least, not read well enough to remember. The popularity of Shakespearean performances is a good test of the culture of a population. Greater cities than Calcutta—more enlightened communities than the community of Bengal—wince under the ordeal. London and New York—even Paris and Boston—habitually send their gaping multitudes to the representation of the modern plays of sensation or of vulgar realism and, even better, to extravagant burlesques and madder extravaganzas at which the eye is dazzled with colour and light, while the mind is entirely neglected. The theatre, as a business, obeys the laws of political economy, like any other Demand governs supply. The "Caterers" provide what is ordered or will readily sell. Thus, the legitimate drama is offered at rare intervals, by way of a variety. Even there in the capitals of Civilization, it is not often that the public are tried with exhibitions of High Art. When Shakespeare or Fletcher or Otway is brought on the stage, and appreciated, it is the name of a great actor or the attitudes of a famous beauty on the boards that draws, rather than the fidelity of rendering of a great author. What wonder that Shakespeare or the lesser Shakespearean plays should be a drug in Calcutta! It all depends upon the popularity of the author, and of the piece. It is no use pretending to be interested in what one does not know. This is specially the case in the High Drama, above all, in Shakespeare. There are in these plays very few appeals to the senses and the superficial imagination. The interest centres in the development of character in action and in the accuracy of the representation, if not to the record, at least to the actor's conception of the record. In either case, familiarity with the record is a condition *sine qua non* of appreciation of the performance. To our shame, Calcutta has displayed gross ignorance as well by staying away as by attendance. The occupants of the dress circle and the stalls on the *Much Ado About Nothing* nights were a sorry lot. Many of them had not the decency to hold their tongues during the performance, and, from the buzzing talk some of them kept up, they were innocent of the business going forward before their eyes. Fortunately for all concerned, the ignorance does not extend to all Shakespeare. It is a relief to know that the *Merchant of Venice*, *Macbeth*, and *Hamlet* are popular. The Native Town at any rate saved the general credit to some extent by sending its representatives on the evenings on which these master-pieces were played.

Mr. Miln shows equal facility in comedy and in tragedy, and his company is efficient in both. They only want a superior low comedian to make them a crack company for any audience in India or the Colonies, however exacting. *Much Ado About Nothing* was carefully produced, with all accessories complete, and most happily performed, in nearly all its parts. Mr. Atholwood as Don Pedro, with a fine person nobly dressed, was every inch a Prince, in doing as in seeming. Mr. Nunn, to our mind, did not do so well as the Bastard, and no great shame if not. Mr. Eyre as Friar Francis kept up the high reputation of Friar Laurence. Mr. Nicoll's Dogberry was spirited rendering of the author. Capt. Wood as Balthazar was the very picture of an Italian companion of nobility—a gay cicisbeo of a Princess rather than a mere attendant on a Prince. Anyhow, he was charming to see and to hear. The other actors and actresses all did their parts well. The centre of attraction were of course Benedick and Beatrice, Mr. Miln as the former left nothing to be desired, and Miss Jordan proved a worthy foil to the shallow cynic. The woman-hater who had not suspected the depths of his own heart was most admirably rendered by the actor so great in tragedy.

In *Hamlet*, which was again introduced on the stage any in Miln was, of course, in his element, and his colleague duty to the seen to have improved greatly since we saw him in this sub-performance. The Prince of Denmark is a tragicomic histrionic art. Mr. Miln's rendering is all the more awful mystery, in seeing as he does not quite follow the record, but feel the inherent right pursues a medium course of his own.

THE INFLUENCE OF THE STUDY OF THE PHYSICAL SCIENCES ON MORAL CONDUCT.

A Lecture delivered by Dr. Mahendra Lal Sircar, at the Town Hall, on Wednesday, the 7th January 1891, at 5 p. m., under the Presidency of His Honor the Lieutenant-Governor of Bengal.

YOUR HONOUR AND GENTLEMEN,---

I was asked by the projector of this series of lectures, my esteemed friend Babu Pratap Chunder Mazumdar, to take a part in the course, and it was suggested that the subject of my lecture might be "Natural Laws as guides to Moral Conduct."

While I consented, not without a deep sense of incompetency, to endeavour to contribute my humble share to the series, I reserved to myself the liberty of framing the title of my lecture. For, I perceived at once that the suggested title was too comprehensive for a single lecture, and besides it appeared to me to be one of such a nature as might land us in a hopeless intricacy of endless discussion. Natural Law includes physical as well as psychical law, and consequently, the subject would embrace the whole domain of knowledge attainable by the exercise of our intelligence. Natural Law, again, might suggest by contrast *super-natural*, and then the lecturer might be tempted to obtrude his opinions on the reality or the unreality of the *super-natural*, which may not be pleasant, certainly would not be profitable.

As the object intended to be served by these lectures is to help the moral development of our young men, not at the expense of, but alongside of, their intellectual development, and as the purpose my friend had in view in selecting my humble self as one of the lecturers, was probably that I should say something about the educational value of the physical sciences from a moral point of view, I have taken as the subject of my discourse, "The Influence of the Study of the Physical Sciences on Moral Conduct."

It may be questioned in the very beginning if the physical sciences can have any possible influence on the moral conduct of persons who are engaged in their study. The branches of knowledge, which go by the name of the physical sciences, are generally supposed to be concerned with purely physical, as contra-distinguished from psychical or mental, phenomena; and hence it is thought to be inconceivable that they can have any bearing at all on the latter. And, unless they have any such bearing, it is inconceivable that they can have any influence whatever on moral character.

Without entering into the question of the ultimate nature of matter which constitutes the physical world, and of the nature of mind which constitutes the spiritual world, it requires no profound philosophy to tell that matter and mind are bound up together, so far at least as our present existence is concerned, in indissoluble ties. It is Mind that studies the phenomena of matter and their laws, and the operations of the mind can only be carried on through the agency of a material organization.

A study of the physical world, therefore, must necessarily exert a profound influence upon the mind which pursues that study. Volumes might be written, volumes have been written, on this vast and alluring subject. It is impossible, in the course of a brief hour, to give even a bare outline of it. It will be my humble endeavour to place before you a few points which cannot fail to strike even the most superficial observer.

It is hardly necessary to premise, *in limine*, that when we speak of the influence of the physical sciences on moral conduct, we presuppose the existence of a moral nature. If it were possible to suppose the existence of beings possessed of the intellect alone, and devoid altogether of the emotions, such beings could never possess a moral character, and nothing could have any influence on that which is non-existent. To such beings a knowledge of moral laws would be an impossibility, and *a fortiori* no amount of contemplation of the physical world could create or develop in them a moral nature. The development and elevation of a moral nature already existing is possible, and does take place, as we shall show, under favorable circumstances.

The physical sciences embrace a vast, or rather an illimitable field. This is no other than the whole material universe. But infinite as the field may be, the study of it is capable of simplification, and has been simplified. And this simplicity, as we shall see, is of deep significance. The study of the objects under his immediate control in the tiny world he inhabits has enabled man to extend his knowledge of the worlds that people the immensity of space, and he declares to his utter amazement that all these worlds own a most intimate kinship with each other. The laws of motion which govern this present matter on earth, are those which govern the larger masses which constitute planets and suns and systems, which are subject to the same allottred revolutions in the heavens. We believe, it has proved itself to be a science of the widest scope, which is all matter within its scope, and all visible Bill. In view of a circle of matter, large and small.

Man could not prosecute his studies of matter long before coming to the conviction that there were other kinds of action of matter upon matter than at sensible distances, that there were actions at insensible distances when the particles come in what is ordinarily understood at contact, and that these actions are peculiar and seem to be essentially different from actions at sensible distances, inasmuch as the actions at insensible distances seem to change the nature of the matters that thus come in contact. Here we have the origin of the science which deals with these invisible actions resulting in marked visible changes. Chemistry is the name that has been given to it, and it deals with what have been called chemical affinities by which different kinds of matter enter into more or less energetic union with each other, so as to form peculiar compounds. The study of these affinities must be intricate and complicated in proportion to the number of these affinities.

The next division of physical science has its origin in the study of living beings. In addition to phenomena which are of a mechanical and of a chemical nature, living beings present phenomena which are unique and peculiar to themselves, unlike any that may come under the domain of mechanics and chemistry. The complexity of their study is far greater than that of chemical affinities, and the complexity and with it the difficulties increase at every step up the scale of organization and life. Biology is the name given to this division of physical science. In biology beyond a certain stage we have the contact of matter and mind, indeed, the close dependence of the one upon the other. In biology, therefore, the simultaneous study of matter and mind is forced upon the inquirer.

Thus illimitable as is the universe, the study of it is resolvable into the three principal divisions just mentioned. Each division, however, has to be subdivided for profitable study, and with each advance of knowledge the branches of physical science have become multiplied, and the number has become so great as to be beyond the grasp of a single mind. Hence it is that we find that it is only subordinate branches of physical science that are made the subject of special study by scientists. This is an advantage so far as the advancement of the special branch is concerned, but a disadvantage so far as the specialist is concerned, inasmuch as his mental horizon becomes confined to a narrow circle, and, unless corrected by general culture, may lead him to what Bacon has called the "idols of the den."

In the present day when the interdependence of the various branches of science is being more and more observed, and when, consequently, in order to successfully cultivate any one branch, a general acquaintance with other branches, at least with those which are immediately cognate, has become an imperative necessity, this danger from idols of the den has become so much less, that for purposes of our present argument it may well be neglected.

By virtue of the moral nature with which we are endowed we have certain duties imposed upon us, and these are resolvable into duties to ourselves, duties to our neighbours, and duties to our Maker.

The primary duty that concerns ourselves is the duty of self-preservation. A cognate duty is that of preservation of the race. Both these are regulated by the strongest instincts which we possess in common with the lower animals.

Our duties to our neighbours are also based upon certain instincts and higher emotions and sentiments, and are of a very varied character involving all our varied relations, domestic, social, civic, national, international, and with these I should include our relations with the inferior animals.

Our duty to the Author of our being is of the most solemn and sacred character, and is based upon the highest attributes of mind with which we are endowed.

The ways by which we perform these duties constitute our moral conduct. These ways are dictated by the instincts, emotions and sentiments, in other words, by the faculties of the mind, regulated and controlled by the two supreme faculties, Reason and Conscience, one of which discloses the true relationships of things and events, the other indicates the propriety and impropriety, the right and wrong, of our actions.

The influence of the physical sciences upon our conduct as regards self-preservation ought to be paramount, inasmuch as it is by them that the conditions of healthy existence are determined; and therefore upon them we are dependent for rules for our guidance in the due fulfilment of those conditions. All our higher duties are capable of fulfilment upon the sole condition of healthy existence.

धर्मार्थ काममोक्षानामाग्यं मूलमुत्तमम् ।

Dharmārtha Kāmakṣhānam āgyam mūlamuttamam.

Health is the chief foundation of virtue, wealth, desire, and beatitude (final liberation of the soul).

These words are as true now as when they were first uttered by our Rishis of old. And therefore it is that the duty of self-pre-

servation is a primary, fundamental duty, the neglect of which means, because it involves and necessitates, the neglect of all other duties. But paramount as that influence ought to be, it is yet far from being so. The conditions of our existence are regulated even amongst the best educated by ignorance and caprice rather than by the teachings of physiology, for the simple reason that a knowledge of the science is confined to the student of medicine, and has not yet formed a subject of general education.

A similar remark with greater emphasis has to be made as regards the influence of the physical sciences upon our conduct relating to the duty of preservation of our race. That influence is yet almost non-existent, at least is most deplorably inadequate to the importance of that duty. The continuance of the species throughout the world of life depends upon the union of two principles which in our human language we call marriage. The observer of nature cannot fail to see that there is a season for each species, of plant and of animal, before which this union, this consummation of marriage, does not take place. In man alone, whom the Author of his being has endowed with the highest attribute of mind—Free Will,—in man the performance of this the highest function of life has been left to his free will. And the creative purpose is obvious,—it is to make the performance of the function not only his highest happiness but his most sacred duty, and thus to make it “the scale by which to Heavenly Love he may ascend.” But in nothing that he does has man more culpably abused his free will than in this. As a rule he drowns duty in mere carnal pleasure, and thus converts into the greatest misery and the most prolific source of his degradation that which was to have been his most exquisite enjoyment on earth and one of the most potent means of his elevation.

The best corrective of this moral perversity can only be furnished by an intimate knowledge of that division of the physical sciences which treats of the laws of life, that is, of biology, especially that department of it which treats of animal life. It is only when we are deeply impressed with the laws of reproduction, of the influences of heredity, that we can see through the folly and wickedness of the infringement of those laws, of the disregard of those influences; and then and then only can we exercise an effectual check upon those instincts and passions which otherwise become so ungovernable.

The burning topic of the day in my country, which is convulsing Hindu Society and has roused, I am glad to say, earnest patriotism, is the perniciousness of the custom of child-marriage, a custom which has been the most efficient cause of the ruin and degeneracy of the Hindu race. I believe it would be impossible for this custom to endure, if the leaders of our society, or better still, if every man and woman of our community, were made to see in the light of physiology what child-marriage in reality means, if they could be made to fully realise that it not only inevitably and to a living certainty prematurely exhausts the couples who are forced to reproduce before the proper season, before they themselves arrive at maturity, but by virtue of that gives rise to offspring who must necessarily share all the immaturity and attendant weakness and incapacity of the parents, and that a succession of such generation means progressive degeneracy and imbecility of race.

The influence of the physical sciences upon our conduct as regards our duties to our neighbours is not of the direct character that we have found it to be upon our conduct as regards our duty to ourselves and to the race. But though indirect, they are not less important. “Do unto others what ye would they should do unto you,” is the righteous rule formulated by sages of old for the regulation of our conduct towards our neighbours, and this rule has been transmuted by the heavenly alchemy of one, who verily spake as never man has yet spoken, into the purest golden maxim of universal love. Now the very first, the most essential, requisites for the carrying out of this holy injunction are sincerity and honesty,—in one word, truthfulness.

If the student of the physical sciences is impressed with any one fact more than another, it is that there is no lie in Creation. Countless as are the objects he meets with in his survey of the universe around him, he receives the same answer from the same object whenever and wherever he interrogates it as to its relations with other objects. There is no whim, no caprice, no ambiguity. The behaviour of one substance with another is invariably the same to-day, yesterday and for ever, under the same circumstances. So firmly does this conviction become rooted in the mind of the student of physical science in the course of even a short study, that all apparent deviations are not only not looked upon as real deviations from nature's laws, but are believed to be due to the intervention of some fresh, unforeseen agency, and are therefore most narrowly watched, and made the turning points of fresh discovery. Such a student, if he is not radically perverse, if he is not altogether devoid of a moral nature, cannot fail to see the moral bearing of this universal fact, cannot but feel and acknowledge the irresistible force of this preaching of truthfulness in one accordant voice by every object small and great in every region near and far of the universe of God, and cannot but shape his conduct accordingly towards his fellow creatures.

There is another fact, as universal as the one just mentioned, which indeed is its necessary outcome, but which science has revealed in

its full significance only in these latter days. This is known as the Law of Conservation of Energy. There is nothing occult or mysterious in the expression. It simply means that nothing is lost. Not only is matter indestructible, but every particle, however minute, is so intimately linked with all the rest in the universe, that there cannot be a disturbance in it, however slight, but will be communicated to its immediate neighbour, and will thus travel from particle to particle, till it pervades the whole universe. The original disturbance may not be, and generally is not, communicated in its original form, but is transformed in a variety of ways, and thus becomes permanently registered not only at the place where the disturbance first occurred, but every where and for all time. What a deep, what a terrible significance has this fact for every rational and responsible being! Not a thought, not a feeling, not a sentiment can arise in the hidden recesses of the soul, not a sigh can escape the troubled heart, not a word can be uttered, not a deed can be done, but will be felt and recorded throughout the whole length and breadth and depth of the universe, in characters which cannot be effaced without annihilating the universe itself.

The words of Babbage in this connection will thus be seen to represent but sober measured truth: “If the Almighty,” says he, “stamped on the brow of the earliest murderer, the indelible and visible mark of his guilt,—He has also established laws by which every succeeding criminal is not less irrevocably chained to the testimony of his crime; for every atom of his mortal frame, through whatever changes its severed particles may migrate, will still retain, adhering to it through every combination, some movement derived from that very muscular effort, by which the crime itself was perpetrated. The soul of the negro, whose fettered body surviving the living charnel-house of his infected prison was thrown into the sea to lighten the ship, that his Christian master might escape the limited justice at length assigned by civilized man to crimes whose profit had long gilded their atrocity,—will need, at the last great day of human account, no living witness of his earthly agony. When man and all his race shall have disappeared from the face of our planet, ask every particle of air still floating over the unpeopled earth, and it will record the cruel mandate of the tyrant. Interrogate every wave which breaks unimpeded on ten thousand desolate shores, and it will give evidence of the last gurgle of the waters which closed over the head of the dying victim: confront the murderer with every corporeal atom of his immolated slave, and in its still quivering movements he will read the prophet's denunciation of the prophet king,—Thou art the Man!”

This law of conservation of energy is not an idle dream of the visionary, but a positive fact which modern research has discovered in every department of Nature. And it is my faith that this the latest teaching of the physical sciences, cannot but exert its chastening and subliming influence upon our whole moral being.

One of the gentlest hearts that ever breathed, an ardent admirer of nature and a lover of his species, has given expression, in immortally beautiful but heart-rending language, to the anguish which every one however obdurate cannot but feel in his retirement from the bustle of the world, when reflecting upon the miseries which man has brought upon his fellow-men, under the idea that there will be an end of all human transaction with present existence and that time will bury in oblivion all that happens.

To her fair works did Nature link
The human soul that through me ran;
And much it grieved my heart to think
What man has made of man

But when the conviction of the awful reality which modern science has proved to demonstration, that there cannot be an end of any human transaction with the end of this life, that there is no such thing as oblivion, when such a conviction gains ground and has the ascendancy it ought to have and must have, then it is likely that the human world will cease to be the pandemonium which human wickedness and villany have made it, and then, being in harmony with the world around, it will not only be glorious to look at, but glorious (and not, as Schopenhauer will have it, dreadful) in reality.

I have indicated just a few points touching the influence which a study of the physical sciences can legitimately exert on our moral conduct as regards our duty to our selves, both in our single capacity as individuals, and in our dual capacity as parents, and also as regards our duty to our neighbours, by which term we have always understood our fellow-men. But where are to be the lower animals? It has been the glorious prerogative of modern science to most effectively plead in their behalf, by elevating them to the rank of our progenitors. And we shall be devoid of all humanity if we did not treat them with the same gentleness and kindness and consideration with which we are bound to treat our fellow-men.

I have lastly to see if the study under consideration has any influence upon us as regards our supreme duty, our duty to the Creator. I must tell you that it is not without trembling, not without humbling myself to the dust, that I approach this subject. When I remember how some of the mightiest intellects have been wrecked in venturing to solve this awful mystery, I feel my littleness the most profoundly. But I feel the inherent right

of exercising my own faculties, and with the light of positive facts which cannot deceive, I must draw my own inferences, and these I am happy to find are the same which have been the hope and the solace of humanity in all ages.

The spectacle of Nature, even in her superficial aspects as presented to the unaided senses, awakens in man feelings and sentiments and reflections which impel him to go behind the spectacle, to dive beneath the surface of the phenomena, in order to unravel the mystery and inquire into the cause of all this wonderful and magnificent panorama. This tendency to inquire into cause is inherent in the human mind, is an irresistible necessity of its very being. The will which we possess and by which we put forth our power to do what we wish to do, and the fact that the phenomena presented by Nature have all the impress of mind in them, foster and encourage this tendency. And accordingly we find that from the remotest ages of which we have record, man has not been satisfied with being merely an idle spectator of all that he sees, with being merely a part and parcel of the system in which he finds himself placed. Whence all this and whither does it tend? Whence and what am I, and what my own destiny?—are questions which occur to him with the dawn of his reason, and recur and haunt him at every step of his life. And the invariable result has been that the answer to these earnest questions which proceed from the depths of the soul, has never been satisfactorily furnished by the system itself, without the supposition of a superintending intelligence.

The adaptations of parts to each other for the subserviency of ends are so common and so obvious throughout the world which we inhabit in all departments, and in the heavens above, that even the observer, who has not the advantage of modern instruments which have in a most marvellous degree extended the range of the senses, even such an observer cannot fail to be struck by them. They have been the theme of admiration in all ages, and have inspired man with the most exalted sentiments of which he is capable, the sentiments of reverence and adoration to the Almighty Power, who is the author of all this wondrous world we see. To the sweet singer of Israel the heavens declared not only the glory but the righteousness of God. Jesus loved to draw the sublimest lessons of morality from the lilies of the field and the fowls of the air and little children. In the eye of Shaikh Saadi, the most philosophic of Persia's bards, every leaf of every plant was a volume which proclaimed the wisdom of the Creator.

بگ درخشان سبز در نظر هو شیار

هر ورقی دفتر است معرفت کردگار

Galen said, the best hymn man could chant in honor of the Creator was to write a work on anatomy.

Such was the influence which nature even in her superficial aspects exerted upon minds which could appreciate her beauties, such the inspiration with which she filled hearts which could feel the presence of her Lord in all her doings. Increased knowledge of nature has only unfolded her charms more and more. Science has not, as the poet would have it, "from creation's face enchantment's veil withdrawn." Every new discovery has added but fresh enchantment to what existed before.

Take the case of the heavens. Reflect for a moment upon the order which modern astronomy has introduced into that chaos of shining orbs and points which the darkness of night discloses to our view, how she has discovered the one universal law which controls their movements, how with the aid of the properties of light and the laws of chemical affinities discovered in our laboratories here, she has revealed the constitution not only of our own sun but even of those distant suns which from their very distance appear to us as twinkling points, thus uniting them all by the ties of family with our own earth;—reflect on all this, and then say, if the heavens declare less the glory and the righteousness of God now than they did in the days of the Psalmist.

Take the case of the leaf. Is it less striking as exhibit of creative wisdom, now that the microscope has revealed its marvellous structure and physiology its marvellous function of building up monarch trees of the forest by absorbing the gaseous carbon of the atmosphere and fixing it in the solid form in the tissues of the parent plant? Indeed, the whole science of Botany has disclosed an inanimate kingdom of life, of which the smallest and the greatest units alike reveal wisdom which becomes more and more striking with closer and closer study. Take, again, the anatomy of man and the lower animals. It was of the most superficial description in the days of Galen. What wonders has the microscope brought to our gaze here in our time! Marvellous as the structures of plants are, they appear to be simple things compared with the structures of animals, and the marvel heightens with each step in advance of the scale of life. Each of the two kingdoms, vegetable and animal, presents a plan of progressive design from the lowest to the highest, in which that which most strikes the mind is the Unity that pervades their endless multiplicity and variety, proclaiming in the most definite and certain language, that there must be One Designer for both. Modern biology is not less beautiful and fervent a hymn than was crude anatomy in olden days.

We have seen that astronomy has united all the worlds in one bond of the most intimate family relationship, and we find a similar bond of union running through all living beings, animate and inanimate. The conclusion is irresistible that the whole universe, with its infinity of worlds of matter and life and mind, forms one stupendous whole, one boundless cosmos, which must own one supreme intelligence as its author, upholder and governor. How can I describe what must be the influence of this grand conception of universe as thus presented to us by the light of modern science. The mind totters at the contemplation, becomes utterly overpowered, and falls prostrate in humble adoration. I cannot conceive of any other attitude of mind and body in the Awful Presence. "The thunder rolls," says the bard of the Seasons,

The thunder rolls: be hush'd the prostrate world;
While cloud to cloud returns the solemn hymn!

It has been said by another bard that "the undevout astronomer is mad." Verily, can Science now tell all her votaries, verily the undevout student of nature is mad.

I am not unaware that some of the greatest minds, students of physical science all, have become so bewildered in the very vastness of their study that they have found it impossible to rise from nature to nature's God. And it is most singular that the facts and laws, which rightly understood heighten our conception of the perfection of the Deity, have been turned into arguments against His very existence. The mode of evolution of the solar and inferentially of the whole stellar system, which Kant formulated and which goes by the name of the nebular hypothesis erroneously ascribed to Laplace; and the mode of evolution of living beings formulated by Darwin; both these hypotheses, which satisfactorily explain the facts and phenomena in their respective domains, and which appear to be substantially correct, both these hypotheses are looked upon by a certain class of scientists as opposed to the legitimacy of the inference of a designer from design. The literature of science has been flooded with arguments for and against, and it is impossible to give even a bare summary of them at the present moment. I can only give you what my own convictions are on the subject. I believe in both hypotheses, and instead of shaking my faith in the existence of the Deity, they have served only to intensify that faith.

Darwin himself has admitted "the extreme difficulty or rather impossibility," I quote his own words, "of conceiving this immense and wonderful universe, including man with his capacity of looking far backwards and far into futurity, as the result of blind chance or necessity. When thus reflecting," continues he, "I feel compelled to look to a First Cause having an intelligent mind in some degree analogous to that of man.—But then arises the doubt," he very honestly says, "can the mind of man, which has, as I fully believe, been developed from a mind as low as that possessed by the lowest animals, be trusted when it draws such grand conclusions?" I take the liberty to answer this question by the question, Why not? However originated, it is unquestionable that the mind of man can look far backwards into the past and far forwards into the future, why can it not draw conclusions however grand and even overwhelming which irresistibly flow from nature's facts? And why shrink from accepting those conclusions when they afford the only solution to the whole mystery of Creation, when, in fact, without them this grand spectacle appears but as a phantasm and a delusion?

The words of an able reviewer of the positive philosophy of M. Comte—a philosophy which has gone far beyond agnosticism, and boldly taken up the position of an emphatic protest against all belief in a creative intelligence as opposed to all progress,—these words of the reviewer appear to me so applicable and appropriate to our present argument, and presents such a masterly refutation in a condensed form of atheistic sophisms, that I cannot resist the temptation of quoting them: "Had the opinions," says he, "we have been combating been maintained by those rash speculators, who are permitted at distant intervals to disturb the tranquility of the religious world, we should not have allowed them to interfere with ours. But when a work of profound science, marked with great acuteness of reasoning, and conspicuous for the highest attributes of intellectual power—when such a work records the dread sentiment, that the universe displays no proofs of an all directing mind, and records it too as the deduction of unbiased reason, the appalling note falls upon the ear as like the sounds of desolation and death. The life-blood of the affections stands frozen in its strongest and most genial current, and reason and feeling but resume their ascendancy, when they have pictured the consequences of so frightful a delusion. If man is thus an orphan at his birth, and an outcast in his destiny; if knowledge is to be his punishment and not his pride; if all his intellectual achievements are to perish with him in the dust; if the brief tenure of his being is to be renounced amid the wreck of vain desires, of blighted hopes, and of bleeding affections—then in reality, as well as in metaphor, is life a dream."

Now I must close, and cease to tire you. I feel I have not been able to do even the faintest justice to the subject. I must, therefore, beg your pardon for having taken up your time at all.

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MUNICIPAL OFFICE,
The 5th January 1891.

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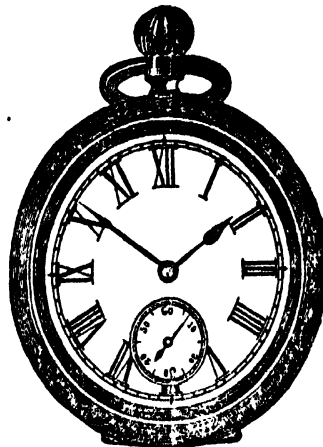
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Vol. X.

CALCUTTA, SATURDAY, JANUARY 17, 1891.

No. 457

CONTEMPORARY POETRY.

LUKE LATHER.

Luke Lather was a barber, sirs,
And lived at Islington ;
He used to soap his customers,
And laid it thickly on.

And yet he was no flatterer,
For often he would carp
At what they said, and being *blunt*,
He took them up quite *sharp*.

'Twas very strange a man so *pert*,
Could so *expertly* shave,
But, though no one could better *scrape*
He never learnt to *save*.

His circumstances were so *strait*,
All things with him went *wry* !
His funds were *low*, no doubt because
He held his head so *high*.

For it was found by all who crossed
The threshold of his door,
The more he took their beards away
He *bearded* them the more.

And so his customers fell *off*,
Because his tongue ran *on*,
And, as no one *came in* his shop,
He found his *income gone*.

He tried to borrow, but his friends
Had so unfriendly grown,
They left him to himself, alas !
He could not get a *loan*.

He thought, "How cold this cruel world !"
On this wide world adrift ;
And went and pawned his *shirt*, for he
Was put to such a *shift*.

He *pensive* grew through lack of *pence*,
And melancholy eyed ;

Holloway's Ointment and Pills.—Notable Facts.—Intense heat augments the annoyances of skin disease, and encourages the development of febrile disorders ; therefore they should, as they may, be removed by these detergent and purifying preparations. In stomach complaints, liver affections, pains and spasms of the bowels, Holloway's ointment well rubbed over the affected part immediately gives the greatest ease, prevents congestion and inflammation, checks the threatening diarrhoea and averts incipient cholera. The poorer inhabitants of large cities will find these remedies to be their best friend when any pestilence rages, or when from unknown causes, eruptions, boils, abscesses, or ulcerations betoken the presence of taints or impurities within the system, and call for instant and effective curative medicines.

And getting quite *beside himself*,
Committed *suicide*.

And so he passed a childless man,
The victim of despair,
For though he *hair* had often *died*,
He *died* without an *heir*.

And having nothing else to spend,
He spent his latest breath :
And all who once had known him said
It was a *barbarous* death.

W. T. M.

BIRTHDAYS.

I am content
To let the added years
That come to me,
Roll back into the past so far
That memory
Can only find along the shore
Some perfect shells, and nothing more.

I am content
That sea-weed-bits of wreck
And pebbles gray
Float out of sight into the sea ;
For them to stay
Would be to cherish grief and pain
I would not, must not feel again.

I am content
That none of life
Can ever be
Lived o'er with self-same throb and thrill ;
No more to me
Will former song, or book, or toy,
Fill the new measure of my joy.

I am content
To live all of to-day ;
And when I dream,
Let fancy reveal in the light
That hope hath seen,
Beyond the present and afar—
A steadfast, sweetly beckoning star

I am content ?
For age upon the heart
Can never creep ;
And when at last in stillest night
I seem to sleep,
A birthday comes to me in truth ;
The gift it brings, immortal youth.

Subscribers in the country are requested to remit by postal money orders, if possible, as the safest and most convenient medium, particularly as it ensures acknowledgment through the Department. No other receipt will be given any other being unnecessary, and likely to cause confusion.

NEWS AND OUR COMMENTS.

THERE was an Evening Party at Belvedere on Monday se'nnight to meet His Excellency the Viceroy. It was the first public party of Sir Charles and Lady Elliott, and was crowded with the wealth and fashion of the capital. But for the mercy of the season the crush might have been too much for some constitutions. The Lord and Lady of Belvedere were all attention to the guests. There was a dramatic recitation to enliven the assembled crowd, given by Miss Romola Tynte, the English elocutionist staying in the house. The great gathering was however disappointed in not finding the chief guest. Lord Lansdowne was unable to attend on account of illness, though Lady Lansdowne came.

THE Viceroy has been suffering from an obstinate cold, but is now, we believe, nearly well. We are afraid he has not thoroughly recovered from the effects of his Simla exposure. We hope he will seriously consider before again risking himself to the hills of the far off Himalayas.

THE *Pioneer* is highly vexed that globe-trotters and people at home are not ready to recognise the importance of its *clintele* or the greatness of Indian magnates. It relates how the acting Governor of Madras had lately invited to Government House a gentleman from England then staying in the city and complains how, instead of addressing "the A. D. C.-in-waiting," the reply came to "———Garstin, Esq." That is a frightful situation! It is more unpardonable than eating peas with a knife. Our contemporary significantly adds:—

"Behaviour of this kind will soon tell on the hospitality which has hitherto been so freely bestowed upon our cold weather visitors."

That kind of behaviour teaches other lessons than the modicum of instruction our contemporary draws from it.

RAJA Rameswara Sing Bahadoor has ceased to be a member of the Bengal Legislative Council. Maharaja Harendra Kishore Sing Bahadur, K.C.I.E., of Bettiah, has been taken in his place. A special chair must be provided for him, for the ordinary seat will not hold his greatness.

BABU Protap Chandra Ghose has gone on leave for forty-five days from the 15th instant. During the period, Babu Panchanan Dutt acts as District Registrar of Assurances and Registrar of Joint-Stock Companies, Calcutta.

THE reserved forests in the Angul Sub-division of the Orissa Division is closed against hunting and shooting from the 1st March to the 15th June 1891, except with the written permission of the Conservator of Forests or the Local Government.

THERE is no knowing when the Jain defamation case or the last criminal sessions of the last year will end. The next or the first sessions of the current year is announced for the 18th February. We may therefore hope for the end of the defamation case before another month. Meanwhile, another case, more distinctly criminal, has cropped up from it—a case of extortion by a person who had been employed to fish information.

THE official statement of the importation of salt (private property) in bond and afloat on the River Hooghly, subject to customs duty, on the 31st December 1890, gives a total of 26,58,509 maunds. The largest quantity 13,63,675 was Liverpool Punga, the smallest 683 Bombay Kurkutch. Arabian and Persian Gulfs Kurkutch and Muscat Rock contributed 7,23,254, Aden Kurkutch 4,67,122, Hamburg salt 93,618 and Ceylon salt 10,157 maunds.

MR. H. W. C. Carnduff has been confirmed as Registrar of the High Court, Appellate Side.

MR. A. W. Paul, Deputy Commissioner, Darjeeling, has been appointed Commissioner on the part of the British Government for the purposes

of Articles IV, V, and VI of the Convention between Great Britain and China, relating to Sikkim and Thibet.

TENDERS have been called for for works in the first section of the Nichuguard-Kohima Hill Cartroad in the Province of Assam.

THE Falakata Fair, in the Julpaiguri district, will commence on the 11th February and last till the end of the month. Here may be had various articles—blankets and cloth of sorts, wool, ivory, yak tails, musk, honey, wax, ponies and others from Bhootan and Thibet.

THE Zemindari dāk tax in the district of Sarun for the year 1891-92 has been fixed at 12 annas per cent. per annum on the sudder Jumma of estates paying a revenue amounting to Rs. 50 and over, and payable in two instalments on the 28th March and 28th September 1891. At Purneah the rate will be twelve annas and two pies per cent, the dates of payment being the 15th April and 1st September 1891.

It is time that this tax should be abolished. It is a relic of barbarous times, when the Great Postal Department had not been fairly and firmly established.

THE New York Legislature has prohibited smoking by children. The law which came into force from September 1890, provides "No child actually or apparently under sixteen years of age shall smoke, or in any way use, any cigar, cigarette, or tobacco in any form whatever, in any public street, place, or resort. A violation of this sub-division shall be a misdemeanor, and shall be punished by a fine not exceeding ten dollars, and not less than two dollars for each offence."

Such a law is needed for Calcutta. It is sickening to see mere children drawing their inspiration of wickedness from cheap cigars and cigarettes.

ON a reference from the Subordinate Judge of Nilgiris, the Madras High Court—Muthusami Iyer and Best, J. J.—have held that at Court sales, in the absence of provision in the conditions of sale to the contrary, a bidder is at liberty to withdraw his bid before being accepted.

THE *Dacca Gazette* has been amusing enough, and now it is going in in desperate earnest for fun. The Czarewitch's visit reminds it of Sir Donald Mackenzie Wallace who accompanies the Prince. And the name Wallace is the signal for reviving all the political bitterness with which the Irreconcilable part of our Press assailed Lord Dufferin. The leaders in that foolish business are all now ashamed of it. Indeed, that much abused nobleman's name has come to be the name with which to conjure. But the twig is more formidable than the main bamboo, as the Bengali proverb says. The camp-followers are still at their game, though the order to retreat has long been sounded. With rare taste, the writer welcomes the stranger, his exceptional position with the Imperial visitor not exempting him from maltreatment. The *Gazette* is sarcastic and rushes with characteristic impetuosity into the region of allegory. It starts with the notion of Sir Donald's having to repay certain parties for services done to Lord Dufferin. As if the Private Secretary is responsible for debts of his principal; as if what was neglected by the Viceroy in the day of power might be rectified by a *quondam* servant in an unofficial visit in the staff of however big a traveller. But these are sane considerations unworthy of our Dacca humourist. Sir D. Mackenzie Wallace is told:—

"He ought to try to repay the debt. We can suggest one thing. Now that the Russian Heir-Apparent is in India, he will no doubt like to take with him some mementos of his Indian visit. Will Sir Donald try to persuade the Prince to take some living mementos and give them service in Siberia where they will find ample scope to practice (*sic*) their occult science and hold communion with the hoary headed rishis of the ancient time. This will benefit India too. How, we need hardly say."

Just so. The thing is plain. It is only a pity that this gentleman's power is not by any means equal to his will, so that he is obliged to seek the good offices of a travelling Prince to exile those of his cloth who do not follow his wise lead. But the decree of proscription must be carried out, anyhow. Once the obnoxious journalists are out of the way, the millennium will come with the *Dacca Gazette* shedding its unclouded lunar influence and mild soft radiance on India, unhampered by the presence of lesser bodies.

NO end of nonsense in Europe, grave Germany not excepted. A Fat Show was held at Berlin, with plenty of weighty Bæotians, Gothamites, Cyclops, and so forth. The first prize was carried by a brewer, Herr Berg, who weighed 28 st. 7 lbs.

THE Americans have made an interesting discovery in the art of education. It is the "travelling school." A whole school from Chicago of sixteen pupils with a master and tutors, is out in Europe. After visiting all the principal towns of Western Europe, staying a week or so at each, they were lately at Moscow.

NOTES, LEADERETTES, AND OUR OWN NEWS.

THE weather in Europe continues distressing. Early in the week the report, on the 11th, was that most intense frost again prevails throughout Great Britain and the continent, blocking railways with snow and isolating many towns, food being scarce. Next day, we were told that the Thames was completely blocked with ice and traffic entirely suspended. The weather in England continued most severe, large flocs of ice accumulating at the mouth of the river Medway. The following day, the news was cheering. The severity had begun to break up, a thaw having suddenly set in throughout England and on the continent. The latest telegram, of the 16th, is however discouraging. Frost has again set in throughout Great Britain, accompanied by a snow-storm.

HAVING feathered his nest, Dr. Koch has disclosed the component parts of his lymph. It consists briefly of glycerine and an extract derived from cultivated colonies of bacilli. The Odessa doctors who had been to Berlin to study his cure of tuberculosis returned with no very favorable opinion. They doubt the absolute efficacy of the remedy. They however still mean to try it—first on animals. In advanced stages of consumption, it only aggravates the disease hastening the death of the patient.

THE French Republic floated a loan for eight hundred and sixty millions of francs. The tenders were sixteen times over.

THE French Tariff Committee are for renunciation of all customs treaties on the 1st of February.

THE Red Indians are said to have ceased to trouble the United States.

THE Parnellites too are reported to have ended their differences with the anti-Parnellites. Mr. O'Brien's paper the *Insuppressible* has announced Mr. Parnell's consent to retire from the leadership of his Party. On what terms?

WE wish we had heard the end of the Scottish railway strike. It rages still. Both the directors and the men still stick to their terms.

THERE is trouble in Chile. Three men-of-war revolted against the President's unconstitutional rule. The latest news from Valparaiso is that the Chilean Government is massing troops while the Chilean Congress insists upon the President's resignation. The Navy is up in arms and blockading the coast, but the Army remains staunch to Government.

DISQUIETING reports come too from the Argentine Republic. According to advices from Buenos Ayres, a large force of rebels is collected at Entre Rios whither the national troops have been sent to disperse them.

THE Duke of Bedford is dead. He has left a wish to be cremated.

THE more uncompromising advocates of Hinduism are full of protestations against the Bill introduced last week for amendment of the Penal Code. They rest their objection to the increase of the age of

consent from 10 to 12 on religion, which the British Government in India has bound itself to respect by non-interference. On a case put by Raja Shosheeshekhuresar Roy, of Tahirpore, the President of the Religious Congress at Delhi, the Shums-ul-Ulema Mahes Chandra Nayratna has given it as his opinion that fixing the minimum of the age of consent at 12, may, in certain cases, go against the absolute injunction of the Shasters, when, for instance, a Hindu wife attains maturity before that age. The adhesion of Nayaratna can not strengthen the Hindu cause, specially in the eyes of those who still smart under the abolition of the Doorga Pooja holidays. This unsavoury subject is being discussed in the papers with a zest that is truly nauseating and is calculated to rake up in the youthful those feelings which it is the object of the Bill to discourage and discountenance, and brings into prominence a condition of things which the present rising generation, to their own immediate advantage and ultimately to the community, either do not know or have begun to forget. It were well had the matter not been brought forward. The existing law has been found to punish brutality on a wife of whatever age, and that will have its effect, even if the proposed amendment of the Code fell through or were partially made into law. The Bengal opposition to the Bill, so far as it appears at present, will be satisfied if the age of consent of the wife is fixed at the period when she is for the first time in a condition capable of conceiving, whether it be at the age of 12 or earlier.

GREAT disappointment has been felt, and is being expressed at the steady refusal of the Congress to entertain, under any circumstances, the subject of social reform. The disinclination to it of the Congress under Mr. Hume's guidance, is not new. Still it was expected not to stand systematic assault. Specially after the sensation created by the trial of Hari Mohan Muti and the influential agitation in England, it was devoutly hoped that the social conservatism in the camp of the radical reformers in politics would be conquered and the punctiliousness of the Congress determined, and the Calcutta meeting would go in for social reform in right earnest. Vain fancy! It was reckoning without the host. It was hoped that the "politicals" would for once go out of their beaten track and wonted platform and vary their iteration with a glance at the condition of society and a contribution to practical legislation. A social question involving great issues was before the Government and a Bill was in readiness for presentation to the legislature. Well might our rulers in their delicate task of giving law affecting the social and domestic manners of a vast and varied alien population, look forward to some help from the gathering of all the heads and tongues from all parts of the empire at the capital. But the heads and tongues came and went away, after their usual play, apparently unconscious of impending legislation affecting their homes and hearths. The managers of the Congress remained obdurate and would not accept the subject for discussion. The social reformers among the "delegates" wanted to hold in the Congress' place of meeting a social conference. Even this was stoutly objected to, but at last allowed. The conference was, however, a poor business.

In his opening welcome speech Mr. Monomohun Ghose justified the Congress' non-interference policy.

No wonder that the reformers and their friends should be sore at all this. The *Madras Times* characterises the Congress' evasion of the question of the day the 'Triumph of Hindu Inertia, and denounces the cowardice of the evaders.

The *Indian Spectator* with subdued bitterness shows up the illogic and disingenuity of the Congress recalcants. If they respect the Shastras and Hindu custom, how could they resolve to hold the Congress of 1892 in London? Will not the *kalipani* compromise their caste? But they are not at all consistent. Is not Temperance too a social question? And how do they seek the interference of the state in that, while fighting shy of it when the question is to protect poor woman? The managers of the Agitation are not only not sure of their own minds but also not agreed among themselves. In justifying the non-interference policy of the Congress, Mr. Manomohun Ghose said that the people must be educated before social subjects should be touched:—

"Talking of political reform at the same meeting, immediately after Mr. Ghose, Mr. Pheroz-sha Mehta ridicules the idea of waiting for the people to be able to ask for such reform. Both these are enlightened men, both are sincere friends of improvement generally. In this matter of carrying the people with us, however, they seem to hold diametrically opposite views. How is the difference to be accounted for?"

Finally, the *Indian Spectator* exposes the pretence that the Congress leaders are quite in favor of social reform, only they do not think an association of all classes of the Indian community the fit body to discuss a question affecting Hindus alone. How many of the Hindu leaders, asks our contemporary, attended the Hindu Social Conference? That was left to a few enthusiasts and a lot of obscure busybodies and sight-seers.

SPEAKING of the Congress, the *Indian Messenger* says:—

"The speech of the President, Mr. Pherozshaw Mehta, lasted exactly an hour. It was a production of high merit, and was received with repeated marks of appreciation on the part of the delegates. Mr. Mehta's delivery is excellent, and he had evidently bestowed much care on his speech. But it is to be regretted that both he and Mr. Ghose read their speeches, for even the most carefully prepared speech gains in effectiveness by being spoken instead of being read."

Perhaps. But surely these practised speakers did not read their orations from choice if they could have spoken them. It was because they had not "got their lesson by heart" that they stooped to read their essays. And well for all concerned that they did so, instead of trusting to their memory through that long ordeal. A speech does not necessarily gain in effectiveness by being spoken instead of being read. It all depends upon how it is spoken and how read. The best speech may be murdered in the delivery, and it is more often murdered in the pretence of delivering *ex tempore* than in straightforward reading out. There is reading and reading of course, as there is speaking and speaking. But any ordinary reading out is preferable to the hawing and humming and drawing of a discourse. Our speakers read out well, the President eminently so. Mr. Mehta is endowed with a sonorous voice of great compass studied in elocution.

The point is to deliver an address, either from memory or from paper. If the delivery is good, the objection to the paper disappears and indeed the inquiry as to the aid is superfluous. The sneer against reading is merely conventional. Like other conventions it involves some disingenuousness and leads to unnecessary cowardice. In point of fact, more speeches are read out than we are told. We suspect this to be the case in the House of Commons itself.

The Maharaja of Cashmere has been overtaken by a great bereavement, which he must feel all the more keenly in his present divorce from power. In the murder of Sanwal Singh, though the state and people may have been relieved of a thorn in the side, His Highness has lost one of the two main pillars of his secret council chamber. He lived at Machhiwala, a village some three miles from the capital. A little over two miles of this he used to travel by carriage, but the approach of three quarters of a mile to his house, being a narrow and rugged hill path, can only be accomplished on foot or on horseback. It was in the last part of his return journey from town that he was waylaid and murdered.

One evening, as usual, he was going home attended only by a tobacco-server, when, at a lonely turn of the road, some villains who had him in wait, doubtless at a signal from some one who had been watching, if not following, him, fell upon his carriage, speared down the coachman and rushed upon the master. Poor Sanwal, thinking them perhaps to be highwaymen, offering to give up all his effects, begged for his life. He was notwithstanding pounced upon and cruelly slaughtered. Too revengeful for decency, they were not satisfied even with stabbing, and did not leave till they had decapitated him. The *hookah*-bearer escaped by flight and gave information to the Police, who found the body without the head, which was discovered on the following day. The murderers have not yet been traced, but they ought to be, if the Council of Regency care to discover them. There is little doubt that the massacre was a work of vengeance. There was no money with Sanwal. It is not even stated that the murderers carried away even the few effects on the deceased's person. The object was the death of an obnoxious man. The coachman was not killed but simply wounded with a spear-thrust—to disable him from doing his duty. The other servant was allowed to escape. That, if it does not suggest the complicity of the servants, seems to point to the perpetrators as agents of authority or influence, unless they executed their own vengeance. In the one case, they were not overanxious on the score of discovery. In the other, they were too absorbed in their main object.

Sanwal Singh was at once an insignificant minikin and an important personage. He was very far from the observed of all observers. But, if he did not fill a large place in the eyes of the public, he was an

invisible power of evil. He held no great office in the administration, yet he was all in all. He was one of the unseen manipulators at whose will the puppets of authority danced and jumped and shouted and cried and laughed and raged. He was one of the imps of the *entourage*—myrmidons rather than mayors of the Palace in Asia, who, through their masters, the sovereigns and chiefs, rule the land. Not a few states in India at this moment are thus ruled, from the heights of the Himalayas to the shores of Southern India down to Cape Comorin.

This Sanwal Singh divided with another menial named Mira Baksh the mentorship over their master and sovereign. These fellows were the true springs of power in Cashmere. They were the wheel within wheel—the arcana of administration. They were all the more terrible and irresistible for being unseen and unaccounted. They did just as they listed without either conjunction or check. From their hiding places behind the throne, they issued mandates, criticised or impeached ministers and poisoned the ears of royalty against them and the public service. It is they who in a trice hurled Baboo Nilambar Mookerjee from power. And they would have demolished many a minister since were they allowed the chance. But Dewan Luchman Das, of the hereditary Dewan family, who succeeded knew his business. Having well established himself and completely reduced the Maharaja into his hands, he proceeded against the rascalocracy of the palace, driving the duet of guides, philosophers and friends of the Maharaja and even imprisoning Mira Baksh. With the downfall of that minister, Mira Baksh was released and Sanwal Singh taken back to favour.

EVERY dog has its day, and there is no cause however rotten which does not find an advocate. Flowers strewn by an unknown hand have been found on the grave of Nero. What wonder, therefore, that a respectable Baboo whom the Government has licked into shape as a Bahadur should have somebody to kick up a row for him. Deserted in Calcutta, the nominal editor of the *Hindoo Patriot* has found a champion in Dacca—in the real editor of the local *Gazette*. This gentleman of the press—and the pulpit too, if we mistake not—whom we have just seen greeting with gratuitous mud an accomplished gentleman and a highly meritorious author who held with honour an important official position and is now on an interesting, delicate and dignified mission, is a great preacher of propriety. In behalf of a client fit, he now lectures us:—

"It is certainly very unbecoming on the part of the old man of the *Reis and Rayyet* to speak in a sneering tone of the rumoured elevation of Mr. S. (sic.) K. Sarvadhicari to the Bengal Legislative Council."

Sneers, to be sure, are all right against those unlucky fellows who dare to hold a different faith from that of the *Dacca Gazette*, from rulers to journalists, but no sneering tone is permissible, specially in the old, towards the rumoured elevation of the great Sarvadhicari to the legislature. Indeed, our monitor is perplexed. "We are," says he,

"We are at a loss to understand why the *Reis and Rayyet* should take exception to this appointment."

What perversity, no doubt! We did not take exception to the appointment. We had more delicacy than to do that. We only gave the news that Sarvadhicari had succeeded Sircar, in the best way we thought proper to such a personal topic, without sacrificing our fidelity to the public or to ourself. The *Gazette* would have done it differently and better, but we are not the *Gazette*. If objection is taken to the phrase "from the sublime to the ridiculous," the sting of it lies in the truth. Whatever Mr. Sarvadhicari's friends may say, however high his merits may be assessed by his clan or household, he is not to be mentioned in the same breath with Dr. Sircar. The succession is an insult to the public understanding. Mr. Sarvadhicari has been more sinned against than sinning. His patrons have done him an ill turn by starting their Rozmante on the heels of Eclipse, and now his friends are aggravating his misfortune by raising a discussion which his worth can ill sustain in the connection. The necessary coupling of the two names amounts to a huge joke. This champion himself gives up his cause when he admits—

"We do not say, that Mr. Sarvadhicari is the best man for the post, certainly there are better men available."

There! If he is not the best, or one of the best, why appoint him at all? Our legislature is a very small chamber of officials which has room for a few, very few outsiders, and for two or three natives at most. Such members ought to be scrupulously chosen. Such a council is no place for dull mediocrity or intriguing incompetence. Notwithstanding, the champion must show fight, and if unhorsed will

pretend to continue battle crawling. The counsel after confessing judgment stickles for costs. Accordingly, the *Gazette* says:—

"Mr. Sarvadhicari may not be a wealthy man, but his representative character cannot be questioned. As Secretary to the British Indian Association he can be fairly taken as a representative of wealth and land. If this condition is satisfied, other qualifications exist in him, at least he will not suffer in the least in comparison (*sic.*) with any other possible candidate."

That representative character does not amount to much, we are afraid, being shared between the clerks and the copyists, the cashier and the sircats, the messengers and porters of the establishment. They are all, all representatives of the British Indian Association. Every body in British Indian Street represents the wealth of Baboo Jodoo Lal Mullick and the wide domains of Maharaja Jotendra Mohan Tagore. Had this gentleman been a crack Secretary, there might be some colourable justification for the pretence. But even Kristodas Pal himself was at best the advocate or champion of Wealth and Land.

The last statement of the *Gazette* is untrue, and the writer knows it. "Not suffer in the least in comparison with any other possible candidate"! The subject of this nauseous flattery never in his wildest extravagance would set up such a claim, we fancy. What, is Bengal so poor that there is no better stuff for a councillor than "the nominal editor of the *Hindoo Patriot*" of these latter days and the indifferent Secretary to the British Indian Association, who is always on the move seeking assistance in the performance of his duties? But the advocate has himself confessed that his client is not the best man for the post, that there are better.

This preacher of propriety fitly concludes with a personal attack:—

"As regards our '*Ma Bap* and *Gharib Purwar* Government,' surely our friend of the *Reis and Rayyet* has more reasons to thank it than any one else."

And that is a lie!

THERE are donkeys enough in all parts of India, and the race is in no danger of extinction so long as they continue to follow the great precept to increase and multiply. Unfortunately, it is tainted with bastardy. They are all prone to promiscuous intercourse. Two orthodox Hindu philanthropists of the Western Presidency, of ample leisure as well as means, have undertaken to wean the donkey community from the sin. Men more of action than of contemplation, they have already commenced operations. Here is an account of the first marriage of donkeys in the Mahratta capital:—

"In response to the numerous invitations which had been issued by Mr. Gopal Venayak Joshi and Mr. Gunesh Wasudeo, a large number of Hindus, about two or three thousand in number, assembled at Narain Peth, in the City, to witness 'the marriage of two donkeys.' The invitation cards bore the signatures of these two gentlemen with the figure of a donkey at each corner at the top. At one end of a pandal a small dais had been erected, and on this dais stood a male and a female donkey whose marriage was to be performed. The donkeys were laden with wreaths of flowers, and rich cloths were thrown over their backs. A band of native musicians was in attendance and played some tunes. The two native gentlemen above named stood beside the donkeys, one representing the father of the bridegroom, and the other the father of the bride. The latter pointing to the female donkey said to the former:—'This is my daughter. I give her in marriage to your son,' pointing to the male donkey. The usual ceremonies performed on the marriage occasion were gone through amidst much confusion and uproar, and *punsupari* was distributed. It was then proposed to take the pair of donkeys in procession through the streets of the City with music, but as there were several Hindu marriages in progress in the City, among them being the marriage of the young children of some of the prominent supporters of the Hindu Reform party, it was feared that this procession would cause annoyance to those taking part in the other marriage processions, and the Police Inspector interfered to stop the 'donkey procession.'"

These two gentlemen had resolved to be famous and they have succeeded. By one stroke they have achieved immortality—of a sort. Having money in abundance, they were under no necessity to sacrifice their lives by plunging into the sea or jumping into a crater. And they have had the moderation to avoid the clutches of the Penal Code. They are certainly men out of the common. Even those who see nothing but absurdity in their proceeding must acknowledge that there is originality in the nonsense. And they have the courage of their originality. The idea of marrying asses is enough to stamp a man. To carry out that idea with zeal and actually marry their asses with *elrit* before the whole world, is a feat of singularity. It betrays an unconsciousness of the situation which is charming, if it be not adjudged heroic. We suppose these gentlemen are Vaishnabs and their tenderness for the souls of the fellow-animals is very amiable. Is it possible that they have discovered in these animals any of their own ancestors? These donkeys are of the Hindu persuasion, of course, and of the Western

School of Hindu Theology and Law, and they were married accordingly. We are not told if they were of the scriptural age, or whether the consummation was immediate or deferred. There is, at any rate, no fear of donkeys breaking Nature's law of time.

WE read:—

"It is stated that a Dr. Pant, an Indian Surgeon, has cured scorpion sting by the hypodermic injection of cocaine hydrochlorate. The injection of this drug, it is said, has arrested or destroyed the progress of the strongest venom of scorpions, and it has been used with great success in cases of snake-bite also, in Australia."

Arresting the influence of scorpion venom is no great matter, perhaps. As for snake-bites, the serpents of Australia seem to be a manageable race. So, before now, Dr. Halford of Melbourne received great *Kudos* for having discovered in the hypodermic injection of ammonia the antidote for snake-poison. We ourselves ordered out copies of the Doctor's pamphlet and had his treatment tried, but it did not succeed on our cobras, *kalas*, *krats* and *gakhuras*. Still we hope the new method too will be tried in this country.

It is said that when the *Times* consented to a verdict for £5,000 in Mr. Parnell's action against it for the publication of the forged letters, hint was thrown out to it that if it could arrange to have the O'Shea case withdrawn, the damages need not be paid. The answer of the *Times* was worthy of the leading journal, namely, that not for £20,000 would it attempt such a thing.

VITREO, the negro, is exhibiting at the Westminster Aquarium his wonderful powers of breaking stones and glassware in his mouth and stowing the pulverised mass in his inside:—

"The other day, before some members of the medical profession and the press, he partook of 'light lunch' consisting of lamp-chimneys, oyster-shells, wineglasses, coke, coal, clay-pipes, straw, and remnants of china plates. These he masticated and swallowed, and as after examination proved, without laceration to the mouth."

Did the doctors examine his stools? Some conjurors in India chew little pieces of thread and draw out of the mouth an interminable length of single thread. The chemistry of the stomach and intestines ought to convert the different hard substances taken in by Vitreo into an interesting compound, for which there should be a great demand in fashionable circles.

AFTER all there is a good deal of sameness between the different races of the globe. One of the irritating causes of crime in this country is the uncomplaining patience under suffering of the people. They will not only not defend themselves but they are averse from reporting. Then, they are notorious for timidity. Can Christians be so lily-livered? And the French of all? It would seem that the most horrible practices go unnoticed in the great cities, Paris for one. Crimes reduced to system are daily perpetrated in the very capital of France, unpunished because unsuspected. And they are unsuspected because unreported. The sufferers keep their own counsel, bearing the inevitable with resignation. They conceal a lesser evil to avoid a greater, being bullied into silence by their victimisers with threats of cruel vengeance in case of disclosure. But God is great and crimes will be out, in spite of every precaution and every advantage taken by wrong doers. Thus by a chance has a notorious criminal of Paris been hunted out. Moreau was the man. He derives from his practices a title reminding one of the names in which the Red Indian Chiefs delight. He is called "The Spider's Webb." From his back-slum haunt he was wont to issue after dark and lay nets in the more lonely and out-of-the-way streets and watch for wayfarers to fall into or be entangled in them, when he would come lantern in hand but masked we suppose, and relieve the poor enmeshed of all their effects, even to the very clothes on their back, letting them understand that if they denounced him he or his comrades would exact terrible vengeance on them and theirs. So he pursued his depredations unchecked. At length, as if to shame the manhood of Paris, a poor girl became the instrument for delivering the capital of this pest. She happened to stumble in the web of this human spider. Moreau was fool enough not to spare the gentle sex. She was robbed of all her little wealth, including almost her whole wearing and left to shiver her way to her destination under the confusion caused by the monster's threat. But she was a true girl and babbled her wrongs. Great was the indignation. Enquiries were instituted and the end of all was that Moreau was arrested, put on his trial, and condemned to prison.

THE paper on Technical Education read by Mr. Schwann, M. P., at the Kambuliatolla Boys' Reading Club, was just the thing to awaken interest in a subject so much neglected among us. If an impression could be made upon our attitude of indifference, it was the marvellous story which Mr. Schwann told of the triumph of technical institutes in continental Europe and afterwards in England. Probably, we shall have shortly more to say of the lecture, the lessons of which cannot be too much laid to heart.

MEETINGS are being held in different parts of the town against the Bill on the Age of Consent now in Council. The Savitri Library has taken up the matter and have announced a meeting on Tuesday, at 5 in the afternoon, at the house of the late Ramdhone Ghose of Taltollah.

19631.

REIS & RAYYET.

Saturday, January 17, 1891.

THE AGE OF CONSENT.

TO DAY'S *Gazette of India* publishes the official papers on which the proposed legislation for raising the age of consent is based. They comprise the opinions of civil officers of experience, the medical advisers of the Government, and of the Calcutta Public Health Society. The medical opinions, as might be expected, are strongly in favor of a change, called for not merely in the interest of humanity but of the physical health and wellbeing of the race. The civil officers headed by Sir Stuart Bayley speak with more caution and responsibility. There is some hesitation felt by some of them as to whether a legislative remedy for the evils of the premature consummation of marriage would be effective, but the evils themselves are admitted with complete unanimity. Sir Stuart Bayley, who after weighing all that may be said for and against legislative interference with a mischievous custom, finds himself constrained to support it, is, nevertheless, far from sanguine of immediate direct result from the measure. It is, however, all the same insisted upon for what has been tersely described its educative influence upon public opinion and sentiment. The age of 10 years already fixed by the law is too low for the purposes of protection, while its adoption by the legislature has tended to encourage a belief that the age of 10 is suitable for the consummation of marriage. So far as this belief has been fostered by the law, it has done a great mischief, and on this ground Sir Stuart recommends an amendment of the law. The reason assigned is a pure assumption, the people being entirely innocent of the law. Even the educated classes were not acquainted with the British legislation on the subject. As to the question whether the legislature should interfere, it is answered in the affirmative. There is already the precedent of the Government having interfered by fixing the age of 10 years. On the religious point involved in the subject, namely, whether the raising of the age would involve an interference with the religious rites of the people, Sir Stuart speaks out as confidently as Sir Andrew Scoble. He says, that though "it is a religious obligation among Hindus for their daughters to go through the ceremony of marriage before the age of puberty, it is no part of Hindu religion that they should be subjected to cohabitation with their husbands before that period." It is upon this point that Sir Romesh Chunder Mitter has joined issue with the Government, so far at any rate as Bengal is concerned. Opinions in support of his view have, we hear, been given by the Bengal Pandits and *mirabile dictu* Nayaratna is among the

Pharisees. Sir Romesh Chunder rests his view on the authority of Raghunandan Bhattacharjea. This great expounder of the Shastras, though unknown out of our Province, is no doubt of paramount authority among the Bengalis. Yet even Bengali Pandits like Sreekrishna Tarkalankar have departed from his teachings. Is it too much to expect in these enlightened times that Pandits should arise with courage and ability to controvert Raghunandan and lead our people back for their good to the purity of their Rishis of old? In this dilemma, we call upon men like Pandit Jogendra Nath Bhattacharjea, D.L. of our University, and his brother Babu Mahendra Nath Bhattacharjea, of the Subordinate Executive Service, to come to the help of their countrymen.

Our own position with respect to Sir Andrew Scoble's Bill is peculiar and not a little embarrassing to ourselves. It is peculiar in that while we do not quite approve of the increased age for married girls we must decidedly condemn the foolish kind of opposition with which the Bill has been received in some quarters. The tone of criticism in some organs of native opinion is positively more nauseating than the subject itself. What sensible man can deny that it is a bad custom which has at length drawn the attention of the Government? If that custom is attended with physical suffering, not to speak of grave consequences, the Government cannot look on in silence without violating their duty. It is only in view of the delicacy and practical difficulty of interfering with the matter that we would rather have the Government leave it to the growth of education and enlightenment. That there is any naughty intention on the part of the Government to interfere with the religious practices of the people, is a suggestion not to be entertained. No one would be justified to impute such intention after reading the proceedings of the Council on the introduction of the measure. It is carefully disclaimed on the part of the Government both by the Hon'ble member in charge of the Bill as well as the Viceroy. The Viceroy's speech, in particular, is expressly meant to remove any such supposition. The Bill is explained to be the outcome of long and patient enquiry made by the Government into the subject and as standing by itself rather than as the forerunner of a legislative scheme of interference with the marriage institutions of the country. Lord Lansdowne entered into a lengthy review of the position of his Government with respect to the Reform Party in England and here. Various legislative measures have been pressed upon the attention of the Government of India and the Secretary of State. These measures are proposed with the object, 1st., of facilitating the marriage of Hindoo widows, under Act XV of 1856, and, 2ndly, of discouraging early marriage by declaring the marriage contract to be subject to ratification on the attainment of proper age. None of these revolutionary proposals are accepted by the Government of India. An exception is, indeed, made in favour of the one embodied in the present Bill, but the Government have given their reasons for adopting this course which are independent of any pressure from outside. For the rest, the reasons which the Viceroy has assigned for not accepting the English programme of reform ought to be sufficient to show that the Government have no desire to depart from the policy of religious non-interference to which they are pledged, except where non-interference would be almost criminal. In our last issue, we gave an illustration of this by quoting from the Viceroy's speech.

In that passage, he showed the absurdity of a suggestion made by no less an authority than Sir W. W. Hunter that the Government should save Hindoo widows availing themselves of Act XV of 1856 from the persecution of the Hindoo ecclesiastical law. This ecclesiastical law is a Hydra-headed power which will deride all power of legislation to disarm it of its multifarious instruments of terrorizing its victims. Lord Lansdowne's observations on another proposal of the same kind, *viz.*, that for making infant marriages revocable, equally show his appreciation of the impolicy and difficulty of disturbing existing marriage institutions. His Lordship considers that the adoption of the proposal "would simply revolutionise the social system of the Hindoos." He also justly said that a marriage contract, no matter at what age it is entered into, is taken to be of the most absolutely binding and sacred character, so that to make it revocable at some subsequent time would involve an interference with the domestic institutions of the people of India which neither his Lordship nor his colleagues were prepared to perpetrate.

This frank explanation of the views held by the Government ought to be sufficient to take away all asperity from the opposition now offered to the one measure of reform which they have been led, after deliberate consideration of its necessity, to undertake. The Government justify the Bill on the broad ground of their duty to afford protection to a class of subjects too weak to protect themselves, and such a justification must, from the point of view of the Government, challenge light-hearted criticism. There is a fear abroad lest a well-intentioned measure should let loose a sort of inquisition upon the privacy of the Hindu family. This, we hope, will prove illusory. The measures taken in other parts of India for suppressing female infanticide, though involving in the very nature of the case a domestic inquiry among a proud brave people, were not followed by mutual crimination and recrimination such as is apprehended in respect of the present legislative proposal. The Government have shown sufficient knowledge of the complexity of the problem of social reform in this country in their consideration of all the measures which have been proposed for their acceptance, to reject with firmness a disturbing programme, while they have given good reasons for assuming a different attitude towards this proposal. They look for the sympathy of the thoughtful and enlightened portion of the community, and they are fairly entitled to it. They are satisfied that the Bill does not involve an interference with the religious customs, and rites of the people. There can be no doubt of the purity of the motives of the Government, and it has not yet been shown that their proposal involves a real interference. The only exception is in the case of the Bengali race which follows the interpretation of the School of Nuddea. We hope, in view of the substantial gain, the orthodox party in the Province will yet be able to accept the measure.

SHAKESPEARE AT THE CORINTHIAN.

ON Sunday evening, Mr. George Miln, the actor, delivered his advertised Lecture on Shakespeare. There was no attendance, yet the brave man performed his part with sad energy and grim fidelity. The very students, whether Asiatic, Eurasian, or European, who might be expected to know their profit at such a scene, were conspicuous by their absence. We have no hesitation in saying that they have lost a rare opportunity for learning Shakespeare and high

English. If they are wise, they should subscribe among themselves to have the Lecture repeated if possible. The senior branch of the public did not show much more interest in the higher culture, behaving like old truants neglecting school. The lecturer good-humouredly touched on the back sliders with just the tip of his tongue. He had in no other city met with so many superior men. Everybody here is a Shakespearean student and has ever been one, but evidently this man of taste does not care to expose himself to the influences of a theatre. Mr. Miln, however, expressed his satisfaction at the love of the drama shown by the pure Indians. The Lecturer was strong in illustrating the passions delineated by the Poet, specially the different phases of Love. Perhaps, the most interesting and valuable feature of the Lecture was the delivery by this great actor of the most notable passages in the several dramas.

Tomorrow, Mr. Miln will deliver his Lecture on "The Church and Stage as Friendly Forces."

At the Corinthian there has during the week been representation of Othello on Monday and Tuesday and repetition of the Merchant of Venice on Wednesday, Thursday and Friday. To-night there will be Macbeth. The attendance was generally unsatisfactory and, considering the cost of these amusements to the caterers and the anxieties of the management, it would be strange if this neglect did not have its effect on the presentation and performance of the plays. Nevertheless, the company valiantly acquitted themselves to their credit. The two plays, the Merchant of Venice and Othello, are particularly difficult and even unpleasant in subject and plot and require particularly high acting to vindicate the genius of the author. Such acting they received. The company do not evidently reject advice and, having stuff in them and working with a conscience, they have improved before our eyes. The two ladies of the company and Messrs. Nunn, Montgomery and Atholwood are really good actresses and actors. On Thursday, Portia disappointed us only with the get-up of the Doctor of Civil Law. It was no disguise at all. That incident is the weak part in the plot of the comedy considered as a picture of nature, and it requires all the ingenuity of the dresser and the art of the actor to make it pass muster. It would be a great reproach to Shakespeare to suppose that he meant such a transparent trick to deceive a whole court. In all probability, the Portia of his vision was a lady expert in masks and disguises, a mimic, with a dash of ventriloquism among her endowments. Such was the Portia that Shakespeare conceived. Without any extraordinary gifts, any barber would convert any young lady into a young gentleman, and we do not understand why this point is so generally neglected on the stage. Otherwise, our Portia was unexceptionable. She surprised us with her treatment of the long dialogue in Act I., Scene II., passing through it trippingly swift as Camilla scours the plain. Mr. Miln's Shylock was, of course, masterly, though he scarcely put forth his full power. The Jew's return scene to find Jessica,

—sweet daughter of his house and heart,

gone—which was elaborately presented with such effect on previous occasions—was hastily bundled out of view.

Mr. Miln's Othello is of the Arab rather than the Negro type. Whether this accords with Shakespeare's Moor may well be questioned. Certainly, the Coleridgeans have not thoroughly answered the great American statesman-critic, John Quincy Adams. Probably, the point will ever remain a debatable one. Be that as it may, there is no doubt that the Arab Moor is the more agreeable apparition to see on the stage, or even meditate upon. Mr. Miln's Moor is a magnificent knight to behold, whether in full dress or in *dishabille*, and speaks and behaves magnificently throughout, as befits his character. Here the actor, without leaving the guidance of Coleridge, follows the obvious and popular conception of "the jealous Moor." Nothing could be better than his bearing all through the contest with Brabantio. The enforced reticence of the accused in the ducal Presence under undeserved reproach and even national humiliation, was most admirable. Perhaps, Mr. Miln showed his highest power in showing the first insidious invasion of the green-eyed monster into his guileless soldierly nature. The whole passion of the play was most incisively wrought out and went down to the very soul of the audience. Perhaps, the expressive touch—"Not a jot, not a jot"—for which we, under the late D. L. Richardson's instruction, are

partial, was not so pointed as we could wish. But these are mere aspirations of idiosyncrasy or school. The greatness of Mr. Miln's Othello is beyond cavil. It is a privilege to see such a noble representation of a great creation of a great Poet.

DR. MAHENDRA LAL SIRCAR ON SOCIAL REFORM.

At the late Social Conference, Dr. Sircar delivered a brief but telling address which was lost in vile reporting. We have procured an authoritative version and have much pleasure in laying it before our readers. Such a good speech on social questions is rare on this side the country.

The Honourable Dr. Mahendra Lal Sircar, who was received with cheers, said :—

"Ladies and Gentlemen,—I must thank you for the cheers with which you have greeted me, but I am sorry you shall soon find that your cheers have been quite mistaken. You have dragged from his sick bed a man who was for the last few days on the verge of his grave. Such a man can scarcely be deemed fit to preside on this solemn occasion. However, as it is your pleasure that I should occupy the chair, I will just make a few remarks. Ladies and gentlemen, this is a meeting of a Social Conference, and I see that this is the Fourth Social Conference that we are going to hold in this country. That we all feel that we are the victims of some social custom or other is such a patent fact that it needs no words from me to prove that it is so. My own reluctance for the chair proceeds from other grounds also than the state of my health. (Cheers.) You have not only dragged me from the verge of the grave as I have said, but you have taken me out of my groove. Social matters have not been in the line of my studies. All my life I have been a humble practitioner of medicine, and the only other matter I have been engaged in has been to introduce a study of the physical sciences among my countrymen, and, therefore, I am not in any sense at all competent or fit to discharge the duties of the office of President of a Social Conference. But as I said, I have one quality, and that is that I have all my life been a victim of the tyranny of social customs in my own country. (Laughter and cheers.) Ladies and gentlemen, I see before me a very lengthy programme, but all the resolutions that are before us hinge upon one chief social custom, which has acted most injuriously upon the development of the Hindu race (cheers), and that is child-marriage. (Cheers.) This pernicious custom has done what nothing else could so effectually do, namely, it has deteriorated the once noble and glorious Hindu race, (cheers), a race that gave enlightenment to the whole world. Since it has taken deep root in our country, whatever might have been its original philosophy, this custom has ruined us, and in this way. It has been working detrimentally at the very fountain of life. The Hindu race consists at the present day, if you would pardon me for the very strong expression that I am bound to utter, the Hindu race consists, at the present day, by virtue of this very blessed custom, of abortions and premature births. Are we all born at the proper time? If the laws of physiology are true, and I believe they are eternal verities, then every man and woman, born of parents of such tender years as ten or twelve years for a girl, and fifteen or sixteen for a boy, must be pronounced to be either an abortion or a premature birth. (Hear, hear.) And are you surprised that a nation so constituted should have fallen easy victims under every blessed tyrant, that ever chose to trample upon them? Whatever of intellectual and moral qualities we still possess is by inheritance from the past, whatever we have lost, we have to think this custom for, against which we are bound to raise our most emphatic protest. (Cheers.) Do all you can, let the Government concede everything that we want, and then let the Government leave our shores to-day, do you think, gentlemen, that we shall be able to do without that Government from to-morrow, and why? Look at the root of the evil. You will find that it is because you have not got the capacity for work. (Cheers.) By virtue of the law of inheritance, you have got the intelligence of the old Hindus, (cheers), by virtue of this accursed custom you have lost all that capacity for work which our Hindu ancestors possessed in olden days. (Cheers.) How can you expect, if you go on at this rate, to take a lead in any work whatever? You cannot possibly do it. You must improve the fountain of life itself (hear, hear) before you can expect to cope with races

which have held their own for so many centuries, which, under better social customs, have given rise to its units infinitely more mature than ourselves. This is the simple law of nature, and you cannot go against it. Do all you can, talk as much as you like, abuse your Government as much as you like, there you are—a race, degenerated, crippled in all your energies. What then can you do? Therefore, I say that it is a happy sign that along with the Congress you have this Conference (cheers) on the most vital point that concerns us. The Congress may successfully do all its work, you may have the elective principle and the representative principle and everything else, you may have every concession given to you, but how can you maintain the position in which you may be thus placed? You cannot possibly do it. It is a notorious fact that our children are very smart so long as they are at school, but where do they go after that. They go to the wall, shall I say it, they go to the very dust, yea, I tell you, they are nowhere. They very creditably and successfully pass their examinations, and after that where are they, you do not find them anywhere. With the exception of a very few you do not find your graduates engaged in any substantial work. And the few that do, what reward do they receive? What but discouragement and abuse? (Hear, hear.) I have been spending a whole life, and I am almost tempted to say that I have been wasting my life, in order that I might succeed in introducing the study of the physical sciences amongst my countrymen; and what is the reward that I have got? The reward is that after fourteen years of cogitation and agitation, and working amidst insuperable difficulties, I have not yet got a Laboratory built for my Science Association. The fact is that we do not know what we are. If we knew that, there would be an end of all this ruin. Without any further remarks, ladies and gentlemen, I would ask you to proceed at once with the business of the meeting."

THE AGE OF CONSENT.

THE GOVERNOR-GENERAL'S COUNCIL FOR MAKING LAWS.

Friday, the 9th January, 1891.

Indian Penal Code and Code of Criminal Procedure, 1882, Amendment Bill.

The Hon'ble Sir Andrew Scoble moved for leave to introduce a Bill to amend the Indian Penal Code and the Code of Criminal Procedure, 1882. He said :

"Under section 375 of the Penal Code, the offence of rape is constituted when a man has sexual intercourse with a woman under certain specified circumstances, one of these being when the intercourse takes place, with or without the consent of the woman, when she is under ten years of age. No exception is made in favour of married persons, but, on the contrary, it is provided that sexual intercourse by a man with his own wife, the wife not being under ten years of age, is not rape, that is to say, that her consent will not liberate her husband from the operation of the general law, unless she has attained the age at which consent may be given by women as a class. The proposal in the Bill which I now ask leave to introduce is to raise the age of consent, both for married and unmarried women, from ten to twelve years.

"I think it desirable to state at the outset that no new offence will be created by the Bill. This disposes of the argument, which I have seen put forward in some quarters, that the existence of the marital relation renders it impossible for a man to commit a rape upon his own wife, because it is of the essence of the offence that the carnal knowledge of the woman should also be unlawful and this cannot be the case between husband and wife, because of the matrimonial consent which she has given. That such intercourse may be unlawful under certain circumstances is established by the Penal Code,—it has been the law in India under that Code for more than thirty years,—and the reason for it is thus given by the Indian Law Commissioners :

"There may be cases in which the check of the law may be necessary to restrain men from taking advantage of their marital right prematurely. Instances of abuse by the husband in such cases will fall under the fifth description of rape."

"I do not suppose that any one will question the right and duty of the State to interfere, for the protection of any class of its subjects, where a proved necessity exists for such interference; and I shall therefore proceed to state briefly the reasons which have led the Government of India to propose this amendment of the law.

"The object of the Bill is two-fold. It is intended to protect female children (1) from immature prostitution, and (2) from premature cohabitation.

"As regards the first aspect of the proposal, which affects all

classes of children, Europeans as well as Natives, there can scarcely be any ground of objection. The *Indian Medical Gazette* for September, 1890, states:—'Very cursory observation in Calcutta suffices to indicate that females are trained and prepared for a life of vice from a very tender age ;' and what is said of Calcutta may, I fear, be said of other parts of the country. The consent of a girl so trained would be a matter of course, and it would be intolerable to allow the reprobate who had ravished her to escape from well-merited punishment on the ground that his victim had consented to the outrage.

"With regard to the second aspect of the proposal, which is equally wide in its scope, the suggestion has been made that to prohibit premature cohabitation is an interference with the religious law of the Hindus. It seems therefore desirable to explain that no interference with the Hindu law of marriage is intended, or will be occasioned, by this measure. The question of child-marriage has been discussed, from both points of view, by men of great erudition and authority : but it is not necessary for me to attempt to decide between them, for the question of child-marriage is left untouched by this Bill. I will, however, venture to say that, out of all these discussions, two propositions have emerged and stand established. The first is that the sages enjoin, and the custom of many castes requires, that a girl should be given in marriage before she attains puberty ; and the second, that the Shastras denounce in the strongest terms, and award the most terrible punishments, both here and hereafter, to the sin of connection with an immature girl. I scarcely think that sufficient stress has hitherto been laid on the latter proposition. In an eloquent appeal to his fellow-countrymen Pundit Sasadhur Turkachuramoni thus states the orthodox doctrine:

'It is true we advocate early marriage (but not before the eighth year), but we condemn the custom of cohabiting with a wife before she has attained puberty. We do not support early marriage of boys. We believe it to be a great sin to cohabit with a girl before her puberty, and we believe it to be the terrible cause of our degeneration. We know that Hindu society does not believe this custom to be a great sin, and hence the degradation of the Hindus.'

"It seems to me therefore that I am justified in saying that the teachings of the sacred books of the Hindus are not in conflict with the proposals of the Bill ; if modern practice, under the guise of religious observance, disregards and violates those teachings, it cannot be allowed to invoke them to justify its own disobedience to their commands.

"A better argument, or rather an argument that would be better if it were well-founded, is that the Bill is not necessary, in the first place, because the mischief intended to be guarded against is not of common occurrence, and, secondly, because the existing law is sufficient to punish the infrequent cases that occur. I am unfortunately not able to accept either of these contentions.

"Upon the first point I readily admit that the practice is not equally common in all parts of India, and that among the more enlightened classes everywhere it is viewed with increasing disfavour. But as regards Bengal, for instance, Sir Stuart Bayley reports that--

'it is a general practice for Hindu girls, after they are married but before puberty is even indicated, much less established, to be subjected to more or less frequent acts of connection with their husbands. The custom appears to be widespread--less universal among the higher than among the lower classes of Hindus--but it prevails generally over Bengal Proper, especially over Eastern and Central Bengal. It does not extend generally to Behar, nor is it prevalent in Orissa, and the aboriginal tribes are apparently free from it.'

"If this testimony stood alone, I submit, the necessity for legislation would be made out, but there is no doubt that the evil is not confined to Bengal. Where it exists, it should be dealt with as an offence ; where it does not exist, the law will have no operation.

"Then, is the law already sufficient ? To put it crudely, I should say that a law which permits a full-grown man to violate with precaution a little girl of ten years of age cannot be considered sufficient, except from the ruffian's point of view. 'Female children under the age of puberty,' says Dr. Macleod, in an able paper recently read by him before the Calcutta Medical Society, 'are physically unfit for sexual intercourse, and such intercourse with sexually immature female children, under any circumstances, should be declared an offence punishable by the law.' That is a perfectly intelligible proposition, and is the proposition which I am asking this Council to adopt. But what is the existing law, as laid down by one of the ablest of our Judges in Hari Maiti's case ? After pointing out that the law of rape was not applicable, as the girl was over ten years of age, Mr. Justice Wilson goes on to say--

'From that follow certain consequences. One is that, in cases to which the law of rape is not applicable, neither Judges nor juries have any right to do for themselves what the law has not done--I mean not done with reference to girls above the age of ten, that is, to lay down any hard-and-fast line of age, and to say, we think that when sexual intercourse takes place with a female below such an age it is dangerous and must be regarded as punishable, and when sexual intercourse takes place with females above that age it

is safe and must be regarded as right. We have no right to do that, because the law has not done it, and therefore in cases of sexual intercourse with females above ten years of age, but of whom it is alleged that they are so immature as to render sexual intercourse dangerous, we cannot take the simple and easy method, as in cases of rape, of enquiring merely into the age of the girl. We have to enquire into all the circumstances of each individual case. And, secondly, when we come to apply the law to the facts of each case, we have no hard-and-fast line drawn for us as in the case of rape, in which the fact of sexual intercourse is the only matter to be enquired into ; but we have to do with a wholly different class of evidence, involving many delicate considerations, of intention, of knowledge, of rashness, of negligence and of consequences..... In such cases, we have not to do with any general question as to what is the usual age of puberty, or what we should say, if attempting to lay down a general rule, is the safe age for the consummation of marriage. We have simply to do with the facts of the particular case on the evidence, and to say whether, having regard to the physical condition of the particular girl with whom sexual intercourse was had, and to the intention, the knowledge, the degree of rashness or of negligence with which the accused is shown to have acted on the occasion in question, he has brought himself within any of the provisions of the criminal law.'

"Now I put it to the Council whether all these difficulties ought to be interposed in the way of giving effectual legal protection to these poor little girls, and whether we ought not to lay down a hard-and-fast line, as the learned Judge calls it, whereby enquiries into cases of this class may be simplified, and the people generally may be brought to understand that the exercise of marital rights must be restrained where restraint is necessary for the protection of the wife. I have already shown that the Legislature has a right to impose such a limit. Again to quote Mr. Justice Wilson,--

'Under no system of law with which Courts have had to do in this country, whether Hindu or Mahomedan or that framed under British rule, has it ever been the law that a husband has the absolute right to enjoy the person of his wife without regard to the question of safety to her.'

"The question then remains--what ought that limit to be ?

"The proposal of the Bill is to draw the line at twelve years. This is the age which has been advocated by those who have for many years been endeavouring to educate public opinion on the subject. And there appear to be valid reasons for the recommendation. It is in accordance with the practice which already prevails in some parts of India. In a numerously signed petition from Poona, against raising the age of consent, it is stated that consummation of marriage seldom takes place before the girl is twelve years old. In Madras it is alleged that premature cohabitation is of rare occurrence, and in the Punjab conjugal life ordinarily begins after sexual maturity. The Hindu law, as I have already shown, while enjoining the marriage of girls before they attain puberty, strictly prohibits the consummation of marriage before puberty is attained. According to Mahomedan law 'puberty and discretion constitute the essential conditions of the capacity to enter into a valid contract of marriage.' With both the great divisions of the population in India, the attainment of puberty may be taken as determining the appropriate age for consummation of marriage. When, then, is the period at which in the ordinary course of nature puberty is commonly attained by girls in India ? There has been much discussion on this subject among medical men, and many are of opinion that a girl is not competent physically or mentally to give her consent to sexual intercourse until she has completed fourteen years of age. But to adopt this limit would involve too abrupt a fundamental revolution in the social life of India ; and to attempt to enforce it by legislation would almost certainly fail of its object. I prefer to submit for the approval of the Council the more moderate view expressed by Dr. Macleod in the paper from which I have already quoted. Speaking of the period of life at which sexual maturity is attained, he says--

'Hitherto the appearance of menstruation has been held to indicate this epoch in the life of a female ; and allowing for the present that it does so in the great majority of cases, what evidence do we possess regarding the age at which menstruation commences in the females of this country ? Sushruta, the Hindu sage and physician, lays down that the menstrual discharge begins after the twelfth year, and that is the age laid down for marriage by the great Hindu law-giver Manu. Dr. Allen Webb collected statistics on the subject, and the result, as stated in his *Pathologia Indica*, was that, "out of a list of 127 Hindu females, menstruation began only in six girls under twelve years of age ; and as many of them did not again menstruate until a year after this--which they believed a first appearance--it is probable, as suggested by Babu Modusudan Gupta, that a ruptured hymen would better account for that." I am not aware of any other statistics on this subject, but twelve years may, I think, be accepted as the earliest period of appearance of the menses, and probably thirteen would be a safe average. In England, fourteen years is held to be the most frequent age of menstruation, and it is held by the law to be a felony to have sexual intercourse with a girl below that age. Making all due allowance for climatic

and racial differences, and bearing social customs in mind it would seem reasonable and right that the age of protection should be raised in this country from ten to twelve.

"On the ground, therefore, that the age of twelve years approximately may be considered as the average age for consummation of marriage, both according to law and custom, on the one hand, and, on the other, as the lowest safe age as regards physical fitness, I venture to think that the line may be drawn at that age without doing violence to any respectable social usage, or to the religious law, of any portion of the community. And, though this age may be considered by some too low, it must be borne in mind that, while this amendment of the law will afford absolute legislative protection to girls up to the age of twelve years, the remedies of the existing law in regard to cases of brutality will remain available to girls above that age.

"Two other objections to the proposed amendment of the law remain to be considered. In the first place, it is feared that it may lead to the invasion of the privacy of families by the police, not so much for the detection of crime as for the purpose of extorting blackmail. I have found this apprehension so widely entertained that, whether it is justified or not, I think it deserves consideration. I therefore propose that offences by a man against his own wife under the amended section shall be non-cognizable, that is to say, that police-officers may not arrest without warrant, but proceedings must be taken by summons, and bail may be accepted. This concession, I hope, will remove all ground of alarm on this account.

"The other objection is that legislative action is not likely to have much direct result. This may be so; but for my part I shall be content if the effect of legislation is mainly educative—if it strengthens the hands of fathers of families for the protection of their daughters, and modifies custom so as to diminish the opportunities and incentives which are now afforded for indulgence in this pernicious practice. I cannot, moreover, forget that it was pointed out long ago by Dr. Chevers that the existing law has done mischief to those whose interests it was designed to protect, by fixing too low an age; and I agree with the late Lieutenant-Governor of Bengal in the opinion that though it may not be probable or even desirable that many cases will be brought into Court, yet, if the enforcement of the husband's rights upon a girl below twelve years of age is stigmatised by the law as rape, and it is publicly recognized that those who abet such assaults render themselves liable to punishment, a great improvement will surely be effected, not only in the condition of the class for whose protection the Bill is primarily designed but in the physical and social well-being of the people at large."

The Hon'ble Sir Romesh Chunder Mitter said:—"The proposed amendment of the *exception* to section 375 of the Indian Penal Code is likely to cause widespread discontent in the country. If it were necessary to protect child-wives from personal violence, or if it were not a departure from the wise and just policy of the Government not to interfere with the religious rites and duties of any portion of the subjects where such interference is not needed for the repression of crimes, or even if it had the effect of remedying to an appreciable degree the evils of early marriage, I should have been very glad to support it.

"So far as the protection of child-wives from personal violence is concerned, they are now sufficiently protected by the provisions of the existing criminal law.

"A husband under the existing law would be criminally liable for acts which constitute an offence of causing death by doing a rash or negligent act, of hurt simple and grievous or of assault against his wife, even if they were done with her consent if she be under twelve years of age. The existing law therefore affords sufficient protection to a wife under twelve years of age from violence from her husband.

"The proposed measure would be a departure from the wise and just policy of the Government referred to above, because it would interfere with the religious rites and duties of the orthodox Hindus. I desire to be understood that my observations here apply to the orthodox Hindus domiciled in Bengal Proper. Whether they apply to orthodox Hindus domiciled in other parts of the Empire I cannot say.

"In Bengal Proper the orthodox Hindus are guided by the interpretations of the Shasters given in Rughu Nundun Bhattacharja's *Abrahambhatti Tantra*. Whether these interpretations are correct or not is, I venture to think, a question with which legislators in this country should not concern themselves.

"So long as the orthodox Hindus continue to accept this work as containing a correct exposition of their Shasters, we must look to it to ascertain the views of the Shasters upon any particular subject. It is for the social and religious reformers to discuss whether or not the book in question interprets the Shasters correctly. It is upon this line that the question of the propriety of abolishing early marriage amongst the Hindus is being discussed now. But, as I have said, we must refer to this work to ascertain whether the proposed measure would or would not interfere with the religious rites and duties of the Hindus in certain cases.

"Rughu Nundun, in *Sansar Tawtwa*, treating of *Garbadhan* ceremony, lays down that the proper period of the consummation of the marriage is when the wife attains the age at which a certain well-known physical condition occurs, and the husband would commit a sin if he does not then consummate it. Now, in this country this physical condition is reached in certain cases before the age of twelve.

"In these cases the orthodox Hindu husbands, if the proposed amendment be adopted, would be placed in this dilemma—either they must break the law or disregard the injunctions of the Shasters. It is true that the hold of the Shasters upon the minds of the educated persons, at least so far as the ceremonial portion is concerned, has been to a great extent loosened, and many educated persons amongst the Hindus do not observe the *Garbadhan* ceremony in their families. But the proportion of such families to the strictly orthodox families in which it is observed is small. Although the former do not observe this ceremony in their families, still they disapprove of the present measure, because it is a departure from the non-interference policy hitherto observed by the Government and guaranteed by the great Proclamation of 1858, which says:—

"We do strictly charge and enjoin all those who may be in authority under Us, that they abstain from all interference with the religious belief or worship of any of Our subjects on pain of Our highest displeasure."

"Then again although it is proposed to make the offence when committed by the husband upon his own wife under the amended section non-cognizable, still it would be liable to be abused and be a source of annoyance and molestation in some cases.

"In villages, where party strifes sometimes rage very high, it is not altogether improbable that a judicial officer might be induced to institute criminal proceedings under this section, his suspicion having been aroused by anonymous communications.

"According to the English law as hitherto laid down in decided cases, a husband cannot under any circumstance commit rape upon his own wife, though this proposition has been incidentally doubted in a recent case in which the particular question did not arise. I am not aware whether in any other civilized country a husband can be held guilty of rape upon his own wife.

"It is an offence which, having regard to the considerations upon which its criminality is founded, a husband should be held incapable of committing. Some of these considerations are obviously the preservation of female chastity and the prevention of indelible disgrace upon the husband and the family to which the outraged female belongs. These considerations cannot apply to a husband.

"It is an anomaly in the Indian Penal Code that a husband under certain circumstances may be guilty of rape upon his own wife. That provision is, however, a dead letter. Since 1860, when the Penal Code was passed, I am not aware of a single conviction under this part of section 375. If the amended section is also likely to prove a dead letter, there is no need for enacting it. If it be, on the other hand, effective in bringing about convictions, even in a small number of cases, the consequences of such convictions upon the marriage relation of the parties would be very deplorable. Could the marriage relation in these cases after the convictions be in any sense happy or cordial? Still the marriages, if they are Hindus, are indissoluble.

"If any amendment of the Code is needed for punishing an offender who is not the husband of the outraged girl, that may be easily done by substituting twelve for ten in the fifth clause of section 375. It is open to doubt whether, reading section 375 with section 90 of the Code, the age of consent as regards persons other than husbands is not already twelve years. But to remove this doubt there cannot be the slightest objection to any amendment which would raise the age of consent in these cases to twelve. But I venture to think that the proposed amendment regarding the husband's criminality would cause wide-spread discontent in the country and would be a departure from the policy to which I have referred in the beginning.

"The degree of discontent that is likely to be caused may be, to a certain extent, realized if we take a parallel case. Suppose in Great Britain an endeavour be made by legislation to enforce the custom of cremation instead of burial, on the ground that the former is far better from a sanitary point of view: what would be the state of the feeling of the people? It seems to me that legislation upon subjects like these must wait till the public opinion is sufficiently educated. In this connection I may be permitted to throw out a doubt that the proposed measure is likely to put back reformation in the marriage system of the Hindus, which was being slowly and silently effected. The orthodox and the advanced parties were gradually approaching to a common point of agreement. But the agitation in England has had a very baneful effect upon the prospects of the views of the two parties being reconciled to one another, and the proposed measure, I regret to say, would widen the breach still more.

"These are some of the consequences that I apprehend would follow from the proposed measure. On the other hand, no appreciable benefit would be gained thereby."

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Cash or notes will not be accepted in lieu.4. The lowest tender will not necessarily
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whole or in part.5. Any person whose tender may be accept-
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sits, approved Bank deposit receipts, or bond
for double the amount of security sufficiently
executed for the due fulfilment of his contract
within one week from the date of acceptance
of his tender, in default of which his earnest-
money will be forfeited. The security will be
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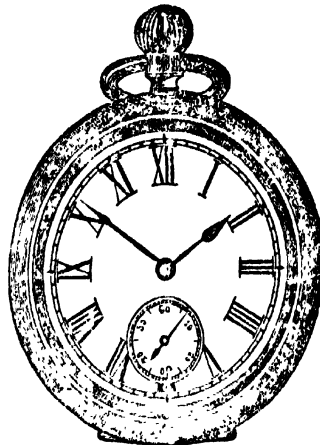
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Vol. X.

CALCUTTA, SATURDAY, JANUARY 24, 1891.

No. 458

CONTEMPORARY POETRY.

SONNET.

(From *Quevedo*.)

"Buscas en Roma à Roma, o peregrino !

Y en Roma misma a Roma no la hallas," &c.

Pilgrim, in Rome who seekest Rome, resign
The search, in Rome's self Rome is lost and gone :—
Her boasted walls are but a skeleton ;
In its own wreck self-tombed is Aventine ;—
The Imperial Palace strews its namesake-hill ;—
The medalled bronze, whereon her gravers traced
The line of Latin victors, age-effaced,
Confesses Time the greater conqueror still.
Tiber alone is left her :—but his tide
That erst a Queenly City girt, to-day
With mournful murmur round a grave complains.
Alas for Rome's lost beauty, pomp, and pride !
What seemed eternal long hath passed away,—
And what alone was fleeting still remains !

Anonymous.

OH ! THE PLEASANT DAYS OF OLD !

Oh ! the pleasant days of old, which so often people praise—
True, they wanted all the luxuries that grace our modern days ;
Bare floors were strewn with rushes—the walls let in the cold ;
Oh ! how they must have shivered in those pleasant days of old !

Oh ! those ancient lords of old, how magnificent they were !
They threw down and imprisoned kings, to thwart them who might dare ;
They ruled their serfs right sternly ; they took from Jews their gold—
Above both law and equity were those great lords of old !

Oh ! the gallant knights of old, for their valor so renowned :
With sword and lance and armour strong, they scoured the country round ;
And whenever aught to tempt them, they met by wood or wold,
By right of sword they seized the prize—those gallant knights of old !

Oh ! the gentle dames of old, who quite free from fear or pain
Could gaze on joust and tournament, and see their champions slain ;
They lived on good beefsteaks and ale, which made them strong and bold ;
Oh ! more like men than women were those gentle dames of old !

Oh ! those mighty towers of old, with their turrets, moat, and keep,
Their battlements and bastions, their dungeons dark and deep ;
Full many a baron held his court within the castle hold,
And many a captive languished there, in those strong towers of old.

Oh ! the troubadours of old, with their gentle minstrelsie
Of hope and joy, or deep despair, whichever their lot might be—
For years they served their lady love ere they their passion told—
Oh ! wondrous patience must have had those troubadours of old !

Oh ! those blessed times of old, with their chivalry and state ;
I love to read their chronicles, which such brave deeds relate—
I love to sing their ancient rhymes, to hear their legends told—
But, Heaven be thanked ! I live not in those blessed times of old !

Anonymous.

NEWS AND OUR COMMENTS.

THE University Convocation for conferring Degrees will be held in the Senate-House, College Square, this day, at 3 P. M., the Chancellor presiding.

LORD Lansdowne has accepted the nomination by the Degreeholders of the Calcutta University of two of themselves to be Fellows. The Government selection has fallen on Mr. H. H. Risley, B. A., the Reverend J. Morrison, M. A., B. D., Baboo Sambhu Chunder Mookerjee, Surgeon-Major J. F. P. McConnell, M. D., Rai Gunabhi Ram Barua Bahadur, and the Reverend S. B. Taylor, M. A.

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THE Cesarewitch arrives at Calcutta from Benares on Monday next. He will be received by the Viceroy himself at Howrah. The official programme of reception is as follows :—

"His Imperial Highness the General Duke Cesarewitch of Russia, accompanied by His Royal Highness Prince George of Greece and His Imperial Highness the Grand Duke George Alexandrovitch of Russia, will arrive at Howrah Station by a special train on Monday, the 26th January 1891, at 4 33 P. M. (Calcutta time).

His Imperial Highness will be received at the Howrah Railway Station by His Excellency the Viceroy attended by his Personal Staff, His Honor the Lieutenant-Governor of Bengal and his Personal Staff, the Major-General Commanding the Presidency District and his Staff, and the Commissioner of Police, Calcutta, will attend at the Railway Station.

A Guard of Honour of the East Indian Railway Volunteers will be drawn up on the platform of the Howrah Railway Station, and a Guard of Honour of Native Troops, with Band, outside the Station.

A salute of 21 guns will be fired from the ramparts of Fort William on the arrival of the special train.

The route taken will be across the Hooghly Bridge, by the Strand Road to Fairlie Place, down Fairlie Place, Clive Street to Dalhousie Square, Dalhousie Square North, Dalhousie Square East, and Old Court House Street to Government House.

The route will be lined by troops under the orders of the Major-General Commanding the District.

The escort from the Howrah Station to Government House will be furnished by His Excellency the Viceroy's Body-guard.

A Guard of Honour of British Infantry, with Band, and a Guard of Honour of the Calcutta Volunteers, with Band, will be drawn up in front of the Grand Staircase of Government House. A salute of 21 guns will be fired as His Imperial Highness alights at Government House.

His Excellency the Commander-in-Chief in India, the Chief Justice of Bengal, the Bishop of Calcutta, the Members of Council, the Puisne Judges of the High Court, all Civil and Military Officers present in Calcutta, and other gentlemen who are desirous of attending, will as-

Subscribers in the country are requested to remit by postal money orders, if possible, as the safest and most convenient medium, particularly as it ensures acknowledgment through the Department. No other receipt will be given any other being unnecessary, and likely to cause confusion.

semble on the Grand Staircase of Government House not later than 4.20 P.M. The Foreign Consuls in Calcutta will also be invited to attend.

The Commander-in-Chief, the Chief Justice, the Bishop of Calcutta, and the Members of the Executive Council will be presented to His Imperial Highness by His Excellency the Viceroy.

Officers and gentlemen wearing uniform will appear in full dress. Gentlemen not wearing uniform will appear in morning dress (frock coat).

The subsequent arrangements, subject to alterations, are :—

Monday, Jan. 20th. State Banquet in the evening, Government House. Reception after Banquet.

Tuesday, Jan. 27th.—Halt Calcutta. Morning Free. Afternoon—Evening—Dine at Lieutenant Governor's, Belvedere—Reception after dinner.

Wednesday, Jan. 28th. Morning—Halt Calcutta. Free. Afternoon—4 P.M. (local time) leave by special train for Dajeping. Evening—In Train.

Thursday, Jan. 29th. Arrive Dajeping about 2 P.M. Reside at Woodlands Hotel.

Friday, Jan. 30th. Morning—Free. Leave Dajeping at 2.18 P.M. (local time.)

Saturday, Jan. 31st. Morning—Arrive Calcutta 11 A.M. Afternoon—Races.

Sunday, Feb. 1st. Morning—Visit Barrackpore by river. Evening—Return Calcutta.

Monday, Feb. 2nd. Morning—Free. Afternoon—Garden Party, Government House. Evening—Leave Calcutta by special train for Madras at 10.3 P.M. (local time.)

Tuesday, Wednesday, and Thursday following will be spent on the railway journey to Madras, where H. I. H. will arrive at 9 A.M. (local time) on Friday, the 6th of February.

During Their Imperial Highnesses' visit to Calcutta they will attend a Service at the Greek Church.

THE *Muslim Herald* of Madras having come to an untimely end, we are glad to hail its resurrection as *The Muhammadan*. The identity is unmistakable. The latest issue to hand, that of the 16th instant, has its entire editorial matter occupied by a leading article of a column and a half headed, more alliteratively than to the purpose, "Myths and Majesties." Referring to the statement of a society paper that in sending the Czarewitch to travel to the East, the Czar, like a Bengali father, had enjoined on him to avoid hunting and other dangerous sports, and to its prompt correction, the writer argues that the said statement was a transparent fable which merited not the honour of a contradiction. If the folly was not worth contradicting, was the weakness of contradicting worth discussing and descending upon, and, above all, the two fold folly—the cumulative mistake—worth elaborately and at length chronicling?

SCIENCE is not yet up to extracting sunbeams from cucumbers. Meanwhile, a Japanese is reported to have invented a process which has withstood several practical trials—for extracting cotton from straw. He offers with a given weight of straw to manufacture one half its weight of cotton. It was somewhere in or near the Empire of the Mikado, we believe, whence Capt. Gulliver passed into Laputa.

WHATEVER the superiority of France in other respects, in regard to liquor legislation they order matters better in America, decidedly better in Canada, a British Colony, and still owing allegiance to a monarchy of the Old World, much behind the self governing states in its neighbourhood. By the law of the Dominion, publicans are responsible to the wife of a habitual drunkard for tempting her husband. She can sue any vendor for damages who had supplied liquor to her husband after notice not to do so. A Mrs. Kirby has lately recovered \$1000 in the Supreme Court at Montreal.

THE *Englishman* lately published the following private letter from a young Bengali Brahman, son of a gentleman in the judicial service, to a friend in Calcutta.

"I was delighted beyond measure to receive your letter. It is so good of you, my dear fellow, to think of me. The life we lead in our country is the most shameful and degraded, when compared to that in England. We learn here to be truthful, honest, sincere, and polite. Every hour of an Indian's life in England is good. The morality here is as high as, in fact higher than, your zealot. Every woman is as free as any man, yet as severe and stern as Minerva. You cannot use the word 'shaving' in the company of ladies. It is the height of bad manners to talk loudly, or to gape at a lady, or to smoke in her presence. There are very few of our countrymen who have seen English life properly, and fewer still who know any decent family. Precisely after 9 o'clock at night does not give you the least shadow of an idea of the real English life and society. I shall tell you more by and by. A gentleman here is quite a distinct being from us. For God's sake do not be hypocrite. Teach your countrymen to be gentlemen, and you will be fully appreciated."

That is a good Brahman *blindeht*—so good that he is good for nothing. His opinion is of no value whatever except against himself, as showing what a green-horn he is. He has not yet developed the use of his senses and wits. He is now in paradise. By and by he will feel the temperature around him, until he finds himself in the other place altogether. Both are situated in Great Britain.

THERE is a Lord of the castle and manor in the Vizagapatam District called the Raja of Kurupam, a place near Pavatipur. His name (or that of his *raj*) has not travelled to these parts, but he is somebody in his and no mistake. Born about the year 1838, he succeeded to the Zamindari at 20 years of age and has held it for 33 years. Lately, his health has gone. For a whole twelvemonth, he has been suffering from a variety of complications until he despaired. During the latter half of his period, he has been occupied in meditating on the future of his family and estate and preparing his will. He has seen how the Court of Wards step into the management of estates and he has provided against undue interference. Accordingly, he held a public reception in his castle to make his Last Will and Testament in a way so as to preclude all question hereafter. Thus, before a large gathering of the respectability of the place including the officials (the Deputy-Tehsildar and the Sub-Registrar), he signed the Will after it was read out to the assembled guests. This is a departure, necessitated no doubt by circumstances. Will it succeed? When the dying entreaties of ruling chiefs are neglected, what hope?

AN avonant of the gentle sex is now performing in the East. The following appears in the *Bombay Gazette* :—

"On 24th ult. Miss Valerie Van Tassell accomplished a successful balloon ascent and parachute descent at Penang. Starting from a Chinese lawntennis ground she alighted eventually at a place about a mile distant. While on the upward track the lady performed a number of acrobatic feats such as hanging with her toe on to the trapeze bar attached to the parachute. At last she detached the parachute and dropped down at first at a terrific pace. The parachute gradually opened and she finished her descent gracefully and safely. She is said to have ascended to a height of above 4,000 feet. The effect of witnessing balloon ascents and parachute descents is not the same with different people. When Miss Van Tassell exhibited at Penang last month some curious incidents were reported. At the start a Malay actually dropped down, and others were seen with their knees tottering under them through fright, while more than half a dozen Chinese women were moved to tears at the sight."

By a recent order of the Madras Government, Deputy Collectors are required to possess a fair knowledge of two vernaculars and to pass the High Proficiency Test prescribed for uncovenanted officers in two vernacular languages of the Presidency. Formerly, it was not binding on a man to pass in the language of a district in which he was born. But it has been found necessary that he should not only have a colloquial knowledge of the language but also be able to read a manuscript. A Tamil Statutory Civilian failed in Tamil in the Lower Standard Examination.

UNDER the presidency of the Hon. Sir Raymond West, a meeting of the subscribers to the Indragiri Memorial Fund was held, on the 16th December, in the Library of the Bombay Branch of the Royal Asiatic Society. The Hon'ble M. Javental Uniashtunkar Yajnik, as one of the Secretaries, reminded the assembly that, on the death of the Pandit Bhagwantil Indragiri, a meeting was held, on the 15th August 1888, to commemorate him. In accordance with the resolution of that meeting, a subscription was started. Thus a respectable sum has been got of which Rs. 6,000 have been invested in the funds which yields an income of Rs. 300 per annum. Of this sum Rs. 250 will be expended on a gold medal in the Pandit's name to be awarded to the writer in English of the best essay on Indian epigraphy or paleography in the University, and the remainder Rs. 50 in printing and distributing the said essay. The meeting was called to audit the accounts and adopt the draft letter to be sent to the University. Mr. Yajnik referred to the names of the subscribers in proof of the wide recognition of the Pandit's worth :—

"Foremost and largest among the donors was his Highness the Nawab of Junaghad, which was the birthplace of the Pandit. His Highness gave a donation of Rs. 500. This was followed by Rs. 300 given by H. H. the Thakore Saheb of Bhownugger and Rs. 200 by H. H. the Rao of Cutch; the private friends of the late Pandit, European and Indian, also contributed liberally. That the Pandit enjoyed a European reputation for epigraphy and scholarship was attested by the fact that European *savants* like Professor Emile Senart of Paris, Dr. Buhler of Vienna, Dr. Codrington of London, Professor Rendall

of the British Museum, and Professor Lanman of the University of Massachusetts, U. S. of America, were among the subscribers to the fund. Nearer home the Hon'ble the Chairman of the meeting (Sir Raymond West), Lord Reay, late Governor of Bombay, Mr. J. M. Campbell, Mr. Fleet, the Hon'ble Mr. Justice Telang, Mr. Sorabjee Shapoorjee Bengalee, and other friends of the Pandit responded to the call.

The chairman was not to be so easily satisfied. The sum raised fell far short of his expectation.

"He had fully calculated on a much larger amount. It seemed to him that the Chiefs and grandees of Kattywar, who, when visiting Bombay, drove in carriages and fours, and spent considerable sums of money in displays of a comparatively unprofitable kind, might fairly have come forward more liberally in support of a movement intended to mark the worth and fruitful labours of a scholar who had done so much to elucidate the antiquities, archæology, and history of Kattywar, and to bring that province to the notice of the learned world. Yet, if somewhat disappointed at the poor result of the appeal made to the magnates of Kattywar for a substantial evidence of their local patriotism, as well as their interest in learning, it was satisfactory to him to know that the high merits of this earnest worker in archæology had been amply recognized outside the limits of that province, and that European and native gentlemen in Bombay, and scholars and archæologists in Europe and America, had testified to the importance and epigraphy (*sic*) of the Pandit's services to their science by subscriptions to the fund. Pandit Bhagvanlal was a poor man, but by dint of ability, hard work, and perseverance he had risen to such eminence as a scholar as reflected lustre on his province and his country."

We quote from the minutes published in the *Times of India*. It must be a queer testimonial if the scholars and archæologists of Europe and America had testified to the importance and epigraphy of the Pandit Indrajī's services. Reporters are reporters all over—India. And "Subs" are not always careful.

It is said that in the late libel case of Mr. Marks, Sir Charles Russell received a retainer of a thousand guineas and a refresher of five hundred guineas a day.

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THE next opium sale takes place on the 2nd February, when 2,250 Patna and 2,500 Ghazepore chests will be offered.

OUR friend the late third Judge of the metropolitan Court of Small Causes in his retirement is as active as ever. He not only leads his young hopefuls to all public places and occasions but manfully keeps himself before the world. At the very first sitting of the Police Commission he was in attendance to give them the benefit of his experience and views. He plainly told them that "the Police Service is so corrupt that respectable people have hitherto held aloof from it." He suggested the raising of the pay of the several grades as the only way to make it honest.

And our friend has already suffered for his public spirit. The atrocious Police and Police Commission! They have robbed him of his nationality and changed his very name. His people will not know him as Babu Kunje Behari Lal. Oh! how will old Mrs. Kunjo Lal Banerjee recognise his dear Brahman in his nominal guise of an Agarwala or a Lahore Rora!

NOTES, LEADERETTES, AND OUR OWN NEWS.

THE most intense and unprecedented frost still envelopes Europe. Many railways are blocked with snow. The rivers Seine and Rhone, the harbour of Toulon and the Lakes Constance and Geneva are all hard frozen over. Such was the telegram of the 19th. The distress is so great that the French Chamber voted six million francs for the relief of the sufferers by frost and snow. A later message, that of the 21st, however, brings the cheering news that the day before there was a rise in temperature and a complete thaw had set in throughout Great Britain.

PARLIAMENT reassembled after Christmas on the 22nd. Sir John Gorst announced in the House of Commons that on Monday following he would introduce the Indian Councils' Bill.

THE Chilean revolution thickens. There is disaffection in the Army which had been staunch to the Government. A portion has joined the Navy in preparation for vigorous action. The several foreign Powers in Chile—the British, French and American—too are preparing—for the protection of their respective subjects. Men-of-war have

been ordered there. The disturbance is attributed by the President to the Congress which he accuses of violating the constitution. The extremity is such that the President has taken the whole direction in his own hands. The rebels at Entre Rios were, however, at landing at Coquimbo, met by the Government troops and disarmed. The insurgents are nevertheless on the increase. They have occupied Pisagua.

THE telegrams still speak of the strikes on the Scotch railways. On the 18th, five thousand strikers held a demonstration at Edinburgh. They were not unruly. The Provost of Edinburgh and Council of Magistracy have appealed to the Board of Trade for intervention in the interests of both passengers and traffic.

THE aged American historian George Bancroft is dead.

THE vacancy in the Privy Council caused by the death of Sir Barnes Peacock has been filled up by the appointment of Sir James Hannen, as one of the Lords of Appeal. But who will do his work as the paid Councillor?

THE English Navy estimates include a large increase in the number of boys for training.

THE German Government has recalled from Africa Major Wissmann who is understood to have gone wrong in the head.

THERE is a public demand for amending the Free Coinage Bill in the American House of Representatives limiting the silver coined to American productions. There was a mass meeting to that effect at Boston which concluded with an appeal to the President to veto the Bill unless so amended.

THE Japanese Houses of Parliament have been destroyed by fire. They were wooden, we believe, and frail, like every belonging of the quick-witted, versatile, and volatile people—the French of the Far East. They have bodily introduced among them many of the institutions of the West. Is there no provision for an efficient Fire Band? The imperial Romans early saw the value of it in urban life. There is in the Letters of the younger Pliny a communication to the Emperor for permission to institute a Fire Service in a town in Asia. But the Romans were substantial builders. In Eastern Asia where wood is the principal material for building, where princes and noblemen are content with painted and gilded shanties, the Fire Band is an indispensable institution.

THERE was a post mortem on the dead body of the Duke of Bedford before cremation. The verdict of the Jury was that His Grace committed suicide by shooting himself while in a state of temporary insanity brought on by pain and weakness.

THE Kotwal of Cabul, Naib Sultan, is in a bad way. He had been suspended some time ago on suspicion of malversation and reinstated. He has now definitely been dismissed from office and is in durance vile, indeed chained and cuffed, and undergoing daily torture to make him disgorge the nine lacs of public money his accounts show him to have embezzled. His house was searched and jewellery to the value of one lac was, it is said, discovered and sequestered.

THE fatuous barbarism of settling a dispute or righting a wrong by single combat, though pretty nearly obsolete in England, flourishes still on the Continent. Even in this century—within living memory—diplomats of the highest position and even ministers of state fought. Now, however, the higher classes at any rate have abjured the vile practice. Christendom is far from purged, though. Continental literary men and young bloods of quality are not ashamed to call out others—perchance their friends once—to mortal conflict. If they are ashamed of anything, it is to decline an invitation to bloodshed and—shall we say, murder? We are glad to notice at length symptoms of a changed sentiment on the subject. Here is an exhibition of this custom showing it on the decline.

Count Lutzow, Secretary to the Austrian Embassy at London, felt himself insulted by the Austrian Ambassador Count Deym not inviting the newly married Countess Lutzow to the Embassy or calling upon her with the Countess Deym. The Secretary thereupon challenged the Ambassador to duel. It was fought at Vienna, with swords. It was no Indian sword and neither party was injured. If the duel ended in a farce, honor was vindicated. It was agreed that the Countess Deym would in future receive Countess Lutzow. What a simple and wise way to arrive at a momentous result!

STRIKES are the order of the day. The infection has passed from men to angels—of courtesy. The go-ahead gals have sounded the tocsin of war. The American brides have struck—wearing wedding rings. They'll none of it. Not wedding but wedding-rings. They are scarcely to be blamed, good souls! Their moderation is charming. They do not even claim the right of the sex to be unreasonable. They are for absolute fair-play and no more. Trained in the creed of the Constitution, and devoted to the principles of Liberty, Equality, and Fraternity, they only seek to practise their principles. They are for treating gander and goose with the same sauce. They look upon the wedding-ring as the badge of their tribe—a humiliating sign of subjection of the sex. If not, why is it confined to one sex? Only on one condition will they submit to it, namely, that they share it with the males. In the face of the distinction, it is a mockery to call wives the "better halves." In point of fact, they are the despised halves. But they will not be bamboozled any longer. No more wedding-rings—badges of the slavery of marriage—for brides, unless bridegrooms too carry them! Who shall resist that contention? The ladies have the authority of the highest literature on their side. Bassanio received from Portia a ring which he wore and his friend Gratiano too got and wore a ring given him by his Nerissa.

Of course, in go-ahead America the grey mare is the better and more powerful horse, and the males have submitted unconditionally. It is becoming the fashion for gentlemen to wear wedding-rings. This is the beginning, of course. More changes must follow, to complete the emancipation of woman and establish the full equality of the sexes. Both must share the petticoat and *coiffure* and bonnet. By way of a beginning, gentlemen must bore their long manly ears for receiving jewellery so that their good ladies may sport ear-rings.

SIR William Moore, K.C.I.E., of 15, Portland Place, the fashionable Physician, is the subject of No. VIII of the *Times of India's* sketches of "Anglo-Indian Celebrities at Home." The author of the standard "Family Medicine in India" and of the learned treatise on "Tropical Climates and Indian Diseases" was one of the prominent lights in the profession in India, and may now be regarded as the *Doyen* of our Doctors. Dr. Moore first distinguished himself in the service in Rajpootana where he was long employed.

NAWAB Abdool Luteef Khan has had a relapse. He continues under the treatment of Dr. Sanders and Baboo Sarvadhikari.

We may in this connection mention that the famous physician of Delhi, Hukeem Mahmood Khan, the Galen of the East, the greatest practitioner of Greek medicine, arrived by train on Thursday morning, on purpose to see his sick friend Nawab Abdool Luteef. People of all conditions have been going to see the Nawab all this time, but this is a distinction which seldom falls to the lot of even princes. The Hukeem Sahib is not to be moved for lucre, and this is the first we have known him propelled by love.

ONE of the most interesting domestic occurrences of the New Year in the Press is the birth of a newspaper in Gorakhpur. It is a mean looking little brat, the new-comer, but withal promising. It is a missionary enterprise and no credit as such, being an ill-printed piece of rag, on which any price is preposterous. Rs. 4 or in advance Rs. 3 annually for a weekly scrap of wrapping paper like this from an obscure station will, we are afraid, be deemed by most men an exorbitant demand. Even their little space the conductors are not able to fill. It is not creditable to the projectors that the literary management should be at a loss for matter at the very outset. The difficulty obtrudes itself in the second issue, the one which is before us. This number is made up with a frivolous letter to the editor apparently written at the office "while the boy waits," which, after all, falling short of the required

length, has been spread out with the help of blank spaces. The formal arrangement of the concern, however, bespeaks a head—for "heads" in special, in the press sense. We have first the general news of the day condensed under "Brief News." Under "The Latest Intelligence" follow the telegrams. Then comes the editorial matter, consisting of occasional notes, under the rather queer head "What We Say. *Multum in parvo*," winding with notices "Local and Provincial," the whole ending in "Correspondence," which by analogy should be called "What Others Write to Us." Accompanying the paper is a flyleaf containing the prospectus, to which, not having seen the first number of the publication, we naturally turn for the justification of the *Gorakhpur Chronicle* and for its policy. It is written in unquestionable English, itself no mean distinction in the Indian press, overflowing as it does with all sorts of ventures by Indians, Eurasians, Europeans and even Americans of no education. The writing is not very careful, and, besides, it fails to make out a case. We are told at the outset—

"The want, that has now come to be keenly felt in every centre of real enlightenment (*sic.*) and progress, is a sufficient excuse for us to venture upon the undertaking which we are going to announce herein to the reading public."

This long-winded sentence is not promising in a literary way. It has the more serious fault of not conveying much meaning, beyond a vague suggestion that Gorakhpur is a centre of real enlightenment and progress. It certainly begs the entire question, both as to the focus of "real enlightenment and progress" and to the "want that has now come to be keenly felt." The Prospectus proceeds at a longer stretch—

"As long as the railway did not exist, our district properly found a place in the category of the most out-of-the-way corners of the country; but now, that by means of the speediest (*sic.*) modes of communications (*sic.*) we are daily brought in contact with the people of the east, the north and the west, we may safely try to assert ourselves in the great commercial and intellectual activity going on around us, and no better, cheaper and easier medium for this than what the genius of the West has already (*sic.*) devised for us in the shape of a newspaper."

The matter is scarcely improved. That argument makes against the project. With improved communication with the outside world, there is less need for a local newspaper. But then the projectors are not satisfied with the existing Press of the land. They will supply the right article. Then the usual policy of strict impartiality with unwavering loyalty to the crown and sympathy for all races is declared.

To return to the contents of the number before us, our new contemporary is

"disappointed that the Honours' list contains so few names of our own Provinces. We would have feign observed among the recipients, the names of such men as Rajah Mohammad Ali Khan of Sultanpur, distinguished by not a few acts of public interest; Kuar Harnam Singh Ahluwalia, our own Rai Bahadur Durga Prasad, the distinguished Arabic scholar Mr. Howell and many others; but we hope that the merits of other claimants will be duly considered when the next list appears on the 24th May next."

The following is more to the purpose:—

"People are apt to hold Government, to a certain extent, responsible for the corruptions which prevail so largely in the police department. In almost every district there are a number of 3rd class police stations which are placed in charge of head constables of various grades. The maximum pay of a first grade head constable is Rs. 24-7-8 exclusive of extra deductions on account of new brand shoes and other appendages of constabulary. Now, we speak from experience of our own district, that a head constable in charge of a police station cannot do otherwise than keep a horse or a pony. Others who prefer to lead a high life generally keep two horses. The ordinary expenses of feeding and keeping of a horse do not fall short of Rs. 16 a month. Thus, how a man on Rs. 14-7-8 placed in charge of a police station, as is to be found in a majority of cases, can keep a horse and at the same time his body and soul together, without having recourse to illicit incomes, is a mystery which can only be explained by official apologists."

"In Bengal where prosecutions are so frequent, the investigating head constables on Rs. 9-7-8 also, keep a horse. It is a wonder, how they manage to afford a luxury which is not enjoyed by subordinate officers of the revenue department who are better paid."

We trust the Police Commission will be able to solve the mystery.

THE wilder parts of Gorakhpur and Oudh, particularly towards the Terai, have, from the point of view of the naturalist or anthropologist, been always an interesting region. First worked by Sleeman, the mine has yielded treasures to a succession of inquirers. None of them, however, that we remember even noticed the fact mentioned by our new contemporary in the following paragraph:—

"Wild cats are rather numerous in some parts of the district. Perhaps it's not generally known that they attack children with a view to carry them off and eat them—small children—Two such cases have

recently occurred—In one instance a cat seized the child by the leg, and but for the timely arrival of the mother would have carried it off and in the other the child was seized by the head and dragged away, some distance, when it was rescued—one eye was totally destroyed.

A woman who was working in a field was attacked by a jackal which lacerated her fearfully about the face and mouth—the animal was evidently rabid."

We have often read and heard of the depredations of wolves in that part, but this is the first time we learn that cats are so formidable. Is it possible that wild cats have been mistaken for wolves, or wolves confounded with wild cats? Specimens should be forwarded to the Indian Museum for verification.

Thus, there is promise in the paper, and we are glad to welcome it as a brother.

THE Bill for raising the age of consent was, at yesterday's Council, referred to a Select Committee, with instructions to report within five weeks. The Committee consist of the Law Member, the Home Member, the Hon'ble Mr. Bliss and three out of the four native members, namely, the Hon'ble Khan Bahadar Muhammad Ali Khan, the Hon'ble Rao Bahadar K. L. Nulkar, and the Hon'ble Sir Romesh Chunder Mitter. The excepted Hon'ble Nawab Ahsan-Ulla was the only member who spoke on the reference. He spoke little and that little in support of the bill. The majority of the learned members of his community he had ascertained to favor the Government proposal, and the majority of the Mahomedans in Eastern Bengal whence he comes will regard it favourably. The bill will not, he said, interfere with Mahomedan religion. Those of his co-religionists who are of a different opinion with himself, regard the measure as the thin end of the wedge and an earnest of Government interference with the religion of Mahomet. But the President's speech on the previous occasion had greatly allayed that fear.

THE Hindu opposition gains strength. Already, meetings have been held in Calcutta and in parts of Bengal. There has of course been a good deal of wire-pulling, and the most unfounded statements regarding the Bill and exaggerated pictures of the effects of its passing into law, all by uninformed writers and speakers, with not a few calumnies against Government and suspicions respecting its aims, have been sown broadcast, with the inevitable result. Nevertheless, the feeling is not wholly antagonistic in Bengal. There is a strong minority of those who really wish to purge their society of evil practices and to protect the girlhood of the land from molestation before time, who see not much harm in the legislature that imposed the limit of ten years raising that limit by two years, and who smile at the apparition of the Garbadhan—a custom which has been always more honored in the breach than in the observance—which has been conjured up to affright the rulers and the ruled. For all that, there is no doubt that even among these, there is an under current of distrust of the working of the measure and horror of Government interference in matters social and domestic.

Nor are the Mahomedans so satisfied with the measure. The brief speech of Nawab Ahsanullah, though meant in support of the Bill does not really make for it. It was evident that the Nawab counted without his Islamite host. The Mahomedans, though in advance of the Hindus in civilization, are even more conservative than they. The Hon'ble Nawab Sahab spoke as a reformer rather than a representative. On the whole, we are disposed to think the Bill will have to be withdrawn.

AFTER visiting the great cities and sights of Upper India, the Czarevitch comes to Calcutta on Monday. Heir to the largest Empire under the sun and travelling *in propria persona*—indeed, for the matter of that, in state—he commands deference wherever he goes, while his manners and accomplishments inspire a finer regard. In India, he is not only the representative of Power but also of the Ally of England. He is, above all, an honoured relation of our sovereign. We respectfully bid His Imperial Highness welcome.

In view of the Imperial visit to this great Empire and historic land, we open this number with a Sonnet of Quevedo's done into English by an English writer. What the Spaniard sung of Rome applies with equal truth to India. At Delhi in especial, and at Agra, His Imperial Highness must have forcibly been struck by similar sentiments. The other piece of poetry is a ballad exhumed from an old *Bentley's Miscellany* more than forty years old. It will not be inappropriate to the present agitation in Native Indian society. It is this suitability to the hour that excuses our placing these pieces under the head of "Contemporary Poetry."

REIS & RAYYET.

Saturday, January 24, 1891.

THE HINDU LAW OF CONSUMMATION AND THE BENGAL SCHOOL OF INTERPRETATION.

FROM the text of Yama cited with approval in Raghunandan's *Udvaha Tatwa*, (Serampore edition, p. 26.)

Kanya dwadasabarsani ja pradatta grihe baset

Brahmahatyā pitu stasya sâ kanyâ barayet swayang,

it appears that if a girl be allowed to live in her father's house for 12 years, without being given in marriage, then only the father incurs sin. In practice also, the marriage of girls in their 12th year is quite usual, even among orthodox Hindus. Now, if the father does not incur any sin by so delaying the marriage of his daughter, the inference seems reasonable that the husband does not incur any sin by not consummating his marriage, under any circumstances, before his wife has completed her 12th year.

It is true that consummation is imperative immediately after *Ritu*. But it seems that the word, as used in the texts dealing with the subject under consideration, is not exactly equivalent to menstruation. In fact, it is defined by all the authorities as the time when the wife is in a fit condition for pregnancy. Raghunandan, in his *Sanskar Tatwa*, says that *Ritu* means *Praja janana jogya kala*, the literal rendering of which would make it "the time for giving birth to a child." The definitions in the commentaries of Medhatithi, Kulluka and Nandana with reference to verse 45, Chapter III. of Manu's Code, support the same view. A girl of 12 years can, in no case, be reasonably presumed to be in a fit state for being *enciente*. Such being the case, it is quite open to question whether a Hindu is justified in observing the Garbhâdhan ceremony upon the appearance of menstrual symptoms in his wife before the completion of her 12th year. According to a well-known maxim* of Hindu jurisprudence, intense probability is equivalent to certainty. At the age of 12, the probability is certainly very strong that consummation will not be followed by conception. On these grounds, it seems reasonable to hold that, in cases of premature development, the performance of Garbhâdhan immediately after the appearance of the menses, is not only not obligatory, but is positively sinful.

The texts which lay down that consummation is imperative immediately after *Ritu*, ought to be so interpreted as to make them harmonise with the text of Yama, which makes the 12th year the maximum limit of the proper age for the marriage of girls. By so doing, the conclusion is arrived at that the husband does not, under any circumstances, incur sin by not consummating his marriage on his wife before the completion of her 12th year. This view is not only not inconsistent with the law as laid down by Raghunandan, but derives additional support from his definition of the term *Ritu*. It is true that the Pandits of the country have hitherto accepted as correct a different interpretation. But that fact alone does not entitle it to be regarded as beyond question. If it is unsupported by authority, it must be rejected—the more so as it brings upon the Rishis the odium of having enjoined upon their followers the performance of acts, which, in some cases, must lead to one of the most heinous crimes, namely, the killing of a female.

* Vide Raghunandan's *Tithi Tatwa*. Serampore edition, p. 6.

As to whether the Garbhadhan ceremony is obligatory or optional, there are passages in the *Mitakshera* and in the *Sanskara Tatva* which may be taken to support the position that all the Sanskars are imperative. Marriage and investiture with the sacred thread are no doubt obligatory ceremonies. But there is nothing in the Sanhitas of the Rishis to support the view that the other ceremonies are binding also. On the contrary, the following texts point to the conclusion that they are optional. Yagyavalkya says,

"Thus by the performance of these ceremonies is the taint of seed and womb removed."

Angira says,

"As a portrait attains completeness gradually by the several limbs being successively painted, so is Brahminism in its complete form attained by the performance of the several purificatory ceremonies."

There is not a single text which contains any clear indication* from which it can be concluded that any sin is incurred by the non-performance of ceremonies like Garbhadhan, Punshaban, Shimantonyan, &c. There are texts no doubt which declare that sin is incurred by not approaching the wife after the *Ritu*. But the Sanskars other than marriage and investiture are nowhere declared to be obligatory. Even supposing that the Garbhadhan is a ceremony which must be performed at the proper time, still the interpretation suggested above would render its performance necessary only after the 12th year.

With reference to the text which says that at the age of ten an unmarried girl is called Rajashwala, Kashiram, in his commentary on Raghunandan's *Udvaha Tatva*, says that a maiden of ten years is called a Rajashwala but is not necessarily so as a matter of fact. It cannot therefore be contended that a father incurs any sin by not marrying his daughter at the age of ten. There is no reason whatever to suppose that, in the text of Rajmartanda cited in the *Udvaha Tatva*, p. 27, the word Rajashwala is used in the secondary sense given to it by the text of Angira which is to the effect—

*Ashtavarsa bhabet Gouri nava varsā tu Rohini
Dvadasame Kanyaka Prokta atā udhum Rajashwalā†*

It is a well known rule of interpretation, that the same word cannot be taken to denote both its primary and its secondary meaning in the same passage.

Pandit Sasadhar Tarkachuramani, in his recently published pamphlet "The Rites of Garbhádhan," cites the authority of Raghunandan in support of the position that all the Sanskars are imperative. He might have cited the Mitakshera also for the same purpose. But, so far as we can see, he does not quote a single Sanhita text from which it can be concluded that the ceremonies other than marriage and investiture with the thread are obligatory.

With regard to the passages wherein Vigyaneshwar and Raghunandan declare that the Sanskars are *nitya*, it may be said that they predicate this only with reference to *upanayana* and marriage. It is to be noted here that no form of expiation is prescribed anywhere for non-performance of ceremonies like Garbhádhan, Shimantonyan, Punshaban, &c. There is a penance for not approaching the wife at the proper season. But that is a different matter altogether.

Pandit Churamani, in his concluding remarks, lays great stress upon custom and immemorial practice.

* As to what these indications are, vide Raghunandan's *Ekadasi Tatva*, p. 63.

† At the eighth year a maiden is called Gouri, at the ninth she is called Rohini, at the tenth her designation is Kanyaka, after that she is Rajashwalā.

But he ought to know that the performance of ceremonies prescribed by custom can never be obligatory. That such is the case will appear clear from the discussion with reference to the Holakadhikarana in Sreekishen's commentary on the Daya-bhaga. It may be said that the Garbhadhan ceremony is prescribed by the Shasters, and does not rest upon custom only like Hooli. But as a Sanskar it could be regarded as imperative, only if it appeared to be based upon Sanhita texts, declaring that its non-performance was sinful, or containing such clauses as "always" "throughout life," "never to be disregarded," &c. However, in the view which we take as to the proper age for Garbhadhan, the question whether it is *nitya* or *kanya* is not of much importance for our present purpose.

From the use of the words *nava pushpotsab* in some of the Mantras for celebrating the Garbhadhan ceremony, Pandit Sasadhar argues, that the time for its performance is the first occurrence of menstruation. Supposing that the words have the meaning that he gives to them, it does not necessarily follow that they lead to the conclusion which he draws from them, for, he must admit that in case of the husband's absence, illness or incapacity at the time of the wife's first menses, the ceremony may be performed on a subsequent occasion. In fact, the purport of Mantras is no safe guide for enabling us to determine what our duties are. For instance, in the Mantras prescribed for utterance in making sacrificial offerings to the gods, the following passage occurs:—

*Nara twam bali rupena mama bhagya thuposthitah.**

From this it is not certainly to be concluded that no inferior animal can be offered as a sacrifice to the gods. Nor is it to be inferred from the singular number in which the word *nara* is used, that a larger number of animals than one may not be sacrificed on any one occasion. Vide Raghunandan's *Tithi Tatva*, p. 52.

Again, for instance, in the mantras for the solemn rites, the following words occur:—

Naram panchatwamagatam.†

On this ground is it to be concluded that the ritual does not apply to females, or that females cannot die at all?

The truth is that Mantras are generally so worded as to be adapted to the most important and the most usual cases. According to some authorities, the wording of Mantras may be changed to suit special cases. But the leading commentators whose opinion we follow, prescribe the utterance of the same Mantras in all cases even where their purport may not be applicable to the actual event or state of things.

After what is stated above, it need hardly be observed that from the use of the words *nava pushpotsab* in the Garbhádhan Mantras, the conclusion does not follow that the ceremony must be performed immediately after first menstruation in all cases. If the thirteenth year is the proper time for Garbhádhan even in cases of premature development, the Mantras prescribed for it may well be used when the ceremony is actually performed, whether the occasion is first menstruation or a later one.

Some of the texts cited in Pandit Churamani's pamphlet clearly support the view, that the proper season for celebrating the Garbhádhan is the time when the physical constitution of the wife is suffi-

* O man! through my good fortune I have got thee for making a sacrificial offering.

† The man deceased.

ciently developed, so that she may be reasonably supposed to be fit for becoming pregnant. The text of Sankhya quoted in page 16 of the pamphlet says,

*Garbhayashya sphutata gnyane nishekal parikirtita.**

This text certainly does not ordain that the ceremony must be performed on the occurrence of the first menstruation.

JOGENDRA NATH BHATTACHARJEE.

THE LITERATURE AND DRAMA OF THE WEEK.

THE Corinthian Theatre will be remembered for its steady efforts to interest and amuse the higher taste of the public. If it in any degree failed to interest or amuse, so much the worse for the public. Never has Calcutta had such high acting of the greatest dramas as the Miln company gave in this theatre. If tragedy did not draw, they played comedy. If the elder drama fell flat or palled, they played a Nineteenth Century novel of sensation. There was provision for puritans as well as play-goers. Last Sunday, Mr. Miln again appeared in the character of a Lecturer. He was as impressive in this rôle as in that of an actor. His subject was The Church and Stage as Friendly Forces. In treating it, Mr. Miln made a masterly vindication of the theatre. So far from its being the devil's own, it was intimately connected with the pulpit. Although now divorced from religion, the stage was religious in its origin in every country. The priests were the first players. The Lecturer heaped derision upon the narrow-minded clergy and other fanatics who proscribed the drama. He treated with deserved scorn the myth of Hell-fire and the doctrine of eternal damnation and suffering. He showed conclusively how groundless were the charges against the morality of the stage, and went far to show how it was capable of improving the minds and morals of people. He exposed the unwarrantable pretensions and condemned the methods of the Church. Having been himself a clergyman, and an eminent preacher into the bargain, he spoke with perfect mastery of both sides of his theme. The lecture was enlivened with many anecdotes. Among the best were those disclosing his intimate relations with eminent clergymen, including right reverend prelates. Not the least interesting were those affording glimpses of the remarkable man who, a popular preacher, gave up his sacred calling from scruples of conscience—being unable to master the difficulties of the Creed—to enter the loathed-by-many profession of a player, and quickly rose to be a great actor. A Yankee by birth, and educated, we believe, at Princeton, he received his subsequent and most valuable training under the friendly guidance of the late Henry Ward Beecher, whom he called the greatest orator of his time. In that burst of affectionate eulogy, perhaps Mr. Miln did some unconscious injustice to another of his countrymen, the late Wendell Phillips. To our mind, judging of course entirely from recorded eloquence, the latter surpassed in force, fervour and pathos every speaker of English words in our generation. Mr. Phillips's impassioned appeal in behalf of poor John Brown, read by us in the closet many years ago, still rings in our mind. Whittier's exquisite lyrics we have pretty nearly forgotten. Dr. Henry Ward Beecher's range was far greater, no doubt. For one thing, he overflowed with vivacity, while Phillips was deficient in humour.

On Tuesday, Macbeth was again played with the old success, and even better. The one point to which we had ventured to take exception, was rectified and the whole representation was without a flaw. Mr. Miln, however, was not the same on this evening that he was on previous occasions. Following the example of the growth of the mind and art of the great Poet in his various works, he not only deviates from the beaten track but also does not scruple to depart from himself in his endeavours to demonstrate each salient situation and idea. He is ever essaying new methods to bring the conception of the author home to his audience. So, on this occasion he showed his perfect grip of his character by a slight deflection, as in the murder scene, but he departed not in the least from Nature, and was as forcible as ever. His power of face, aided no doubt with paint, is extraordinary. The change of Macbeth's countenance kept pace with the development of the action and the deterioration of character, giving the lie direct to the mis-

* Consummation is prescribed when it is ascertained that the womb is fully developed.

giving, prophetic as it turned out, of the doomed Duncan, There's no art

To find the mind's construction in the face :

The key to the success of the actor is his unswerving attention to the remark of Lady Macbeth

Your face, my Thane, is as a book where men

May read strange matters :

First we beheld the fair, open, transparent visage of the brave Thane. Presently the dream of ambition, and anon the wavering of a yet uncompromised soul, shadowed his broad brow. His mind made up, however, imparts a sunshine to the forehead, but it is momentary. Soon the clouds gather and continue, with little occasional breaks, to the bitter end. Throughout, one has but to see the dreamy scowling face to understand the fire that is consuming the brave bad man, whose baser nature had surrendered his destiny to the promptings of three infernal spirits. Miss Kate Douglas as usual made a good Lady Macbeth, and Mr. Montgomery a spirited Macduff.

For the rest of the week, the company played Sir Walter Scott's *Rob Roy* as dramatised by Pocock. This play with its English and Scotch songs and Highland reels, including the inevitable bagpipe, has caught the general taste. Night after night has Calcutta been charmed with it. Mr. Miln was a striking Rob Roy. His disguise was perfect. Who ever suspected that the intellectual delineator of Shakespeare's heroes was such a broad-shouldered, deep-chested athlete? Nor did his voice give assurance of his personality. That the great actor of Shylock will represent with impressive vividness the revenge of the outlaw MacGregor, goes without saying, and we are not surprised to hear that Rob Roy has, in America and Australia, been always esteemed among his best impersonations.

Mr. Wilmot Eyre who had to sustain the trying part of Francis Osbaldistone, acquitted himself with great credit. Mr. Nunn's Rashleigh Osbaldistone was excellent. Mr. J. Stark as the Bailie Nicol Jarvie was charming.

The company's season draws to a close. They are here up to Friday next the 29th instant. They have not yet exhausted their *répertoire*. They will not leave without playing Lord Lytton's famous dramas *Richelieu* and the *Lady of Lyons*. It must be interesting to see Mr. Miln as Richelieu and as Melnotte. The season will close on Friday with Mr. Miln's benefit. We hope, after all his sacrifices for their amusement, the generous inhabitants of Calcutta will make some amends on that evening.

THE CALCUTTA UNIVERSITY IN CONVOCATION.

IN our opening page we have spoken of the Convocation in the future tense. While the printer was at work with that part of our paper, the great educational ceremony was going on in our Latin Quarter. The Viceroy, who is *ex-officio* Chancellor of the Calcutta University, was on arrival received at the foot of the stairs by the Vice-Chancellor, the Hon'ble Mr. Justice Gurudas Banerjee. His Excellency entered the robing-room and, putting on his Chancellorial habiliments, issued forth to head the procession of the Fellows to the Hall. There Lord Lansdowne took possession of his academic throne, supported on one side by his Vice and on the other by his Lieutenant of the Province. (It is not always that Viceroys assert themselves in this sphere. We remember seeing one sitting without gown below the dais while the Vice-Chancellor occupied the highest seat of honor and authority.) With his permission, the Vice-Chancellor opened the Convocation. Then the important business of conferring degrees commenced and dragged its slow length along. In the absence of organization, the process was slower than it might be. Nor was it enlivened by the rather rowdy demonstrations incident to such gatherings in England. For once, however, when the sweet girl graduates stepped forward for the dues of their proficiency, the sluggish Bengali graduates of the male gender burst into applause that reminded Oxonians and English visitors of the scenes in the Sheldonian Theatre. That business disposed of, His Excellency the Chancellor, rose amid loud cheers, and spoke as follows :—

"MR. VICE-CHANCELLOR, YOUR HONOUR, LADIES & GENTLEMEN :—

Let me, in the first place, express the pleasure which it gives me once more to meet the Members of the Convocation. They will allow me to wish them a happy new year and to express my hope that it may bring nothing but prosperity to the University and to all who are connected with it. On these occasions our thoughts

naturally turn to the year which we have just left behind. It was marked by one incident which has attracted much public attention, and which possesses a painful interest for us. I need not tell you that I refer to the case of the Ripon College and the serious irregularities which were discovered in connection with it. The subject is one which I would gladly pass by without notice, but it would be the merest affectation on my part to ignore it, and as the question was one which was referred to the Government of India—one, moreover, in which our action, or perhaps I should say our inaction, provoked a good many comments, I feel that I am called upon to say one or two words in reference to it.

I do so, not for the purpose of reviving controversies which have been laid to rest, but merely because I am extremely anxious that the attitude observed by the Government of India should not be misconstrued.

Upon one point there will be no dispute. The facts which were brought to light beyond all question disclosed irregularities of the gravest kind—irregularities discreditable to the institution immediately concerned, and indirectly reflecting discredit upon the University, to which the College is affiliated. I wish to take this opportunity of placing on record my strong condemnation of those practices, and I say without hesitation that, if we could have brought ourselves to believe that the authorities of the University were likely to tolerate or to connive at such practices, the intervention of the Government of India would have become inevitable.

It is, however, most important that we should remember how the case stood when it came before us. The question had been dealt with in the first instance by the Syndicate, which may, I think, be properly described as being for ordinary purposes the Executive body of the University—a body which, as I understand your constitution, derives its authority from the Senate, and acts under its mandate. But when the case came before the Government of India we found that the Senate, acting within its rights, had taken the matter out of the hands of the Syndicate and was still engaged in dealing with it itself. The question which we had to decide was therefore not so much whether the stronger measures proposed by the Syndicate, or the milder courses which found favour with the Senate, best met with the requirements of the case, as whether, while the Senate was still dealing with the question, which undoubtedly concerned it, the Government of India ought to intervene and, upon the assumption that the University was not fit to be trusted to deal adequately with the case, resort to a kind of *coup d'état* which would have had the effect of, for the moment, superseding Senate and Syndicate alike. We felt that under these circumstances we could not, while the matter was still *sub judice*, without dealing a blow at the authority of the University, take the matter out of its hands. (Applause.)

I am glad to hear that the persons responsible for the administration of the Ripon College have been able to satisfy the University authorities, including the Members of the Syndicate, that they have taken adequate precautions against the recurrence of such deplorable incidents (applause), and the question has been disposed of in, and by the University, and without the intervention of the Government—an intervention which must always be contemplated as possible in an extreme case, but which should, I feel no doubt, be resorted to as rarely as possible.

The incident has been a most regrettable one, but I trust that it will serve as a lesson not only to those immediately concerned, but to all who are in any way connected with the educational system of which this University is the head. The University owes it not only to itself, but to every institution connected with it, and to every student whose hopes are centred here, to uphold scrupulously the standard of truth and morality from which so reprehensible a departure was made upon the occasion of which I am speaking.

The Vice-Chancellor, in concluding the discussion which took place on the 8th September, referred in weighty words to this sacred obligation, and I am glad to have this opportunity of expressing my entire adhesion to what then fell from him. (Applause.)

Before I sit down I should like to refer for one moment to another matter of interest to the University—a matter of which I can speak without any misgivings or regrets.

When I last had the pleasure of meeting you I mentioned my desire to see the Fellowships of the University conferred upon somewhat different principles to those which had previously governed the selection, and I intimated my readiness to consider, when the next series of vacancies come to be filled up, the names of one or two gentlemen submitted to me by the Graduates of the University for this high distinction. I have been able to fulfil my pledge, and a few weeks ago the Graduates were given an opportunity of making their selection. (Applause.) They have done so, and they have put before me the names of two gentlemen, Babu Jogindra Chandra Ghose and Babu Mohendra Nath Ray. I have ascertained that this selection has been one justified by the character and antecedents of the gentlemen selected. (Applause.)

Babu Jogindra Chandra Ghose is an M.A. of eight years' standing, and has been practising as a Vakil of the Calcutta High Court for about six years. He is a gentleman of cultivated tastes, and has done his country and the literary world good service by editing in a

collected form, and with an excellent introduction, the scattered writings of the Indian reformer Ram Mohun Ray. (Applause.)

Babu Mohendra Nath Ray is an M.A. of six years' standing, and is one of the most distinguished Graduates of the University. His academic career was exceptionally brilliant; he stood first at the F. A., and first in his own subject at the M. A. examination, and he won some of the most important scholarships, prizes, and medals that are competed for at the Arts examinations. He is now one of the lecturers on higher Mathematics in the City College, and in the Indian Association for the Cultivation of Science.

It therefore gives me much pleasure to include these two gentlemen in the list of the Fellows who have been appointed to fill existing vacancies. (Applause.) You will, by the way, notice that, following the precedent of last year, only eight appointments have been made, although there were 12 vacancies. This course has been adopted with the object of gradually reducing the Fellows List to more reasonable proportions. I am sufficiently pleased with the results of the little electoral experiment which we have conducted here to promise you that it shall be repeated next year. The only improvement which I have to suggest is that you may probably find it possible to devise some means of giving what might be called your out-voters—I mean the M.A.s who are resident in the Mofussil—an opportunity of signifying their wishes, as well as the gentlemen who reside in Calcutta, or the immediate neighbourhood. (Applause.) I take this opportunity of publicly expressing my thanks to a body of Graduates, numbering nearly 200, who were kind enough to write me a letter of thanks, in which they expressed their appreciation of the privilege conferred upon them. It is very satisfactory to me to know that it possesses a real value in their eyes, and I feel sure that they will continue to exercise it with due care and a proper sense of responsibility. (Applause.)

Mr. Vice-Chancellor—It now remains for me only to offer my congratulations and best wishes to all those who have to-day received University degrees at your hands, and perhaps I may be permitted to add a special word of congratulation to the ladies who came before you (applause), and whose success was evidently so entirely acceptable to those whom I have been addressing. (Continued applause.)

I now beg to call upon the Vice-Chancellor to address the Convocation.

We have not space, this week at any rate, for the Vice-Chancellor's long address, which was frequently cheered. The Convocation was then declared at an end.

THE AGE OF CONSENT.

THE GOVERNOR-GENERAL'S COUNCIL FOR MAKING LAWS.

[Concluded from page 31.]

The Hon'ble Rao Bahadur Krishnaji Lakshman Nulkar said:—“I wish to support the Motion that leave be granted to introduce this Bill, inasmuch as it will afford, to a certain extent at least, protection against physical violation of a class of helpless children among large sections of the population.

“As to the unpopularity of the measure, it is very probable that in certain quarters and in certain sections of society it will be at first viewed with disapprobation, and it may even be made the occasion of false alarm. But I feel certain that such a feeling would be temporary, traceable directly to the false issues raised in the course of the heated controversy which has been going on for some years past between social reformers on the one side and those who claim to be conservatives on the other. It is the country's misfortune that the one party should have often overdone their part by appealing for legislative aid in matters which lie quite outside the ordinary functions of the Legislature, and in which it is the duty of society to provide remedies. The other party has naturally retaliated by crying down any legislation whatever, apparently because it was asked for by their opponents. Indeed, these latter have done some harm by claiming the measure now under consideration as specially belonging to their programme of social reform. As a matter of fact, it has as little direct connection with social reform as any other provision of the Penal Code. It simply seeks to remove a glaring defect in the criminal law of India. This true character of the measure will soon become clear to the public, as they have time to consider its nature and effect calmly and dispassionately; because I feel certain that, but for the fact that it was mixed up by one of the parties to the social reform controversy with their demands for all manner of legislative props to their plans, we should never have heard of any misconception on the subject, much less opposition to such an extremely moderate increase of the age of

Holloway's Pills.—Changes of temperature and weather frequently upset persons who are most careful of their health, and particular in their diet. These corrective, purifying, and gentle aperient Pills are the best remedy for all defective action of the digestive organs. They augment the appetite, strengthen the stomach, correct biliousness, and carry off all that is noxious from the system. Holloway's Pills are composed of rare balsams, unmixed with baser matter, and on that account are peculiarly well adapted for the young, delicate, and aged. As this peerless medicine has gained fame in the past, so will it preserve it in the future by its renovating and invigorating qualities, and the impossibility of its doing harm.

consent. Indeed, it is extremely probable that, if twelve or even fourteen years had been provided for in the original Penal Code thirty years ago, it would have passed unchallenged by the general public."

His Excellency the President said :—"I do not think it necessary to add to what has already been said in defence of the Bill on the table except perhaps to the extent of observing that, while we shall always recognize the high authority which attaches to any observations falling from the lips of our Hon'ble colleague Sir Romesh Chunder Mitter, the Government of India, for the reasons urged by the Hon'ble Member in charge of the Bill in his opening statement, cannot admit with him that the existing criminal law is sufficient for the purpose of affording protection to those whom we propose to protect under this Bill. Nor can we accept his view that the Proclamation of 1858, which the Government of India regards as in the highest degree obligatory upon it, can be considered as absolutely precluding us from interference, simply because for the purposes of this Bill the same protection is extended to married as to unmarried children. Nor, again, can we join with him in thinking that because there have been no prosecutions under the existing section of the Penal Code with its ten-year limit of age, that section can be regarded as having no effect, or, as I think he described it, a 'dead letter.' I believe that I shall be confirmed by those who are more familiar with Indian legislation than I am when I say that the effect of the law in this country is often valuable quite as much for its educative operation as for any results which it may lead to in the matter of legal proceedings or prosecutions. These, however, are points which can be more conveniently discussed at a later stage in the Bill. My object in now addressing the Council is to place Hon'ble Members and the public in complete possession of the views of the Government of India, not so much with regard to the special question dealt with in this Bill, as with respect to certain other matters which are to some extent connected with it in the mind of the public.

"The Hon'ble Member in charge of the Bill has very properly insisted that it does not in any way affect what may, for convenience sake, be spoken of as the marriage law of this country. There is, as far as I am aware, no social or religious custom, or observance, in force among the Hindu community to which this Bill does the slightest violence. We propose merely to protect from the unquestioned evils of early prostitution, or premature sexual intercourse, that great body of the female children of India which lies between the age of ten, up to which the present law affords them protection, and the age of twelve, up to which we propose that such protection should be extended. Our measure affects the marriage usage only in so far as this protection extends to a married as well as to an unmarried child. Under the law, as it now stands, no distinction is made between them for this particular purpose, and we do not propose that, as a matter of principle, any such distinction should be introduced now. The immaturity of a young girl does not vary according as she is married or not, and we cannot, therefore, consistently give protection to the one class and deny it to the other. That is the beginning and the end of the connection of the Bill upon the table with the marriage law of India.

"It is, however, within the knowledge of Hon'ble Members--and our Hon'ble colleague Mr. Nulkar has dwelt with great force upon the point--that the proposal embodied in the Bill has recently been associated with other proposals widely different from it--proposals which do most distinctly affect the marriage law and the religious and social institutions of the Hindus. This association has been so closely maintained that the whole group of questions has come to be regarded as indissolubly connected, and it is inferred that, if the Government of India intends to deal with any one part of the subject, we are to a certain extent committed to deal with the rest.

"I desire to correct this misapprehension, and, if Hon'ble Members will allow me, I propose to place them and the public in full possession of our intentions, and to tell them exactly, not only what we propose to do in regard to the group of proposals to which I have referred, but also what we propose to leave undone.

"The proposals to which I refer, and which have lately been brought prominently under our notice, are to be found in a series of Resolutions lately submitted to the Government of India by an English Committee, numbering amongst its members many persons occupying conspicuous positions in public life, and connected at one time or another with high official employments in this country. It is impossible to feel any doubt as to the sincerity of this distinguished body of reformers, or as to the excellence of the objects at which they are endeavouring to arrive. If we do not entirely agree with them in their conclusions, it is only because, being, as we are, in closer contact than most of them with public opinion here, we realise more fully than they can the extreme gravity of any steps of which it might be truly said that they involve interference with the religious or social institutions of any large section of the inhabitants of India.

"I will, for the sake of convenience, refer in order to the Resolutions adopted by the Committee, and by it submitted to the Secretary of State for India and the Indian Government.

"The first of these Resolutions is in favour of raising the age of consent to twelve. That is the proposal embodied in our Bill, and I need not refer further to it except for the purpose of mentioning that we decided to take this subject up early in the month of July last, and consequently long before we were aware of the movement which had been set on foot in England.

"I may also point out in passing that, in one most important respect, our Bill, in so far as it affects husbands and wives, affords to them a degree of security against undue or inquisitorial interference which they do not at present possess. It does so in the following way :--My Hon'ble friend has explained that in order to minimise the risk of private persecution, or of blackmailing by the police, the offence dealt with by the Bill has, in all cases where the husband is the person accused, been made non-cognizable. As the law now stands, with the lower limit of age, it is a cognizable offence even if the husband is the person who has committed it. While therefore we have in one sense rendered the law more stringent by increasing the age limit, we have in another sense greatly increased our precautions against an abuse of the law, and given the advantage of this new security to a large number of persons who are at present entirely without it.

"The second Resolution suggests the so-called 'ratification' of infant marriages 'within a reasonable time of the proper age,' with the condition that marriages not so ratified shall be set aside. This proposal has, I understand, received a considerable amount of support in influential quarters. I do not, however, think that those who have advocated its adoption can have realised the tremendous gravity of the step which they recommend. It is no exaggeration to say that such a change in the law would simply revolutionise the social system of the Hindus. We are all aware that in their estimation a marriage contract, no matter at what age it is entered into, is of the most absolutely binding and sacred character. To enact that such a contract should subsequently be made revocable, or, in other words, that the original contract should become little more than a formal betrothal, would involve an interference with the domestic institutions of the people of India, which neither my colleagues nor I are prepared to admit. To justify such interference upon the ground that it would to some extent assimilate the law in India to what used to be the common law as to child marriage in Christian Europe appears to me to be entirely beside the mark. I am, moreover, altogether at a loss to conceive how such a law, supposing it to have been passed, could be enforced, and I observe that even the authors of the Resolution admit that the change could not be made without consulting native Indian opinion, and that they throw out the further suggestion that, should the proposed change meet with serious opposition, it could, in the first instance, be made binding only on such classes of the community as might formally place themselves under it.

"The third Resolution has reference to the much debated subject of suits for the restitution of conjugal rights. It is urged that such suits in their coercive form are open to serious objection, and that the law under which a decree for the restitution of conjugal rights may be enforced by imprisonment should be amended. The Government of India is invited to 'reconsider the whole subject with a due regard to the marriage law and the habits and customs of the people of India.' I am in a position to say that the Government of India have already, on more than one occasion, given to this matter the reconsideration for which the authors of the Resolution have asked. The subject is one of extreme intricacy, and it would be impossible, within the limits of these observations, to deal with it satisfactorily, but I may say that the result of our enquiries has been to satisfy us that suits for restitution are common only in a few localities, and that in these they are usually confined to the lower classes of society, which naturally regard such suits from a point of view different from that of their superiors in social status. We have therefore had to consider how these classes would be affected were we to deprive them absolutely of any of the remedies which the law now affords.

"Now, it must be borne in mind that in cases where the husband or wife has property, the Court already has power to attach it, and after a limited time to award compensation to the suitor. It can, therefore, only be in cases where there is no property that any necessity can arise for enforcing the decree by imprisonment, and in such cases imprisonment is probably often the only remedy available. We are of opinion that a serious injustice would be done to the poorer classes of suitors, were it to be enacted that under no circumstances shall this remedy be resorted to. Such an enactment would encourage lax customs in respect of marriage where the customs are already deplorably lax, and where it should be our object to render the marriage tie more binding than it is at present. Whatever be the opinion of the more educated members of the community, we have no reason to believe that among the poorer classes the enforcement of a decree for restitution by imprisonment of the wife or husband at the discretion of the Court is looked upon by either party as an outrage. We think, however, that the existing law is capable of improvement. At present the law leaves it to the decree-holder to demand imprisonment as a means of enforcing the decree, and, if he does so, the Court has no option.

We think that such an option should be given, and that it would suffice if a proviso were inserted in section 260 of the Civil Procedure Code empowering the Court to refuse to consign a recusant wife or husband to imprisonment, or, should the Court order imprisonment, to restrict the term to such period as it might think fit. We do not, however, regard this question as one of immediate or urgent importance, and we propose to deal with it whenever we next have occasion to revise the Civil Procedure Code. We see at any rate no reason for undertaking legislation in regard to this point concurrently with that which will be necessary with reference to the wholly distinct question dealt with in the present Bill.

"The fourth Resolution has reference to the remarriage of widows, and asks that the legal obstacles that still stand in the way of this should be removed. In regard to this, two proposals are made. Of these the first is that we should alter the law as it is expressed in section 2 of Act XV of 1856, under which a widow forfeits her interest in her deceased husband's property on her remarriage. Now there can be no doubt that this section often has the effect of placing a Hindu widow who marries again in a most lamentable position—a position which is all the more pitiable because, as pointed out by the framers of the Resolution, it is a worse position than that of the widow who, without remarriage, leads an unhaste life. The section is, however, one which we are certainly not prepared to repeal. During the course of the long discussions which have taken place in regard to this branch of the subject, nothing has been more clearly established than that the right given to a widow in her husband's estate is one which she enjoys under very strict and special limitations. She is allowed to assume an interest in her husband's property, not as its natural heir, or with the idea that she is to be free to enjoy it in such a manner as she may deem fit, but because she is regarded as specially responsible for the performance of certain religious acts essential to the well-being of the deceased—acts which she could not adequately perform if by a fresh marriage she were to become the wife of a different person. This aspect of the question was thoroughly considered at the time when the Act of 1856 was discussed in the Legislative Council, and I will venture to read an extract from a speech delivered upon that occasion by Sir James Colville, who has expressed in language more appropriate than any which I can command, and with an authority to which I cannot pretend, what seems to us to be the sound view of the case. Sir James Colville said :—

"The right thus taken by the widow in her husband's estate was a very peculiar one, and very limited in enjoyment. She had not full dominion over the property, for she could not alienate any part of it except for purposes of strict necessity, or for such pious uses as contributed to the spiritual benefit of her husband. In fact, the law gave it to her not for her own benefit, but from the notion that her prayers and sacrifices, and the employment of his wealth in religious and charitable acts, would be beneficial to her deceased husband in another state of existence. If then this Bill had enabled her to carry into the arms of another man, or into another family, the property which she had so acquired, its opponents might reasonably have objected to it, that it would aggravate those mischievous consequences which often flow from the law as it exists, and that, contrary to Hindu law and Hindu feeling, it enabled the widow to enjoy her deceased husband's estate freed from the condition and the trusts upon which alone the law gave it to her."

"This view of the case is, I apprehend, as sound at the present time as it was when Sir James Colville's words were spoken, and we do not propose to make any departure from the wise policy embodied in the passage which I have just read.

"The second of the alleged obstacles is said to arise from the insufficiency of the protection afforded to widows desiring to remarry under section 6 of the same Act, which runs as follows :—

"Whatever words spoken, ceremonies performed, or engagements made, on the marriage of a Hindu female who has not been previously married, are sufficient to constitute a valid marriage, shall have the same effect, if spoken, performed, or made, on the marriage of a Hindu widow; and no marriage shall be declared invalid on the ground that such words, ceremonies, or engagements, are inapplicable to the case of a widow."

This section was obviously intended to afford facilities for such remarriages by giving them validity in spite of any ecclesiastical opposition which they might encounter. These facilities are, however, it is stated, of no avail in consequence of the refusal of the Hindu priests to perform the necessary marriage ceremonies, and it is suggested tentatively that the State might perhaps provide a form of civil marriage before a Registrar for women desiring to contract a second marriage.

"I am constrained to express my opinion that those who propose to overcome this obstacle by the adoption of such a remedy have altogether underrated the extent of the difficulty with which they have to deal. In order to explain my meaning, I cannot do so better than refer to the manner in which the same point has been dealt with by a well-known writer on Indian subjects who has lately published in the *London Times* a series of papers dealing with these subjects. The writer of these papers sums up his conclusion by advising us not to provide an alternative form of marriage, but to

take steps in order to afford protection to individual Hindus who desire so avail themselves of the civil rights already granted to them by British-made Acts against the public penalties inflicted upon them by the Hindu ecclesiastical law, and he explains, in more than one eloquent passage, that the whole of the disabilities under which Hindu women at present suffer in this respect arise from the shortcomings of our legislation, 'which allows the Hindu ecclesiastical law to inflict penalties upon Hindu women for the lawful exercise of their civil rights.' He tells us that the remedy for this state of things 'lies within the power of the Anglo-Indian Legislature,' and that 'the Hindu ecclesiastical law should forthwith be deprived of its power to legally punish women for the lawful exercise of their civil rights.'

"Now I think Hon'ble Members will agree with me that when we speak of Hindu ecclesiastical law, and of legislation for the purpose of depriving it of any of its powers, we should keep before us a clear conception of that which is meant by the expression 'Hindu ecclesiastical law;' and fortunately the writer of the papers from which I am quoting has himself supplied us with an adequate definition, for he proceeds to explain that by the term 'Hindu ecclesiastical law' it is his intention to sum up the 'the complex growth of ordinance, usage, and procedure, which forms the religious side of the caste system, as distinguished from its social and commercial aspects.' The struggle therefore upon which the Indian Legislature is invited to embark is a struggle with no less an opponent than the whole system of Hindu religious caste. The hopelessness of such a contest in reference to issues of this kind, even if we were not deterred from it by other considerations, becomes evident if we consider the nature of the penalties by which the edicts of this so-called ecclesiastical law are enforced. What then are those penalties? We are informed by the same authority that the penalties which the Hindu ecclesiastical law, as thus defined, inflicts upon a couple who have the courage to avail themselves of the Marriage Act of 1856, are threefold. The first of these penalties is, he explains, a social one. The married couple, and such of their friends as have abetted their marriage, are cut off from social and domestic intercourse with their families and caste people. With this penalty the writer frankly admits that 'it would be practically impossible for the British law to interfere.' We may therefore assume that, whatever legislation we may resort to, this penalty, with all its terrors—and it is not easy to overestimate them—will remain in force. It is explained, however, that there are also two religious penalties,—'the woman is denied admission to the temple for the performance of her habitual religious duties, as if she were living in open sin;' and besides this 'an act of excommunication may also issue against the married couple and their abettors, which completely cuts them off from all rights and privileges to which they were entitled as members of a Hindu caste.'

"It is against these penalties that we are asked to protect those who are liable to them, and I gather from what follows that it is intended that such protection shall take the shape of a change in the law which would render any attempt to enforce such penalties punishable under the Penal Code.

"We have anxiously considered this suggestion, and the conclusion which forces itself upon us is, first, that we should not be justified in attempting so far-reaching an innovation as that which would, for example, be involved in compelling the admission of any person to the places of worship of the Hindus in opposition to the religious scruples of the rest of the community. And in the next place we are convinced that any attempt to resort to such legal compulsion would be absolutely illusory so long as the social excommunication, with which it is admitted that we should be powerless to interfere, remains in force. The social and the religious excommunication are two forms of one and the same thing, and, so long as Hindu opinion remains what it is upon these subjects, any attempts to remove either religious or social disabilities in cases such as that under discussion are, we believe, predestined to failure. If any change is to be made in these respects, it must come from within, and not from without, and must be the result of an alteration in the public opinion of the people of this country, and not of a social innovation forced upon them by the British Government. Signs are, I am glad to say, not wanting that, amongst the more enlightened and better educated classes, such an alteration is already in progress.

"For the reasons which I have given, we do not, with the exceptions upon which I have already touched, propose to proceed in the direction indicated by these Resolutions. We propose for the present to limit ourselves to legislation which, as my Hon'ble friend has pointed out, will not create a new offence, and which will not touch the marriage law. Our object is simply to afford protection to those who cannot protect themselves, protection from a form of physical ill-usage which I believe to be reprobated by the most thoughtful section of the community, which is to the best of my belief entirely unsupported by religious sanction, and which, under the English law, is punishable with penal servitude for life, without any exceptions or reservations.

"I trust that the measure, thus limited and restricted, will receive the support of public opinion, and I cordially commend it to the favourable consideration of the Council."

ORDERS BY THE VICE-CHANCELLOR AND SYNDICATE

OF THE CALCUTTA UNIVERSITY.

It is hereby notified for general information that a Convocation of the University of Calcutta for conferring degrees will be held at the Senate House, College Square, on Saturday, the 24th January, at 3 P. M.

Graduates of the University in academic costume are admissible, on presenting themselves at the south gate of the Senate House, at 2 P. M.

A. M. NASH,
Offg. Registrar.

SENATE HOUSE,
The 15th January, 1891.

CORINTHIAN THEATRE.

Monday and Tuesday, Jan. 26th and 27th,

Tom Taylor's Fantastic Drama, entitled
A FOOL'S REVENGE!
A Beautiful Story of a Father's Love and
a Daughter's Purity and Truth,
IN WHICH MR. GEO. C. MILN WILL SUSTAIN
His marvellous impersonation of
BERTUCCIO, the JESTER.
MISS LOUISE JORDAN as FLOR DE LISA.

Wednesday, January 28th,
Grand Farewell Benefit to the Accomplished

Artist,
MISS LOUISE JORDAN
Under the patronage of
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District Grand Master
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THE MASONIC FRATERNITY OF CALCUTTA,
Upon which occasion Miss Jordan will appear as
JULIET

IN ROMEO AND JULIET.

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Thursday, January 29th,

For one night only,

MR. GEO. C. MILN
AS CARDINAL RICHELIEU
In Bulwer Lytton's Great Drama,
RICHELIEU.

The only Performance of this Great Play.

Friday, January 30th,

FAREWELL NIGHT!

Positively the last Appearance

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MISS LOUISE JORDAN as PAULINE.

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drab, &c., &c., more or less as may be required,
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2. Tenders will only be received on the
printed forms which are obtainable at this
office. Blanks in the printed form must be
filled up correctly.

3. Each tender must be accompanied by a
Bank of Bengal or Government Treasury de-
posit receipt in the name of the Superintendent
for Rupees one hundred as earnest-money.
Cash or notes will not be accepted in lieu.

4. The lowest tender will not necessarily
be accepted, any tender may be accepted in
whole or in part.

5. Any person whose tender may be accept-
ed, will be required to furnish security in cash,
Government Loan paper, Savings Bank depo-
sits, approved Bank deposit receipts, or bond
for double the amount of security sufficiently
executed for the due fulfilment of his contract
within one week from the date of acceptance
of his tender, in default of which his earnest-
money will be forfeited. The security will be
calculated at 10 per cent. on the contract.

6. Any further information required may be
obtained, and sealed patterns inspected at the
Clothing Agency.

7. Tenders will be opened by undersigned
at noon on Thursday the 26th February 1891
in the presence of such persons as may desire
to attend.

W. H. MACKESY, Colonel,
Superintendent, Army Clothing.

NOTICE.

In accordance with the Resolution of the
Government of Bengal in the General Depart-
ment, dated the 6th March 1886, published on
page 541 of the *Calcutta Gazette* of the 31st of
the same month, notice is hereby given that an
examination for the admission of female
students to the certificate class of the Calcutta
Medical College will be held in the Theatre of
that College on Tuesday, the 10th February
1891, and following days.

Hours and Subjects of Examination.

Tuesday.—English dictation, Grammar and
Composition—from 1 to 4 P. M.
Wednesday.—History of England and India.
Geography: General, and of
India in particular from 1 to
4 P. M.

Thursday.—Arithmetic: the first four rules, vul-
gar and decimal fractions, and
proportion from 1 to 4 P. M.

Candidates should apply in writing to the
Principal of the Medical College, Calcutta, not
later than Saturday, the 7th February, for per-
mission to appear at the examination.

Applications for permission to reside in the
Sannamayi Hostel should be addressed to the
Honorary Secretary to the Bengal Branch of
the Countess of Dufferin's Fund, 36, Chowring-
hee, Calcutta.

A. CROFT,
Director of Public Instruction.

The 7th January 1891.

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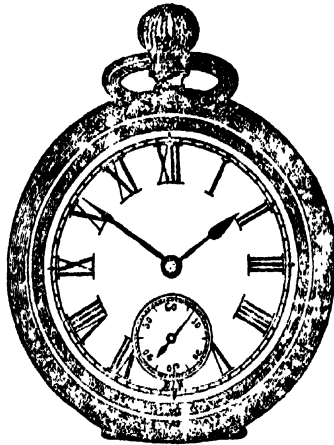
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The steamer "THIKAK" of this line will leave Calcutta for Cachar on the 3rd prox. (Tuesday) for which cargo will be received until 5 P.M. of Saturday the 31st instant.

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OFFICE: 1, Uckoor Dutt's Lane, Wellington Street, Calcutta.

DROIT ET AVANT.

Reis and Rayyet

(PRINCE & PEASANT)

WEEKLY NEWSPAPER

AND

REVIEW OF POLITICS LITERATURE AND SOCIETY

Vol. X.

CALCUTTA, SATURDAY, JANUARY 31, 1891.

No. 459

CONTEMPORARY POETRY.

SHAMUS O'BRIEN.

A Ballad.

BEGUN IN IRELAND, AND FINISHED ELSEWHERE.

Jist afther the war, in the year '98,
As soon as the boys wor all scattered and bate,
'T was the custom, whenever a pisunt was got,
To hang him by thrial—barrin' sich as was shot.
There was thrial by jury goin' on by daylight,
And the martial law hangin' the lavins by night.
It's them was hard times for an honest gossoon ;
If he missed in the judges—he 'd meet a dragoon ;
An' whether the sojers or judges gev sentence,
The divil a much time they allowed for repentance.
An' it's many 's the fine boy was then an his keepin',
Wid small share iv restin' or atin', or sleepin',
An' because they loved Erin, an' scorned to sell it,
A prey for the bloodhound, a mark for the bullet—
Unsheltered by night and unrested by day,
With the heath for their barrack, revenge for their pay.
An' the bravest an' hardest boy iv them all,
Was Shamus O'Brien, from the town of Glingall ;
His limbs were well set, an' his body was light,
An' the keen-fanged hound had not teeth half so white ;
But his face was as pale as the face of the dead,
An' his cheek never warmed with the blush of the red ;
An' for all that, he was n't an ugly young bye,
For the divil himself could n't blaze with his eye,
So droll an' so wicked, so dark an' so bright,
Like a fire-flash that crosses the depth of the night ;
An' he was the best mower that ever has been,
An' the illigantest hurler that ever was seen.
In fincin' he gev Patrick Mooney a cut,
An' in jumpin' he hate Tom Malowney a fut ;
For lightness iv fut there was not his peer,
For, by gorra, he 'd almost outrun the red deer ;
An' his dancin' was sich that the men used to stare,
An' the women turn crazy, he done it so quare ;
An', by gorra, the whole wuld gev it into him there.
An' it's he was the boy that was hard to be caught,
An' it's often he run, and it's often he fought,
An' it's many the one can remember right well
The quare things he done, an' it's often I heerd tell
How he freckened the magisthrates in Cahirbally,
An' escaped through the sojers in Aherloe Valley,
An' leathered the yeomen, himself agin four,
An' stretched the two strongest on old Galtimore.
But the fox must sleep sometimes, the wild deer must rest,
An' treachery prey on the blood iv the best.
After many a brave action of power and pride,
An' many a hard night on the mountain's bleak side,
An' a thousand great dangers and toils overpast,
In the darkness of night he was taken at last.

Now, Shamus, look back on the beautiful moon,
For the door of the prison must close on you soon ;
An' take your last look at her dim lovely light,
That falls on the mountain and valley this night—
One look at the village, one look at the flood,
An' one at the sheltering, far-distant wood.
Farewell to the forest, farewell to the hill,
An' farewell to the friends that will think of you still ;
Farewell to the patheren, the hurlin', and wake,
An' farewell to the girl that would die for your sake.
An' twelve sojers brought him to Maryborough jail,
An' the turnkey resaved him, refusin' all bail.
The fleet limbs wor chained, and the sthrong hands wor bound,
An' he laid down his length on the cold prison ground,
An' the dreams of his childhood kem over him there,
As gentle an' soft as the sweet summer air ;
An' happy remembrances crowding on ever,
As fast as the foam-flakes dhruft down on the river,
Bringing fresh to his heart merry days long gone by,
Till the tears gathered heavy and thick in his eye.
But the tears did n't fall, for the pride at his heart
Would not suffer one drop down his pale cheek to start ;
An' he sprang to his feet in his dark prison cave,
An' he swore with the fierceness that misery gave,
By the hopes of the good, an' the cause of the brave
That when he was mouldering in the cold grave,
His enemies never should have it to boast
His scorn of their vengeance one moment was lost ;
His bosom might bleed, but his cheek should be dhry
For undaunted he 'd lived, and undaunted he 'd die.

Well, as soon as a few weeks was over and gone,
The terrible day iv thrial kem on ;
There was such a crowd there was scarce room to stand,
An' sojers on guard, an' dhragoons, sword in hand ;
An' the court-house so full that the people were bothered,
An' attorneys an' criers on the pint iv bein' smothered ;
An' counsellors almost gev over for dead,
An' the jury sittin' up in their box overhead ;
An' the judge settled out, so detarmined an' big,
With his gown on his back, an' an illigant new wig.
An' silence was called, an' the minute it was said,
The court was as still as the heart of the dead,
An' they heard but the opening of one prison lock,
An' Shamus O'Brien kem into the dock.
For one minute he turned his eye round on the throng,
An' he looked at the bars, so firm an' so strong,
An' he saw that he had not a hope nor a friend,
A chance to escape, nor a word to defend ;
An' he folded his arms as he stood there alone,
As calm an' as cold as a statue of stone ;
An' they read a big writin', a yard long, at laste,
An' Jim did n't underhstand it, nor mind it a taste.

Subscribers in the country are requested to remit by postal money orders, if possible, as the safest and most convenient medium, particularly as it ensures acknowledgment through the Department. No other receipt will be given any other being unnecessary, and likely to cause confusion.

And the judge took a big pinch iv snuff, an' he says,
 "Are you guilty or not, Jim O'Brien, av you plase?"
 An' all held their breath, in the silence of dhread,
 An' Shamus O'Brien made answer an' said :—
 "My lord, if you ask me if in my lifetime
 I thought any treason, or did any crime
 That should call to my cheek, as I stand alone here,
 The hot blush of shame, or the coldness of fear,
 Though I stood by the grave to receive my death blow,
 Before God and the world I would answer you, no ;
 But if you would ask me, as I think it like,
 If in the rebellion I carried a pike,
 An' fought for ould Ireland, from the first to the close,
 An' shed the heart's blood of her bitterest foes,
 I answer you yes, an' I tell you again,
 Though I stand here to perish, it's my glory that then
 In her cause I was willing my veins should run dhry,
 An' that now for her sake I am ready to die."
 Then the silence was great, and the jury smiled bright,
 An' the judge was n't sorry the job was made light ;
 By my soul, it's himself was the crabbed ould chap !
 In a twinklin' he pulled on his ugly black cap.
 Then Shamus' mother, in the crowd standin' by,
 Called out to the judge, with a pitiful cry,
 "Oh, judge, darlin', don't, oh ! don't say the word !
 The crathur is young, have mercy, my lord ;
 He was foolish, he did n't know what he was doin' ;
 You don't know him, my lord, oh, don't give him to ruin—
 He's the kindest crathur, the tendherest hearted ;
 Don't part us for ever, we that's so long parted.
 Judge, mavounneen, forgive him, forgive him, my lord,
 An' God will forgive you—oh, don't say the word !"
 That was the first minute that O'Brien was shaken,
 When he saw that he was not quite forgot or forsaken ;
 An' down his pale cheeks, at the word of his mother,
 The big tears wor runnin' fast, one after t'other ;
 An' two or three times he endeavored to spake,
 But the strong, manly voice used to falther an' break ;
 But at last, by the strength of his high-mounting pride,
 He conquered and mastered his grief's swelling tide,
 An' says he, "Mother, darlin', don't break your poor heart,
 For, sooner or later, the dearest must part ;
 And God knows it's better than wandering in fear
 On the bleak, trackless mountain, among the wild deer,
 To lie in the grave, where the head, heart, and breast
 From thought, labor, and sorrow for ever shall rest.
 Then, mother, my darlin', don't cry any more,
 Don't make me seem broken in this, my last hour ;
 For I wish, when my head's lyin' undher the raven,
 No thine man can say that I died like a craven !"
 Then toward the judge Shamus bent down his head,
 An' that minute the solemn death sentence was said.

(To be continued.)

NEWS AND OUR COMMENTS.

THE Right Hon'ble Beilby Lawley, Lord Wenlock, arrived at Madras on the 23rd instant, and was immediately sworn in as Governor of the Presidency. His staff consist of Mr. Rees as Private Secretary ; Captain Lawley, Military Secretary ; Captains Baring and Lord Compton, Aides-de-Camp ; Lieutenant Holmes, extra Aid-de-Camp ; Lieutenant-Colonel Leonard, Bangalore Volunteers, Honorary Aid-de-Camp ; Subadar-Major Usman Khan, Governor's Body-guard, native Aid-de-Camp. His Excellency has been created a Knight Grand Commander of the Most Eminent Order of the Indian Empire and his lady Constance Mary, Lady Wenlock admitted into the Imperial Order of the Crown of India.

THERE is opposition to Lord Connelmar's portrait being hung at the Madras Banqueting Hall. The Wesleyan Missionaries and Ministers of the Madras District have passed a resolution deprecating any honor to the late Governor for the circumstances under which he resigned office. The subscription for the portrait has been closed at Rs. 2,505.

The missionaries are more and more extending their fingers into the political pie.

WE read in the *Pioneer* :—

"Extravagance.—The curio vendors and shawl merchants of Delhi are not often favoured with so free-handed a purchaser as His Imperial Highness the Czarewitch. While in Delhi lately he is known to have spent in or about Rs. 20,000 on various objects or art of interest. It would require but a very small army of Czarewitches of so acceptable a kind to invade India to wholly alienate the affections of, at any rate, the mercantile native from our rule."

It were not at all bad if that thought led the patriotic British India to invest a larger proportion of his income from this country in its works of art and manufacture.

HERE is an ancient dame who has produced a bull !

"An old lady in North Carolina was told that in consequence of a rectification of the frontier between that State and Virginia, her place of residence would thenceforth be situated in Virginia. Highly delighted with the news she exclaimed—'How fortunate ! I always heard that Virginia had a better climate than North Carolina !'"

A TREVANDRUM writer, under date the 24th December last, reports the weather in Travancore at the capital "quite unpleasant."

"The days are intensely hot and the nights extremely cold. Chill breezes gently blow from yonder Arabian Sea, announcing to us of the approach of 'auld Father Christmas.' The fall of dew is unusually heavy and there is hardly any rain. Our roads are full of dust which at sudden gusts of wind rises in voluminous columns several feet high and renders travelling almost impossible."

Nor was the public health better. Besides fever, dysentery and eye-diseases, the cholera had broken out carrying off scores of victims. The Maharaja's Government were trying to grapple with the calamity with energy. There was much distress for subsistence, too. Rice and other grains were famine-dear. The capital had been filled with beggars. This was a difficulty harder to deal with even by the Model State of the "Land of Charity."

SUCH was the intensity of cold England has passed through, that the driver of the mail-cart between Canterbury and Dover was stiffened to death. The sad occurrence is thus told :—

"The night was intensely cold, and the snow lay hard on the ground, but the mail-cart driver set out from Canterbury as usual. At several of the stopping-places those in charge of the mails noticed that the driver had not his customary word of greeting, and thought it was ill-humour. On the arrival of the mail-cart at Dover post-office it was discovered that the man sat on his seat stiff and cold, with the reins in his hands ; the frost had stiffened him unto death. The horse had stopped voluntarily at the usual calling-places, and on the slamming of the door behind the cart had started off again."

Good servitors both ! It was thus the horse has carried through battle his headless Knight.

THE *Pioneer* has been subjected to a cruel and silly hoax :—

"We regret that the announcement of a birth which appeared in the *Pioneer* of the 9th instant was inaccurate. From information which we have since received, there can be no doubt that a cruel and silly hoax has been perpetrated."

THE *Indian Union*, with equal perspicacity and urbanity, although claiming us as a follower of its camp opposition to the Age of Consent Bill, sneers at our affectation of judicial attitude. No doubt, moderation is a great sin in the eyes of the fire-eaters, and we are habitual sinners. We are content to bear that odium, but must decline the farther burden our contemporary would impose on us. The air of Allahabad is so surcharged with passion that its writers are not able to do justice to calmer wights and are apt to regard all efforts to hold even the scales a pretence.

A BOMBAY jeweller, Chunilal Punnalal, has offered to Government a lac of rupees for a Jain sanatorium.

THE Americans leave the sluggish Old World behind by many lengths. They are go-ahead even in letters. The *Indian Planter's Gazette's* London correspondent supplies from a transatlantic source the following *morceau* of dramatic criticism, which is worthy of the people who invented "interviewing" in journalism :—

"Mrs. Langtry is nothing if not daring. Even in her playfulness she is often audacious. Physically, the Jersey Lily is about as near perfection as women grow. True, she has not the sinuous grace and opifidian suggestiveness of the Bernhardt ; but her limbs are models

of symmetry, and her feet, although too large, are as shapely as those of the Venus de Medici, and as soft and pink as a baby's; hence they look well bare in sandals, the obligato (*sic*) style of foot-gear when one plays the wild and wilful Cleopatra, who had a playful habit of kicking the bedclothes around in a lively fashion when Antony stayed out late at nights. But if there be one part of the Jersey Lily more beautiful than another, it is her shoulders. They are—and I speak from autoptical experience—sublimely splendid, especially when viewed together with the arms, for these are not only finely shaped, but they make junction with the shoulders in the highest style of workmanship known to nature. Now, having these transcendent merits, it is not, I opine, at all astonishing that the Jersey Lily should yearn to show to the world just how beautiful she is. This is how she has done it: In one act, her jewelled bodice, which, of course, is *décolleté*, has very slight shoulder straps, so that when her arms are raised the eye gets the full, magnificent sweep across her shoulders and out along the upper arm. In order to display the symmetry of the junction of her arms to her trunk, (trunk is good) she cuts such large armholes that the lower edge is on the level with the bust line. The effect may be imagined. It is positively startling, especially when those beautiful arms, large, full, round, and white, flash angrily in the air as she pours forth her hot indignation or paints the agony of her jealousy. But be calm, I beg of you. The Jersey Lily will ere long bring her Cleopatra, shoulders, arms, and axillæ, over to our fortunate shores and then you may see for yourselves. What I am waiting to see is whether our swell girls, ever ready to copy the toilets of actresses, will dare to adopt Cleopatra armholes."

And that is all. So much for the English Stage and the Dramatic Criticism of the day.

THE Secretary of State seems to have accepted the offer of Messrs. Duff Bruce, Matheson and Company, for the Chittagong-Assam Railway. The promoters will raise one and-a-half million of the capital under a three per cent. guarantee, the remaining four and-a-half being advanced by the Secretary of State as required.

THE Rangoon *Times* has learnt on reliable authority that Burma will soon be raised to a Lieutenant-Government, with Sir Alexander Mackenzie as its first Lieutenant-Governor.

THE First Half-Yearly Departmental Examination of the year of Assistant and Deputy Magistrates, in the Regulation and Non-Regulation districts, and of officers in the Police, Medical and Forest Departments, will commence on Monday, the 27th April.

As a check against irregularities and fraud in the management of schools, the Bengal Government has sanctioned the following addition to the Junior Scholarship Rules:—

"Rule 13. 'The right of sending up candidates for Junior Scholarships may, at the discretion of the Director of Public Instruction, be withheld for any period from any school (a) which is convicted of wilful transgression or colourable evasion of the transfer rules for high schools, or (b) the maintenance of which appears to the Director of Public Instruction to be for any sufficient reason injurious to the interests of education, or (c) which is not certified by the Inspector of Schools as having been in existence since the 1st July next preceding the examination, and as qualified to teach up to the Entrance standard.'"

THE rate of exchange for the adjustment of financial transactions between the British and Indian Governments for the 1891-92, has been fixed at one shilling and sixpence halfpenny the rupee.

IN the course of an able leading article on the new and improved prospects of Indian Tea in the English market, the *Englishman* compresses into a small compass the whole interesting history of the discovery of the plant in India and its cultivation:—

"Old records show that the tea plant was known in India a hundred years ago, as a curiosity in gardens. Warren Hastings sent some seeds to a friend in Bhutan, and in 1788 Sir Joseph Banks, on behalf of the East India Company, submitted a formal proposal to the native authorities for the cultivation of tea. Six years later the Company itself discouraged the idea, from fear of injuring its China trade. In 1825 the Society of Arts moved in the matter, and offered their gold medal for a successful experiment. But the reward was not claimed till 1839, when a Mr. C. A. Bruce, to whom the discovery of tea in India is commonly attributed, was awarded the medal, 'for discovering the indigenous tea tracts, and successfully cultivating and preparing tea in the British possessions in India.' The credit was, however, contested by a native named Moneran Dewan; while a Captain Charlton had actually received a medal from the Calcutta Agricultural Society five years before, for drawing attention to the existence of the tea plant in Assam. All unknown to the Society of Arts the Government made two unsuccessful attempts to start a tea garden between 1835 and 1838, and in 1840 the Indian Tea Company was formed. But in those days distances were great in India, while prejudice is even stronger than to-day; so that it was nearly ten years before the 'tea fever' took hold of the public. Then the eagerness to invest caused estates to fetch many times their value, and soon brought about the inevitable

crisis. Huge profits and dividends had been made, not so much from tea manufactured as from the far easier production of seed, and temporary success led to extravagance, not to say fraud, company promoters having been known even to sell land which had no existence."

THE *People's Friend* in its review of the year says:—

"We regret that a few prominent citizens have withdrawn all connection with the Congress, and that the Bradlaugh Bill was the cause."

SPEAKING of the Sixth Congress, it deplores the illness and absence of two of its Chiefs and lets out the secret of their function in that business:—

"It was a great misfortune that both Mr. S. N. Bannerjee and Mr. W. C. Bonnerjee were ill and unable to take any part in the proceedings. There was not therefore that glamour, which was an essential feature of previous gatherings."

AT a village near Jhelum, in the Punjab over a land dispute, a son, a mere boy, struck his father with a club and killed him.

THE Madras High Court has confirmed the conviction, by the Sessions Judge of Bellary, of the Town Magistrate of Bellary, Cauvery Munber Mulliah, of taking a bribe of Rs. 140 for acquitting V. Peddu Subiah, charged with attempting to defraud the Southern Mahratta Railway.

NOTES, LEADERETTES, AND OUR OWN NEWS.

FROST has been followed by flood. The sudden thaw swelled the rivers and serious floods are reported from France and Belgium. The severe winter in Europe has carried many to their graves,—even in the higher ranks of life. Prince Baudouin, son of the Count of Flanders and heir to the Belgian throne, caught chill and died of pneumonia in thirty six hours. Mr. Charles Bradlaugh too succumbed to the weather, though not so suddenly. He was reported to be sinking last week. Subsequent telegrams were a trifle cheering, but last evening Reuter flashed the sad news of his death in the morning. Three nights before, the House of Commons had unanimously expunged from its journals the resolution passed in 1880 precluding him from taking the oath.

Another important death is announced from America. Mr. Windon, Secretary to the United States Treasury, fell down dead at a dinner at New York on Friday evening.

THE Chilean insurgents demand the immediate resignation of the President. They seized Tarapaca and bombarded Coronil, killing and wounding many inhabitants. The whole of the army threaten to join in the revolt.

MR. Channing brought forward a motion in the House of Commons for a reduction in the hours of railway servants, which was negatived. Simultaneously, the Scotch strikers created a serious disturbance at Greenock, by attacking the freemen, stoning and injuring the Police who intervened. All attempts to bring about reconciliation failing, the North British Railway Company has sued the Scotch Railway Union for twenty thousand pounds damages for inducing the employés of the Company to break their contracts, and obtained an embargo on the funds. That seems to have struck the neck of the strike, for the latest news speaks of a collapse among the employés of the said Railway and there is a prospect of an immediate general return to work among other strikers in Scotland.

THERE is no little surprise at Berlin at the resignation, without cause assigned, of Count Waldersee, Chief of the German Staff.

THE Government Indian Councils Bills has been read for the first time in the House of Commons. Mr. Bradlaugh had begun to see the usefulness of this instalment of reform, and we trust the Indian patriots and their friends in England will see their way to accept the measure. It has a wide scope and is capable of including their largest expectations.

THE Secretary of State for India has notified his willingness to renew for seven years, from the 16th August next, two million sterling of

India Debentures, with interest at the rate of $3\frac{1}{4}$ per cent., or $\frac{1}{4}$ per cent. less than the current rate.

THE Dervishes are to the front again. They made a raid close to Suakim for cattle-lifting. The Egyptian cavalry beat them back, recovering the stolen cattle and then occupying Handoub.

THE Marquis of Dufferin and Ava and Lord Lytton, two of our ex-Viceroy, have been appointed Honorary Presidents, for 1891, of the Oriental Congress. They both are high literary artists and linguists.

THE French Government have prohibited the performance of M. Sardou's new play "Thermidor" vilifying M. Robespierre and others. There was a great disturbance by the Radicals at the Theatre on the opening night, followed by rioting in the street. The Chamber of Deputies have endorsed the action of Government, thereby averting a ministerial crisis.

THE Under-Secretary of State for India announced in Parliament that Government would not reopen the Dum-Dum murder case.

THERE may be invention in Mysore, but as yet no way to utilise it for the good of the world at large. A goldsmith of the Rampore village is said to have made a plough which, while light and durable, does double the work of an ordinary plough. Such is the report from paper to paper of a most important agricultural improvement. But this is very unsatisfactory. Strange that no body supplies or even calls for details. We hope the Maharaja's Government will lay the particulars before the public. They alone can best discover this nameless goldsmith among the doubtless several Rampores of rural Mysore.

IN the Government Resolution prohibiting officers from lending money on interest to landholders in the province in which they are employed, such officers are described as "all uncovenanted officers in the subordinate executive and judicial services of the Government." On a reference from the Madras Government, the Government of India explain that the order in question applies to all executive and judicial servants of Government to whom the term "officer" is usually applied, and includes Deputy Collectors and Tahsildars, and Subordinate Judges and Munsiffs. The prohibition equally applies to all loans to landholders, whether the security to be given is land or houses.

THE *People's Friend* of Madras speaks of "the Bengalee orator, Mr. Babu Surendra Nath Banerjee." This is like "Mr. M. R. Ry. Ramaswami Moodelhar." Interprovincial ignorance is the chief source of weakness of the Indian people as a political factor, and we always thought the Congress a good instrument for dispelling that ignorance. After all the expense and worry of six long years, it is melancholy to come upon such evidence of failure of the institution as an educator.

Although his name and title are confounded, our Bengali orator has no room left for complaint on the score of appreciation of his merits. He is said to have "made a deep impression and electrified his English audience." Again, he is referred to as

"the able and brilliant speaker who enchanted his audience by his wit, logic and Macaulayan ring of speech."

The friendliness of the critic is above suspicion, whatever may be thought of his taste or terms. We for one are not sure what is meant by Macaulayan ring, specially in the connection. Such random characterization only helps to confusion of thought. In complimenting the living, we should be on our guard against injustice to the dead. *Ring* rings in our ears too often for effect. It is an expressive word—a fine force in the literary laboratory, but only when judiciously applied. "Ring" is no slight matter. Macaulay himself had no ring except on paper. To adopt his own language, he spoke essays, and that not in the best manner or with the most impressive effect. Mr. Banerjee is a true orator, but he surely does not enchant his audience by his wit or logic, or else he would be as good to read as he is to hear. He does not always bare reporting. He really does injustice to his talents by his passion for mob applause. With his fine physical endowments and his great experience, he would be a far superior speaker if he could

but restrain his glib tongue. Unfortunately, he speaks far too often, and once on his legs he does not know when to stop. He is certainly the best debater now in India.

AMONG the recipients of honours in England on New Year's Day, was the famous anatomist and physician Dr. Richard Quain who has been made a baronet. Learning may also claim the baronetcy conferred on Sir Henry Rawlinson, the wizard who introduced the world into the mysteries of cuneiform inscriptions in buried Persepolis. Sir Hercules Robinson's baronetcy is a political creation, made apparently to comfort the reactionary Colonial Governor under the humiliating exposure of his ways in Hong Kong and Mauritius given him by that sturdy friend of justice and good government, Sir John Pope Hennessy. The barony conferred on Sir Francis Sandford, if no direct recognition of letters, may be regarded as an honour to a house of learning. His father, the late Sir Daniel Kyte Sandford, rose from the Professor of Greek at Glasgow to be a member of Parliament and a knight. The son, educated first at Glasgow and afterwards at Oxford, entered the world as one of Her Majesty's Commissioners for the Great Exhibition of 1851 and as Assistant Secretary in the Colonial Office and as Secretary to the Committees of Council on Education for England and Scotland. In recognition of his usefulness, he was created a C. B. and a Privy Councillor, and lastly in 1879 a Knight Commander of the Bath. And now from this year he becomes the Right Honourable Lord Sandford.

The other "nobilisation" of the year suggests the *bon mot*—

"The rank is but the Guinness' stamp."

It is not a step from *beverage* to *peerage*, however. The Guinnesses are a respectable and prosperous Irish family, seeing that the gentleman now ennobled is a son of a baronet and married the daughter of another Guinness who is a member of Parliament. The petty publican may be a sinner, but the colossal distiller or brewer is honourable. Such is the European Rule of Caste.

A SOUTHERN paper, in its review of the year just closed, refers to the chance which has raised a member of the Civil Service for the nonce to the throne of a satrapy, and speculates on the contingent possibilities.

"At the close of the past year, the Hon'ble Mr. Garstin became our Provisional Governor. Had the Hon'ble Mr. Stokes not been on furlough, he would have occupied the high position, as he is the senior Member of Council. The Hon'ble Mr. Hutchins transferred to the Calcutta Council, also lost his chance of playing Governor for two months."

Just so. Once a Governor always a Governor—somewhat. And our Madrasees know this well, specially the officials. Sir W. Denison, an officer of Engineers, after passing his life in distant and obscure Colonies, had at last the luck to obtain Indian preferment in the shape of the Government of Madras. Luck is luck, however, and one advantage leads to another, till the late Lord Mayo did him such a turn as neither his father nor his patron ever did. The generous Irishman submitted to assassination in order to give the poor Welshman an opportunity to play the *role* imperial. No sooner was the news of Lord Mayo's murder in the Andamans flashed to the world, than Sir W. Denison left his Government of Madras to his second in Council and steamed up the Bay to seize the Government of India. He came and stepped into the viceregal throne and kept possession of it for the few days till the regular successor arrived from England. And then he retreated to his surf-beaten beach as quickly as he came. It was a brief brave sensation that he experienced—a Tantalus draught that he tasted. But he scarcely complained of either brevity or the tantalising. He knew how to make the most of the accident, and he made it. He ever afterwards regarded himself a superior man—not only a ruler of men or a provincial statesman, but a very Agamemnon almost, a salaried king of kings. He assumed viceregal airs. By way of striking coins and inscriptions to perpetuate the memory of his accession to viceregal glory, he published a book in 2 vols., which, by its very title proclaims to the whole world and all ages the fact of his viceregal promotion and triumph. It is called *Varieties of Viceregal Life*. Well may our Mulligatwany brethren complain of the hard fate of Mr. Hutchins being deprived of a chance of playing "Our Governor-General in the East."

We revert to Sir William Moore, under the guidance of the careful writer of the account given in the *Times* of India. With the growing recognition of the importance of the questions of public health, the old scorn for the healing art has passed away and the doctors are coming to the front. Sir William Moore with Sir Joseph Fayrer occupies in the public mind the position formerly held by Sir Ranald Martin. We think our readers will be glad to have his opinions in a compact form. All the more that these opinions have an individuality of their own. On the burning question of Leprosy, we read:—

"Its ravages may, he grants, be considerably mitigated by careful treatment, and the patient may even be restored to a certain appearance of health; but the poison once in his system will ever remain there, and to his dying day he will be a leper."

Again:—

"He believes that while the disease is in many cases hereditary, it may be communicated from a leper to any person who happens to have an open sore, or even a slight abrasion of the skin, by leprous discharge coming in contact with such sore or abrasion. A frequent source of this sort of contagion, he believes, is the practice universally followed in India of removing shoes before entering houses or public or religious buildings. A leper's shoes are put on by mistake by a healthy person who perhaps has a slight sore on his foot, and the mischief is done. But for all that the eminent specialist is far from recommending the wholesale segregation of lepers. He thinks that it will be quite sufficient for all practical purposes to merely segregate those with open sores. A modified system of this kind is more likely, he conceives, to find favour with the natives, than a sweeping measure of segregation, which would bring terror into many homes."

Sir William is nothing if not original. Who could have anticipated that, in treating of the etiology of Leprosy, this doctor would make a final solution—and it is a solution satisfactory to all liberal men and friends of civilisation—of the Great Shoe Question that had vexed so many generations of Indian politicians?

In the same spirit of practical originality, he addresses himself to the exchange question:—

"As a panacea for the ills of falling exchange and diminishing incomes, he boldly advocates intermarriage on a wide scale between Europeans and natives. The Hindoo woman, he asserts, makes a faithful and dutiful wife, and as her ties are all in the country, she does not require to make those frequent visits to Europe which are so necessary to the well-being of the *mem-sahab*. There is something so utterly appalling in this proposition to conventional ideas, that it is perhaps natural that Sir William Moore should have been roughly handled by the critics. One indignant writer, indeed, went so far as to say that the exponent of such subversive principles should be drummed out of every drawing-room in London. But the criticisms were not all adverse. Soon after the article appeared in the *Asiatic Quarterly*, in which the novel system of meeting the evils of diminished income was propounded, Sir William Moore received a letter from an anonymous correspondent stoutly supporting his views, and enlarging with suspicious fervour upon the domestic virtues and lovable qualities of the Hindoo wife."

He first made his mark as an observer and thinker on the Opium question:—

"It was as long ago as 1871, in his Rajootana dispensary reports, that he first ventured to advance the thesis that he has since so boldly maintained, that the exaggerated results of using the drug, detailed in the reports of the Anti-Opium Society, are only applicable to the extreme cases, and that it is not, as a whole, more destructive in its effects than dram drinking or the use of ether or chloral. His experience amongst the Rajpoots, who are habitual opium consumers, had led him to this conclusion, and he was able to justify his opinions by many facts within his personal knowledge, which were infinitely more valuable than the sensational records of writers who had at least only an amateur knowledge of the subject."

A MAN was convicted at Sydney for hooting the Governor. The defence was that the accused was a recent arrival from the country. So much the worse for the green cucumber. One would have thought that there was more respect for authority—more reverence for superiors—among the inhabitants of the country than among the radicals and ragamuffins in town. But alas! the evil schoolmaster has been abroad and the world at large has been moulded by him, and there is now little to choose between town and country. The country mouse and the city mouse are nourished on pickings of the same pabulum, hot and heating, and of course show the same mind and manners. Very often the rural "Rad" is the more impudent of the two fruits of the same wonderful diffusion of knowledge and confusion of ideas in this age of which we so unceasingly boast.

A GYAN CHUNDER BANERJEE has arisen in the South. The Madras High Court—Mr. Justice Wilkinson—has dismissed the insolvent petition of one Mahammad Ali Khan, a lad of 19 years of age. He had no capital and no assets. His only income was an allowance of Rs. 25 a month from his parents, and yet his dealings with

the Banks amounted to two lacs and with the merchants to 15 or 16 lacs of rupees, which the Judge characterized as gambling speculations depending on the rise and fall in Government paper. He was not deserving of pity or protection.

PRESS of matter compelled us last week to keep back the account of an interesting ceremony. As we are not sure whether we shall find space enough for the whole proceedings and papers connected therewith, we mention here that we allude to the address of greeting to Sir Charles Elliott on his assumption of the Lieutenant Government presented on Wednesday the 21st January. As a demonstration it was independent of the standing organisations, for whatever it may be worth. The movement, with whomsoever it originated, was carried through by the energy and perseverance of one man, Baboo Benode Behary Mullick. He got together a mixed committee of varied elements representing different sections, namely, Father Lafont, Shew Bux Bogla, Mr. Mehta, Babu Surendra Nath Pal Chowdhry, Nawab Meer Mahomed Ali, and Raja Gobind Lal Roy. We have thus the Church, Commerce and Banking, Manufacturing, Land. Here are the representatives of European intellect, of the Hindustani merchants, of the political camp of Young India, of landed families Hindu and Mussulman, and of the new nobility, joined together. The deputation that waited upon the Lieutenant-Governor was still more various, being headed by the Hon'ble Prince Furrook Shah, and the address being read by Kumar Debendro Mullick. The reply to the address was an event. In it, Sir Charles Elliott practically withdrew the letter of his Private Secretary declining the invitation to the sittings of the Congress and announced the present Government of India's interpretation—a most liberal one—of the previous circular which had caused so much anxiety and dissatisfaction.

THE Cesarewitch has been and gone. He reached Calcutta in the afternoon of Monday and left it on Wednesday night. He was accompanied by Prince George of Greece and his own suite, and the whole party was piloted in by Sir D. M. Wallace, formerly Private Secretary to Lord Dufferin in India. The Viceroy in person received the Cesarewitch at the Howrah railway station, and a dense crowd along the whole route to Government House cheered him lustily. On the steps of the viceregal palace stood the pillars of state and the pageantry—the European chiefs, civil and military, the Judges, the leading merchants, and all the native respectability of the town, with representative men from the country, were in attendance. But the whole concourse was so awkward and wanting in adroitness, that not the faintest ghost of a cheer was raised at the entrance of the imperial visitor. Perhaps, the apparition of the Russ at the British Palace of Power built by the great Wellesley overpowered them, giving rise to visions prophetic of the end. They order the matter better in France, we think. The French in such a situation would at least have employed *claqueurs* to keep up the spirits of the people and shout welcome to the stranger. At the head of the stairs, the Viceroy introduced him to the high officials already named in the *Gazette* of the arrangements. The most interesting incident of the afternoon was the enthusiastic reception, by his old Hindu, Mahomedan and Parsee friends, of Sir Donald Mackenzie Wallace. As soon as the Viceroy and the Princes passed into the house and their backs were turned, the Baboos and Rajas and Nawabs pounced upon him, great chiefs in their enthusiasm running like little children. They all seized him by the hand or the arm, the tail of his coat or the star on his breast, and—did not know what to say. But their embarrassment was most eloquent. The same evening, there was a state banquet and a Reception at the Government House. The Evening Party was the densest of any that we can remember within these fifteen years, there being hardly moving space. There were besides the rank and file of the Government House List, the Nawabs of Chitpore, the Princes of Oudh and of the House of Hyder Ali, the Rajas of Sobhabazar and of Pathuriaghata. There were the great landed chiefs of Behar, Durbhanga and Bettiah, the former of whom had come that morning. The Nawab Bahadoor though in town being confined, Moorshedabad was represented by his next brother Nawab Wali Kuds Hossein Ali Mirza and his brother-in-law Nawab Zanoor Abdeen. All the various races and creeds and denominations were fully represented. The military element was the strongest. The presence of the high priests of the different Christian Churches and at least one Hindu abbot lent solemnity to the scene which might have been too gay. Both Lord Lansdowne and Sir Charles Elliott introduced several of the party

to the Cesarewitch. The observed of all observers, the Prince bore himself well. At last, however, he failed to make head against the gathering clouds. Having with the assistance of his host advanced as far as the centre of the great colonnaded Saloon, he came to a stand. The sight of respectable humanity fiercely beating one against another in the struggle to catch a glimpse of the stranger, must have been too much for his youthful susceptibilities. He had little time for musing on the exhibition of moral weakness, before the inexorable laws of physics threatened his own position of vantage and both viceregal host and imperial guest, by instinctive concert as it were, made a strategic movement to the rear. The next day was spent in sight-seeing. The Zoological Gardens first attracted attention. His Imperial Highness was next taken by river to the Botanical Gardens, both the Viceroy and Lady Lansdowne accompanying. The evening was spent at Belvedere, where Calcutta society had once more an opportunity of a scramble with the Imperial visitor. On Wednesday, the entertainments consisted of visits to the mint and the museum, and closed with a Garden Party at Government House. It was a disappointment to Calcutta that the heir to all the Russias' visit was so short, and that the full programme could not be carried out.

It has ever been the glory of the Catholic Church, above all other denominations, Christian or non-Christian, to be the friend of the slave. While others have been indifferent or wavering, and some have not scrupled to quote Scripture in support of the unhallowed dominion of man over man, the Church of Rome alone has, through good report and bad report, despite every temptation, against all odds, proclaimed and sustained the Gospel of human brotherhood - the noblest doctrine of Christianity. This justice it has not only taught but has always striven to realise. As before, so now. We are glad to be able to announce to our readers from a Continental source a most interesting movement at this moment in progress.

Cardinal Lavignerie, the great and good Bishop of Adrumeta, who has devoted his life to the suppression of slave trade in the Dark Continent, has at last succeeded in establishing an Order of Volunteers, who will consecrate their lives to the pacific conquest of Sahara.

"To those who wish to enter this association," says the Bishop of Adrumete, "we promise neither gold nor silver, nor do we demand from them religious vows or obligations, we offer them only a life of sacrifice, an occasion to unite themselves to defend oppressed feebleness and perhaps also the flag which they had formerly served. Such is the work of the Brothers of Sahara."

It speaks not a little for the vitality of ascetic religion and for the spirit of self-denying devotion in Christendom, even in this material Age, that such an appeal should be heard.

At the call of the Cardinal, 1,700 men presented themselves to be enlisted as Soldiers of the Cross. From among them, he has selected 50 persons, who form the members of the Order called "The Brothers of Sahara." Biskra is the head-quarters of these hardy pioneers, who will stay there for 15 months to learn the dialects of Sahara and Soudan before they proceed to spread civilisation among the dwellers of the Great Desert.

The Cardinal proposes to open a certain number of stations of work and charity, where those who wish to take an active part in this noble work will receive their practical training, where the travellers of the desert will be received and nourished and where the fugitive slaves, who wish to secure liberty with work, will find a refuge and an asylum.

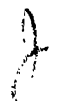
As we informed our readers last week, the Mahomedans are not unaffected by the Age of Consent Bill, and their objections, though not yet loud, are sufficiently deep. In another column, a genuine Mussalman discusses the subject from the Islamic stand-point with knowledge and calmness. A Mahomedan protest is even more formidable than the Hindu opposition.

ANOTHER Correspondent on a different subject asks a seemingly innocent but really ticklish question. We are in no haste to answer it. The attitude of the shameless man who, after doffing the blanket of the Criminal Jail, flaunts with emphatic bravery his grubby skirts at public places and social parties at Belvedere and Government House, deserves no tenderness. But the poor officials who, in ignorance of the antecedents of native social aspirants, introduce black-sheep into the society of gentlemen and ladies, ought to have an opportunity of rectifying a blunder.

THE *Rangoon Times* has started a mischievous *canard*. It seems that after the troubles of the last few years, the Burmese of the Upper and Lower Provinces are availing themselves of the peace that at length smiles on them in right earnest as it never did even in the later period of national administration, to repair, repaint and redecorate their religious edifices. Nothing could be more natural. But nothing could be more disastrous to the British power, we are told. The *Rangoon Times* has sounded the alarm. It is said that there is a general movement for the repair of temples. Not only the Shoay Lagon of Rangoon and the Priyodu of Prome may be seen regilding, but the meanest shanties of Buddhist chapels in Burma are said to be under rehabilitation and redaubing. And can all this be a joke? Just so. But the alternative of jest is not madness. And it is a suggestion of madness for the Burmese to rise against the conqueror when they are most down and firm in his grip. Such is the condition of all the Burmas, Upper and Lower, Shans and no Shans. The Burmese are far too sensible to kick at the staring pricks. They will not plunge with open eyes into sure destruction. The Lower Burmese are content and the Upper Burmese, having satisfied their conscience by such resistance as they could make to the stranger, must be now appreciating the peace and certitude of things under the new rule.

REIS & RAYYET.

Saturday, January 31, 1891.



THE THEOLOGY OF THE BILL.

WITH reference to the opinion that has been propounded in our last issue as to the proper age for Garbhádhána, it may be said that the inference, which we drew from the text of Yama,* laying down that after a girl has passed her 12th year without being given in marriage, the father incurs sin, and from Raghunandan's definition of the word *Ritu*, could not be made to affect the meaning of the texts that declare that consummation was imperative within a certain number of days after a certain event. Fairly considered, such an argument can have no weight whatever in the estimation of Hindu lawyers, as they are bound to interpret the texts of the *Saṁhitas* in such manner as to avoid the possibility of conflict. Although there is a large number of texts enjoining consummation after *Ritu*, the interpretation to be put upon them must be such as to make them harmonise with the texts that declare that the maximum limit of age for the marriage of girls is the 12th year. Manu himself says:—

"A man of thirty years may take a girl of twelve years; a man of twentyfour years may take a girl of eight years. One marrying earlier incurs sin."

MANU. CHAP. IX. v. 94.

It cannot be said that this rule applies only to the case of girls in whom the signs of womanhood do not appear at the usual time, for a text of Mahabharat cited in the *Udvaha Tatva* p. 27, declares expressly that a girl not sufficiently mature may be taken in marriage in her sixteenth year. Taking together all the texts on the subject, it appears that the 12th year is the maximum limit of the proper age for the marriage of girls in all ordinary cases, and even in cases in which puberty may come on prematurely. There are no doubt texts which lay down that the father does incur sin by not giving his daughter in marriage before maturity. But these texts ought to be read with those that declare that the 12th year is the maximum limit of the proper age for the marriage of girls.

* *Kanyā dvādaśa varṣāni jā pradatta grihe bāhet*

Brahma hatyā pitu stāshya śhā kanyā barayet svayam.

Yama cited in *Udvaha Tatva* p. 26.

By so doing, we arrive at the following results :—

(1) That the father must, as a general rule, marry his daughter within the 12th year.

(2) That in cases in which the signs of womanhood do not appear at the usual period, the father may postpone the marriage of his daughter till her sixteenth year, though by doing so he runs a great risk, for, at any moment, an event might happen that would make the girl ineligible for marriage and consign his soul to hell after his death.

It may be contended that, although the marriage of girls is enjoined, by some texts, within the twelfth year, what our Rishis really meant was that it should take place before the occurrence of a certain event. But there is no ground whatever for supposing that they mention the age limit without any object. On the contrary, the reason why they have done so is so obvious that we cannot afford to overlook it, in interpreting their ordinances. Marriage of girls before puberty is no doubt enjoined by our ancient legislators. But their terrible denunciations are certainly not meant to apply to the father of a girl in whom menstrual symptoms appear prematurely in the tenth or eleventh year.

The view which we take of the texts referred to above, is in accordance with Raghunandana's exposition of the law on the subject, and also with his definition of the term *Ritu*. But if the considerations which we have already urged, be not sufficient to remove the apprehensions entertained by the orthodox among our countrymen, who take exception to the Consent Bill as an attempt to interfere with our religion, we have only to draw their attention to what is said on the subject in the most authoritative commentary on Manu's Code, namely, that of Medhatithi.

In reconciling the text of Manu which lays down that consummation is obligatory after a certain event, with the direction, given in treatises on ritual, enjoining abstinence from sexual intercourse during the first year after marriage, the great commentator says that, even in cases in which a certain well known event occurs within the first year, the married pair must not proceed to consummate at once, but they must wait till the end of the period, unless their craving for cohabitation be such as to be beyond control.

The following is a translation of the passage in Medhatithi to which we refer :—

"The law relating to marriage has been dealt with. The relationship of husband and wife being complete after the ceremonies, the natural inclination of the parties, unless restrained by the Shasters, might lead them to consummate at once. Hence the prohibitory injunction contained in the text.* The meaning of it is that sexual connection should not commence from the day of marriage, but the parties must wait till the occurrence of a certain event. In the treatises on rituals, it is laid down that after the marriage ceremonies, the married couple must observe the practice of a Brahmachari, and abstain from sexual intercourse and luxurious food, for a certain period, which may extend from three days to one year. This must be reconciled with the above text by holding, that, *if a certain event takes place within one year, the parties shall not have sexual intercourse within the period.*† It must also be held that the parties should wait till the happening of a certain event if it did not take place

within the year. By this interpretation all inconsistency between the different Smritis is avoided."

From the above, it will appear that consummation after a certain event, is not imperative, in all cases. The authority of the great commentator on Manu's Code is clear on the subject, and must be regarded, even by the Bengal Pandits, as conclusive, in the absence of anything to the contrary in the Smriti Tatwas of Raghunandan, the founder of their school.

The Consent Bill in its present form may well be taken exception to on grounds other than religion. But it is hardly fair to our holy Rishis to interpret their ordinances in such manner as to support the view that, under any circumstance, consummation on a child wife of less than twelve years may be obligatory.

JOGENDRA NATH BHATTACHARJEE.

SIR CHARLES ELLIOTT ON LOCAL SELF GOVERNMENT.

Sir Charles Elliott is a plain-spoken man, and we believe there are occasions when plain-speaking in the head of the Government is a salutary departure from the usual official reticence. It removes misconceptions and lets the public into the confidence of Government in matters in which misconceptions breed mischief. Such an occasion was lately furnished to our new Lieutenant-Governor at Cuttack. In an address of welcome given to him by the Municipality of this town, the patriotic fervour generated and kept at white heat by the Congress, found vent in the patronizing expression of a hope that Sir Charles Elliott might have "the same kindly feelings towards Local Self-Government as his illustrious predecessor." Apart from the impropriety of personal allusions of this kind in an interview between persons related to each other in their official capacity, the references in the present case have either no meaning or are an impertinence. Let us see in what sense the words quoted were used by the Municipal Commissioners. As they stand, they are scarcely intelligible. What has the personal kindness of the head of the Government to do with the affairs of a single small municipality? If the Commissioners are modestly conscious of their deficiencies in the administration of their local affairs, the kindness and leniency of the district Magistrate may stand them in some stead. The Magistrate may help them out of difficulties, correct their errors, teach them, advise them, warn them. Even as to the Magistrate, his personal feelings have little scope in a strictly official sphere. He is responsible for the good administration of all district affairs, and those of a municipality being a part of them, he must judge them by the usual standard of efficiency and the accepted principles of official business, without having much room for the exercise of his personal friendliness or, as it is put, "kindly feelings." But let us suppose that in the infancy of this so-called Local Self-Government, the Magistrate, without expecting a too high standard of efficiency, is lenient enough and is easily satisfied with such work as is done, gives kindly guidance and support and thereby does much to help the experiment of non-official administration. But this is so far as the Magistrate, with his direct contact with the municipality, is concerned. How does the Governor's "kindliness" come into the matter? We fail to see. We wonder there was nobody to tell the Cuttack patriots that the head of the Provincial Government is too far-off and great a personage

* Manu Chapter III. v. 45.

† The original is in the following words :—

Tatra satyapi sambatsarāntarapatitā ritau gamandam nāsti.

Vide Medhatithi on Manu, Chapter III. v. 45.

to give them trouble about his personal feelings. They had better try in the first place to win the good graces of the local officers with whom they are more directly concerned.

But we misunderstand our Cuttack friends. They were not bespeaking a kindly attitude in their Ruler towards themselves in particular, but to that fetish of Local Self-Government. They were far from having any modest consciousness of their own shortcomings. They who in their own conceit were well qualified for higher representative institutions were simply incapable of such a libel on themselves. They were on the contrary only suspicious of latent hostility to their political advancement in every incoming Ruler. Now that Sir Stuart Bayley has gone, he is credited with the kindest disposition towards the political aspirations of the people, or at any rate towards Local Self-Government, though as long as he was here, there were the same suspicions as against Sir Charles now. It is all pretence that his noble example is placed before his successor who is asked with a pat on his back, "Well, will you be as he, eh! or do you harbour murderous thoughts upon Lord Ripon's boon?" If this is not the meaning of the Orissa politicians, we are very much mistaken. And they had a match for them in their interlocutor. Sir Charles understood their meaning, and gave them a shrewd reply the meaning of which, we are not sure, they are able to catch. Sir Charles said: "He would show all *reasonable* encouragement to all Municipalities and Boards. That all people who had anything to do with them should remember that Local Self-Government meant *efficient* government as well as *local*. They should not allow matters to take their own course and make it equivalent to *non-government*. He hoped to see the sanitation of the town properly looked after, and roads in good order." The italics are not ours, but they emphasize the slap Sir Charles gave for the pat given by Orissa's men of light and leading.

Such references in an official document to the personal politics of an official, would be impossible if the nature of the official relations of the two parties were realized. The Municipal Commissioners are either independent of the Government or they are officers subordinate to the Government in respect of their charge of the municipality. We believe the fact of their being honorary officers does not exempt them from a position of *quasi* subordination and the demeanour and etiquette proper to such a position. But this is not usually understood. A great deal of misconception prevails with regard to the relations of these self-governing bodies to the Government and its responsible officers, and it is in no small degree due to the unfortunate nomenclature of the system. Self-Government is a high-sounding misnomer and anomaly. The Government and the public have no idea of the spirit of disrespect with which instructions issued by the District Magistrate or the Divisional Commissioner, are often treated by these high and mighty Mayors and Aldermen. A Divisional Commissioner, for instance, directs that, in preparing the Budget, the expenditure on education should not exceed a certain percentage. The law gives that officer absolute authority in regard to the Budget, and yet he receives the scantiest respect. The Municipal magnates have their heads turned by the designation of their office. Are they not Commissioners as well as the Commissioner of the Division? and they fly into a rage and talk of resigning in a body,

and of other things scarcely meet for ears polite. Probably, the records of the proceedings of their meetings do not bear much trace of the spirit of insubordination which is really shown, but that is often due to the influence of some solitary sober men of business in their counsels. But as to the fact of such a spirit being there, there is no doubt. It is therefore from no feelings of modesty, we may be sure, that the Cuttack Commissioners approached Sir Charles Elliott with their impertinent address. But they have got for their pains what they should lay to heart and not burn their fingers again.

THE MAHOMEDAN OPPOSITION TO THE BILL.

SIR,—It is very strange that, when the discussion on the raising of the age of consent has engrossed the minds of all the enlightened men, the educated Mahomedans here have kept themselves aloof from expressing their views publicly on the present Consent Bill which has already been referred to a Select Committee for report within five weeks. This indifference on the part of the English educated Mahomedans is indeed disheartening to the cause of Islam. It is absurd to suppose that the passing of the Bill will not affect the Mussalmans, on the other hand the Bill interferes with the Mahomedan religion in more than one respect. The Hindoos object to the Bill only on one religious ground. Though we have not the *Garbbadban* ceremony to observe, yet we have much more weighty grounds, in the interest of the wives under 12 as well as that of the husbands, which go strongly against the passing of the Bill in its present shape.

In case the Bill passes into law, could a wife under 12 years of age justly demand her subsistence allowance called *Nafqa* from her husband without being cohabited by him? Will it be binding on a husband to give *Nafqa* to his wife after her attaining puberty, and before cohabiting with her? If the answer be in favour of the wife, then surely the law of Islam will be grossly infringed. In case the wife having attained puberty within 12 years of age, could not get her *Nafqa* from her husband, the guardian of the wife will have necessarily to supply her with all the necessities of life till she attains the age of 12 years. This burden on her guardian and her own loss are against the law of Islam. The next point is that a wife cannot claim the full amount of her dowry unless she and her husband, both being fit for sexual intercourse, be in a private place, which circumstance is known as the *Khelwaati sabiba*. The proposed Bill in a manner prohibits the husband from such an intercourse with his matured wife under 12 years of age. Thus the wife's right to her full dowry has been deferred to a period when she will reach her twelfth year. During this period if she becomes widowed or divorced she will for ever lose the half of her dowry. On the other hand, if the husband be compelled to pay his wife the full amount of her dowry without the fulfilment of the holy injunctions of the Mahomedan Law, then surely the religion of Islam is interfered with.

Now let us suppose the husband having consummated the marriage with his wife, on her attaining puberty but under 12 years of age, refuses to pay the *Nafqa* and full dowry to her. The wife must either give up her claim or go to law. In such a suit against her husband, she must prove the consummation of marriage, which the husband, to escape the punishment prescribed for rape, will be tempted to deny. It is now the wife's turn to establish the truth of her allegation. She is forced to extreme measures, and submits herself to medical examination to the eternal disgrace of the persons concerned and their families. The next is the husband's turn. He has laid himself open to perjury and may also be prosecuted for rape on his wife, and probably passes a portion of his days in prison.

Moreover, it is to be considered whether the offspring or the issue of such a pair is to be looked upon as legitimate or not. If the issue be legitimate, then the father of the child could not be criminally prosecuted according to the Mahomedan Law. On the other hand, if the issue be stigmatized as illegitimate, then the marriage itself will be null and void, and the child will be forced to lose much of its social status in Mahomedan society, against the law of Islam.

I need hardly mention that the views expressed by the Hon'ble Nawab Ashanullah Khan Bahadur are not consistent with those of the well versed in Mahomedan Law. Our marriage law is so intricate that a change in the age of consent cannot be achieved unless the law relating to Dower, *Nafqa*, &c., is accordingly altered, and to make any alteration in this respect is an unlawful interference with the divine law of Islam.

If the Bill is meant to put a stop to Hari Maitism, it must be amended in a way that it may afford free scope to the observances of the religious rites of the Indians, and at the

same time discourage marriages between adult husbands and child wives. I would therefore suggest that the section in question should run thus :—If the sexual intercourse was by a man above a certain age (here the age is to be limited), and not by a man under that age, with his own wife under 12, it shall be &c., &c. If the wording of the Section be something of the above nature, the parents of the female children will try to marry their daughters to individuals of proportionate age and avoid giving away their infant daughters to adults; and thus the great evils that often accrue from sexual intercourse by adult husbands with child-wives will be exterminated. And at the same time marriages between boys and girls of proportionate age will be resorted to and such unions will in every respect end happily. There are other social advantages in marrying such pairs.

In conclusion, I again beg to protest against the Bill in its present shape on behalf of the Moulvies and the theologians of the Mahomedan religion, and humbly beseech the Government either to abandon it altogether or make such alterations that it may answer the religious purposes of the Indians.

A MUSSALMAN.

THE GOVERNMENT HOUSE AND ETIQUETTE.

SIR,—Is it permissible in English Society or Etiquette for the Government to invite at the Government House or at Darbars or indeed at other similar public gatherings, or to grant interviews to one who has been convicted and has undergone rigorous imprisonment for a long term, on a serious nonbailable and noncompoundable offence under the Indian Penal Code, and would not such action of the Government compromise other visitors? Craving your valuable and experienced opinion in a foot note,

INQUIRER.

MONGHYR.

Jamalpur, 25th January 1891.

We had very foul weather recently. There were rains accompanied by gale for some time, which made the atmosphere almost unbearably cold.

Some changes in the personnel of the higher grade of the E. I. Railway Company, such as Agent, Traffic Manager, &c., are to take place shortly.

The New Year opened here very quietly, there being no sports, as in previous years.

Messrs. Moore & Co. and Arthur Campbell & Co., of Calcutta, having opened branch shops here prior to the Xmas Holidays, secured a goodly sale of their piecegoods, dolls and other fancy things at hard cash prices, to the detriment of the local traders.

For Christmas festivities, we had a Magician in Professor Hoffman who entertained us with his jugglery and ventriloquism in the E. I. Railway Company's Mechanics' Institute for two successive nights. He enlivened and enchanted the Jamalpur public with his wonderful skill.

There is an outcry all over the country over the Age of Consent Bill. Meetings are being held not only in the metropolis, and its suburbs, but also in the mofussil in country towns and the principal Railway changing stations, and memorials drawn up for presentation to the Viceroy protesting against the Bill. As the matter is of vital importance to the Hindoo community at large, nay to Aryans generally, the point being socio-religious and as the majority of the people are against the measure, it being repugnant to their feelings, I for one would humbly suggest to our enlightened and educated countrymen to ponder over the matter seriously and come to a proper decision after careful and mature thought. It is an admitted and well known fact, that as education spreads, men's tastes for enlightenment advance. This is a common law or rule every where, no one can possibly deny it, as alleged by our so called reformers. But that is no reason why the sayings of our sages, the old Rishis, should be ignored altogether. If the bill be passed into law, it will lead to evils graver than those of early marriage at which it is aimed.

THE CONVOCATION OF THE CALCUTTA UNIVERSITY.

THE VICE-CHANCELLOR'S ADDRESS.

The Vice-Chancellor (the Hon'ble Justice Gurudas Bannerjee) delivered his address as follows :—

Your Excellency, Sir Charles Elliott, Ladies and Gentlemen.—The year that has just gone by has not been without incidents worthy of notice on this occasion. To some of these I shall briefly allude, before I turn my attention to matters which concern us in the present and near future. Foremost among the incidents of the year under review, I should mention the recognition of the elective principle in the appointment of Fellows. Under the law, as it now stands, the right to appoint Fellows is vested in the Governor-General of India in Council; and His

Excellency the Chancellor, in accordance with the views expressed in his last Convocation speech, was graciously pleased to invite the M. As. and holders of corresponding Degrees in the other Faculties, to choose from among themselves two gentlemen whom they would recommend for appointment as Fellows, the number two being about a third of the total number of Fellows then considered likely to be appointed. The graduates, who naturally prized the privilege, evinced a lively interest in the election that was held at the Senate House on the 1st of January, 1891, and I am happy to be able to say that their choice has met with the approval of His Excellency the Chancellor. You will be delighted to hear that among the electors present on this occasion was the distinguished lady graduate who is now the Superintendent of the Bethune College. * * The 1st of January, 1891, will be a memorable day in the history of the University, and we may hope that the principle of representation will be recognised in its constitution as fully and definitely as sound policy and right reason will allow. In close connection with this topic, I should notice the recent resolution of the Senate to apply to the Legislature for the amendment of our Act of Incorporation so as to allow the graduates the right to nominate one-half of the number of Fellows to be appointed every year, and to enlarge the scope of the University by removing the restriction which makes it at present a mere examining body. Of this application it is not for me now to say more than this, that the recommendations of the Senate proceed for the most part upon the lines on which the Allahabad University Act is based, and that the Metropolitan University may well hope to have as liberal a constitution and as free a scope as her younger provincial sister has already been favoured with. Another measure carried out last year, which is of importance to us as an examining body, deserves here a passing notice. The Syndicate has formally adopted the rule that no one shall be appointed to set questions on any subject of which he teaches the whole or a part. The rule is not meant to imply in the least degree any slur on the integrity of our examiners. It will relieve the public mind from all possible apprehension that one class of candidates may have any undue advantage over another. It is intended also to relieve the examiners themselves from an embarrassing conflict of duties. * *

DISCOURAGING CRAM.

No objection has, so far as I am aware, been raised that the courses of study prescribed for our different examinations include anything but useful knowledge, though objection may be taken that they exclude certain branches of useful knowledge. I wish very much that every graduate of our University and every educated man had some knowledge of the structure and functions of the different parts of that wonderful piece of mechanism, whose regular working is a necessary condition for the acquisition of knowledge, such knowledge, by confirming our faith in the laws of nature, will be sure internally to influence our conduct for the better in many matters in which external influence, however benevolent, may prove irritating or powerless. I hope it would be possible to introduce elementary physiology into our general curriculum of studies without increasing very much the burden of our students. I also deem it not merely desirable, but necessary, that we should encourage the study of those Indian vernaculars that have a literature, by making them compulsory subjects of our examinations in conjunction with their kindred classical languages. The Bengalee language has now a rich literature that is well worthy of study, and Urdu and Hindi are also progressing fairly in the same direction. In laying stress upon the importance of the study of our vernaculars, I am not led by any mere patriotic sentiment, excusable as such sentiment may be, but I am influenced by more substantial reasons. I firmly believe that we cannot have any thorough and extensive culture as a nation, unless knowledge is disseminated through our own vernaculars. * * A pernicious practice has, I fear, been growing with our students preparing for the under-graduates' examinations of indiscriminately and unintelligently committing to memory the contents of their text-books. Such a practice should be put down by teachers, and it should be discouraged as far as possible by examiners by leaving out minute questions which can only test mechanical memory. Examination papers should not, as a rule, exact from candidates greater knowledge of minute details in any subject than they should be required to carry in their memory in after-life. It must be freely admitted that ordinary examinations can afford no test of the culture of the emotions and the will, except so far as the prosecution of vigorous study which is essential

Holloway's Pills.—Factory Operatives and Workers in Manufactories.—The remarkable remedies which have been discovered and perfected by Thomas Holloway, and which have for more than fifty years been successfully used in every quarter of the globe, are especially useful in all the manifold ailments which afflict those who by reason of their occupation are confined for years, or all their lives, in crowded buildings and workshops. Holloway's Pills and Ointment are associated remedies, the former restoring the vital powers when diminished, and always acting as an efficient blood purifier, whilst the latter relieves local maladies, checks inflammation, and acts as a cleansing and healing agent in cases of bad legs, bad breasts, ulcers and unhealthy sores of all kinds.

to success at such examinations, implies a well regulated moral nature. The only way in which a mere examining University like ours, as distinguished from a teaching University, can encourage and assist the cultivation of the emotions and the will is, by insisting upon regular preparatory training and discipline of a thorough and strict character as a necessary condition for appearing at its examinations. The framers of our Act of Incorporation must have fully perceived this; and accordingly they have provided in the Act that, as a rule, no one shall be admitted as a candidate for any of our Degrees, unless he produces a certificate that he has prosecuted a regular course of study in a recognised institution. It is very much to be regretted that the importance of such certificate is often not fully realised. It is generally supposed that the object of requiring this certificate is to obtain evidence of a candidate's intellectual fitness for an examination, and if that is its object, it is naturally considered a hardship that it should be strictly insisted upon, when the candidate is prepared to take the risk of failure, and when the examination to be undergone will be a sufficient test of fitness. But the real object of a systematic course of college discipline is to produce, not mere intellectual fitness, but also moral fitness, by training the emotions and the will, and by fostering habits of punctuality, patience, and perseverance. This was the object of that stern discipline and rigid self-denial, that *brahmakurva* which our sages enjoin on the students, and the strict observance of which was the principal cause of that intellectual and moral greatness of ancient India which we still look back upon with pride. When once the real object of our rule for insisting on a systematic course of preparatory training is fully understood, our students, who justly take pride in their character for obedience to law and authority as a national virtue, will, I am sure, be the foremost to carry out the rule scrupulously and in an ungrudging spirit. We are often asked whether our examinations afford any good test even of intellectual merit. I do not deny that young men not possessing any solid knowledge or power of thinking may, with the help of mere mechanical memory, make a show of knowledge, and come out successful at our examinations. But I deny that this is anything peculiar to our system of examination. The evil complained of is almost a necessary concomitant of competitive and qualifying examinations wherever they are held. We learn from eminent men of Oxford and Cambridge, who have written on the subject, that the evil is just as prevalent in those great seats of learning as it is here. The truth is, that, with the growing importance of examinations, there has grown up an art known by the unenviable name of cramming, the object of which is to enable students to pass examinations without possessing any solid knowledge, and without spending much thought, though certainly not without spending much time and labour. The art is in high favour with lazy and indifferent students, who think it easier to learn how to make a show of knowledge than to acquire knowledge;—to appropriate the thoughts of others than to think for themselves. And they may sometimes deceive examiners and frustrate the object of examination. The question for us to consider is how to put down this evil. To my mind the only practical remedy appears to be to conduct our examinations so that students may perceive that cramming is neither necessary nor sufficient to ensure success. Two things appear to me to have led students to consider cramming necessary—first, inordinately long examination papers, and secondly, disproportionately difficult questions. I am fully aware of the reasons in favour of long papers and difficult questions; it is only by means of these that the qualities of readiness and aptness can be tested. But on the other hand, we must remember that if examination papers are so long that candidates must (to use the words of Dr. Whewell) “scribble in tempestuous haste” to answer them fully, or if they are so difficult that candidates left to their own resources are unable to answer them, they must have recourse to the kind of help that cramming gives to prepare themselves for their examinations. If you do not give them time to think in the examination hall, or if you demand from them thoughts beyond the reach of their powers, you cannot complain that they depend entirely upon memory, or borrow the thoughts of others without going through the process of thinking. Again, students find that the necessary qualifying standard may be attained by the help of memory alone, the less able and less ambitious among them will not find much inducement to go through the arduous process of exercising the reasoning faculty. If we want to put down cramming, and encourage thought, we should then be careful not to set too long or too difficult papers, or papers in which the minimum pass marks are obtainable by the exercise of memory alone.

We should also discourage the taking up of too many honour subjects by candidates for our examinations. We should aim at securing depth even at the expense of surface. There is more psychological truth than poetical fancy in Pope's well known lines—

“One science only will one genius fit :
So vast is art, so narrow human wit.”

Whilst this seems to be almost all that we can do, our efforts in this direction, in order to be effective, require the active co-opera-

tion of the teachers and professors of our affiliated institutions. They should always bear in mind that teaching should never be subordinated to examination, but that the purposes of examination are subordinate to those of teaching. They should impress on students the mischievous effects of cramming which involves waste of time and energy, without training the mind or imparting real knowledge. Our students should be exhorted not to allow the distressing phantom of an impending examination to haunt them in their hours of study, but to read whatever they have to read thoughtfully, and with the cheering assurance that they are thereby either training the mind or storing it with useful knowledge.

TECHNICAL EDUCATION.

There is one other point connected with our system of education which deserves notice. As the learned professions and all departments of service, whether public or private, in which persons who have received a liberal as distinguished from a technical education can find employment, are getting daily more and more over-stocked, some true friends of the country think that the kind of education which our University now encourages cannot be regarded as useful for all those who are seeking it, and that it is time that the University should begin to recognise the necessity of technical education, and institute examinations, and confer marks of distinction for its encouragement. I fully see the importance and necessity of technical education. In these days of keen competition and hard struggle for existence, unless we can utilise and improve the products of Nature, and unless our artisans are trained in the application of science to art, we can never hope for the material prosperity of the country. If therefore Government or enlightened private liberality should establish suitable institutions for imparting technical education, the University should feel no hesitation in encouraging it by introducing an alternative practical Entrance examination as was once suggested by a high authority, or by conferring marks of distinction on deserving persons educated in such institutions, or in such other modes as may be thought fit. Perhaps this would be beyond the scope of the University as limited by the present statute, but it may be hoped that this limitation on our scope will be removed. But whilst saying so, I must not be understood for one moment to admit that liberal education has in this country reached anything like its saturation point, and that its further progress is not to be encouraged; or that an educated man will be any the less fitted by reason of his education to fill any station in life however humble and however inferior to that generally occupied by men of his class it may be.

FEMALE EDUCATION.

Turning now to my young friends who have just earned their well-merited marks of distinction, I must first of all heartily congratulate our lady graduates in Arts for the high proficiency they have shown, one of them, Florence Holland, having obtained double first class Honours, that is, Honours in English and Latin, and the other three having all obtained Honours in English. (Applause). I should next offer my hearty congratulations to the lady graduates in Medicine for the proficiency they have attained in that noble science, and I am sure that the knowledge they have acquired will not only be useful to them, but will be of incalculable benefit to their secluded sisters in the zenana. The encouragement of female education by its degrees and other marks of distinction must rank as one of the highest useful functions of this University. No community can be said to be an educated community unless its female members are educated, that is, not simply taught to read and write, but educated in the true and full sense of the word. For however proud man may boast of his intellectual superiority over the gentler sex, the simple truth must be admitted that woman is the primary educator of humanity. With the first dawn of reason, and before our baby lips even learn to lisp, our real education begins in the mother's arm; and every fond word she speaks and every anxious look she casts impresses silently but indelibly some lasting lesson on the growing mind. And what moralist is there that can better teach the cultivation of the finer feelings than a loving mother, a loving sister, a loving wife, and a loving daughter? It is, therefore, that our Eastern mind, notwithstanding its supposed antipathy towards the fair sex, conceived the genius of learning to be a female divinity (applause); and it is therefore that our sage lawgiver Manu, notwithstanding the harshness to females which characterises archaic codes, has inculcated that memorable precept, “Where women are honored, there the gods rejoice; where they are not honored, there all rites are fruitless.” (Applause). To the other graduates I must offer my congratulations generally, making special mention of two—Nilratan Sarkar, an M.A. of the University, who has just taken the highest degree in Medicine, and Upendralal Majumdar, who has had an exceptionally brilliant career, having been the first man of his year in all our Arts examinations, and who has now passed the highest of them, and won our highest prize—the Premchand Roychand studentship. (Applause.) But while saying this, I must earnestly remind each of them of the noble precept—“Unto whomsoever much is given, of him shall be much required.”

The Vice-Chancellor concluded with a few words addressed to the graduates, and then declared the Convocation closed.

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JOHN COWIE,

Secretary to the Corporation.

The 30th January, 1891.

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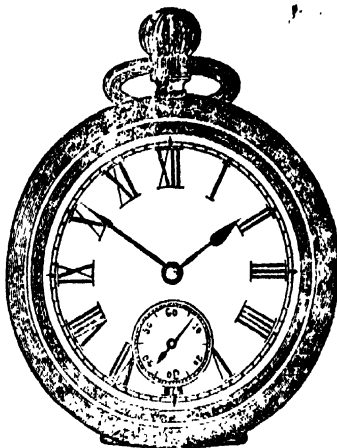
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Machine-made Watch, in velvet lined
spring case.

Do. Do. Ladies' Wrist Watch, Price... 8 8
Do. Gent's Lever movement, fully
jewelled Chronometer balance to
prevent variation in extremes of temperature. Price ... 13 0
Do. Hunter do. ... 13 8

Chain.

White Metal Albert Chains, standing
acid. Of all Patterns ... 1 4
Imitation Guinea Gold do. ... 2 0
Canadian do. ... 3 0

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We give our greatest attention to every kind
of repairs, stone settings, Waltham and Waterbury
including, as we always employ a staff of
the most skilful workmen for our jobbing dept.,
our charges are based upon the very lowest
calculations.

P. K. MOITRA,

Late Manager, Waterbury Watch Depot,
37, Musjidbari-street, Calcutta.

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all objectionable odors and infectious diseases.
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It is a specific for foot and mouth disease.
It kills all unpleasant smells without setting
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kind in Poultry, Pigeons, Cattle, Horses,
Dogs, Cats, &c. Effectually cures Gapes, Roup
and Comb Disease in Poultry.

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It destroys moss and weeds on gravel paths
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It is a valuable destroyer of all kinds of ants.
It kills green fly, red spider, thrips mealy
bug, removes worms from the soil in pots, &c.
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**Rivers Steam Navigation Co.
"Limited."**

This Company's Steamer "BURMAH"
will leave Calcutta for Assam on Tuesday, the
3rd prox.

All cargo for shipment by the above vessel
should be sent to the Company's Godowns
at Juggannah Ghat, not later than 5 P.M.
of Saturday, the 31st instant.

CACHAR LINE.

The steamer "THIKAK" of this line will
leave Calcutta for Cachar on the 3rd prox.
(Tuesday) for which cargo will be received until
5 P.M. of Saturday the 31st instant.

**ASSAM DESPATCH SERVICE FROM
GOALUNDO**

and

**DAILY MAIL STEAMER SERVICE FROM
DHUBRI TO DEBROOGHUR.**

A daily service is maintained from Goalundo
and Dhubri for passengers and light goods
traffic, i. e., packages not weighing over half a
ton. The steamer leaves Goalundo on arrival
of the previous night's 9-30 P. M. train (Madras
time) from Sealdah, and Dhubri on arrival of
the mails.

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almost all stations can be booked through from
or to Calcutta via Goalundo or Kanna with
the Eastern Bengal State and connected Railways—Passengers and Parcels via Kanna
only.

All particulars as to rates of freight and
passage by all the above mentioned Services to
be had on application to—

MACNEILL & CO.,

Agents,

1-2, Clive Ghat Street

Calcutta, the 28th January, 1891.

REIS & RAYYET*(PRINCE AND PEASANT)***WEEKLY (ENGLISH) NEWSPAPER**

AND

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(PRINCE & PEASANT)

WEEKLY NEWSPAPER

AND

REVIEW OF POLITICS LITERATURE AND SOCIETY

Vol. X.

CALCUTTA, SATURDAY, FEBRUARY 7, 1891.

No. 460

CONTEMPORARY POETRY.

SHAMUS O'BRIEN—A BALLAD,

BEGUN IN IRELAND, AND FINISHED ELSEWHERE.

[Concluded from page 50.]

The mornin' was bright, an' the mists rose on high,
An' the lark whistled merrily in the clear sky;
But why are the men standin' idle so late?
An' why do the crowds gather fast in the street?
What come they to talk of? what come they to see?
An' why does the long rope hang from the cross-tree?
Oh, Shamus O'Brien, pray fervent and fast,
May the saints take your soul, for this day is your last;
Pray fast and pray sthrong, for the moment is nigh,
When, sthrong, proud, an' great as you are, you must die.
An' faster an' faster the crowd gathered there,
Boys, horses, and gingerbread, just like a fair;
An' whiskey was sellin', an' cussamuck too,
An' ould men and young women enjoying the view.
An' ould Tim Mulvany, he med the remark,
There was n't sich a sight since the time of Noah's ark;
An' be gorry 't was throe for him, for devil such a scruge,
Sich divarshin an' crowds, was known since the deluge.
For thousands were gathered there if there was one,
Waitin' till sich time as the hangin' id come on.
At last threw open the big prison gate,
An' out came the sheriffs and sojers in state,
An' a cart in the middle, an' Shamus was in it,
Not paler, but prouder than ever, that minute.
An' as soon as the people saw Shamus O'Brien,
Wid prayin', and blessin', an' all the girls cryin',
A wild, wailin' sound kem on all by degrees,
Like the sound of the lonesome wind blowin' through trees.
On, on, to the gallows, the sheriffs are gone,
An' the cart an' the sojers go steadily on;
An' at every side swellin' around of the cart,
A wild, sorrowful sound, that id open your heart.
Now under the gallows the cart takes its stand,
An' the hangman gets up with the rope in his hand;
An' the priest, havin' blessed him, goes down on the ground,
An' Shamus O'Brien throws one last look round.
Then the hangman drew near, an' the people grew still,
Young faces turned sickly, and warm hearts turned chill;
An' the rope bein' ready, his neck was made bare,
For the gripe iv the life-strangling cord to prepare;
An' the good priest has left him, havin' said his last prayer.
But the good priest did more, for his hands he unbound,
And with one daring spring, Jim has leaped on the ground.
Bang, bang! goes the carbines, and clash goes the sabres;
"He's not down! he's alive still! now stand to him, neighbors!"

Through the smoke and the horses he's into the crowd,
By the heavens, he's free! than thunder more loud,
By one shout from the people the heavens were shaken,
One shout that the dead of the world might awaken.
Your swords they may glitter, your carbines go bang!
But if you want hangin', it's yourself you must hang;
To-night he'll be sleepin' in Aherloe Glin,
An' the devil's in the dice if you catch him agin.
The sojers ran this way, the sheriffs ran that,
An' father Malone lost his new Sunday hat;
An' the sheriffs wor both of them punished severely,
An' fined like the devil, because Jim done them fairly.

A week after dis time, widout firing a cannon,
A sharp Yankee schooner sailed out of the Shannon,
And the captain left word he was goin' to Cork;
But the devil a bit—he was bound to New York;
And that very night she ran so near the land,
That some thought she would strike upon Galtimore strand;
But before the daylight, like a winged sea-mew,
As swift and as fleet to the westward she flew.
"Bad luck," said the police, "Bad luck," said the sojer,
"We tot dat we had him," but Jim proved a dodger.

The very next spring—a bright morning in May—
Just six months after the "great hanging day,"
A letter was brought to the town of Kildare,
And on the outside was written out fair,
"To ould Mrs. O'Brien, in Ireland or elsewhere."
And the inside began—"My dear good ould mother,
I'm safe and am happy—and not wishin' to bother
You in the radin, (with the help of the priest,)
I send you enclosed in this letter at laist
Enuf to pay him, and to fetch you away
To this, land of the free and brave, Amerika.
Here you'll be happy, and never made cryin',
So long as you're Mother of Shamus O'Brien;
Give my love to swate Biddy, and tell her beware
Of that spalpeen who calls himself 'Lord of Kildare';
And just say to the judge, I don't now care a rap
For him, or his wig, or his dirty black cap.
And as for dragoons, them paid men of slaughter,
Say I love them as the devil loves holy water.
And now, my good mother, one word of advice;
Fill your bag with potatoes, and whiskey, and rice,
And when ye start from ould Ireland, take passage at Cork,
And come strate over to the town of New York,
And there ax the mayor the best way to go
To the State of Sinsnaty—in the town of Ohio,
For 't is dare you will find me, widout much tryin',
At 'The Harp and the Eagle,' kept by Shamus O'Brien."

Subscribers in the country are requested to remit by postal money orders, if possible, as the safest and most convenient medium, particularly as it ensures acknowledgment through the Department. No other receipt will be given any other being unnecessary, and likely to cause confusion.

NEWS AND OUR COMMENTS.

HAVING, from week to week, been compelled to keep back, locked up in type, our account of the address to the Lieutenant-Governor and the documents connected with or arising out of the most important part of his reply, we decide to introduce these here at the outset.

On the 21st January, about forty native gentlemen, headed by Prince Furruck Shah, Coomar Debendro Mullick and others, waited on the Lieutenant-Governor with a welcome address from the general community signed by about one hundred citizens. The occasion was marked by the reply. Sir Charles Elliott, as a practical man and relying on a gracious Providence, means to govern Bengal himself. He will use his own eyes and ears in the art. He regretted that, unlike the Governors of other Provinces, the Lieutenant-Governor of Bengal is obliged to keep to Calcutta during the winter months, while the Governor-General is here and holding his Council as it is also the season for the Bengal Legislative Council. He will therefore make short tours into parts accessible from Calcutta in a few days, such as his last Cuttack tour. We hope, however, he will not, like Sir Richard Temple, leave Belvedere to darkness and silence, to scour the country at his own sweet will. He will, besides, hold confidential, free and open intercourse with the leaders of society. We may take it upon ourselves to add, from what we have learnt from those who saw him in Assam, that he will not neglect the led. He will miss no opportunity of information. The conclusion of the reply was a surprise to the courtly Fouty. It was an agreeable surprise to the general community. The Lieutenant-Governor withdrew the reply of his Private Secretary to the Congress (Reception Committee) Secretary. Sir Charles himself, on his return from Cuttack, had been surprised with a communication from the Viceroy, and he explained to the deputation that

"There has been a mistaken impression which has got abroad, that the Government is hostile to the Congress. That has been partly due to a misapprehension as to the intention of the orders of Government, which has held that in a country like India, where an official is hardly ever able to divest himself of his official position, it is difficult for him to show any interest, or take any share, in a movement like this, without its being supposed that he has a bias one way or the other in the matter. Now, it should be understood, that while the Government has no bias whatever either for or against the Congress, Government is extremely desirous of obtaining such information as the leaders of educated society, who form the Congress, are able to give it (applause). Those of you, gentlemen, who are sufficiently near to the seat of Government, know what anxious and painstaking care and efforts are made to learn the tone and tendency of public opinion on any of the great measures which are put forward, or are in any form contemplated. It is difficult for me to describe to those who don't know it the pains which are taken in this direction, and the extent to which circulars are sent out, and copies of bills circulated to every person who is thought likely to be able or willing to furnish the Government with useful information on contemplated measures. I have been surprised to learn to what extent that fact has failed to be recognised amongst those visitors from England who come here interested in the state of public opinion, and anxious to learn what the development of the new movement will be. I am glad, therefore, to take this opportunity, in the presence of you gentlemen who know the facts, and would contradict me if I was mistaken or exaggerating: I am glad to say that if the Government of India is, to a certain extent, and must be from its nature, a despotism, it is a despotism tempered in the highest degree by an anxious and careful endeavour to feel the pulse of the public, and to follow in the direction which the wisest and most influential members of the public indicate as the tendency which ought to be adopted. I do not suppose that any cautious statesmanlike mind can conceive that representative government, as it is understood in England, can be, in the present state of things, introduced into India; but all that representative government can give in the way of indicating its views as to what can be done, how any measure should be carried out, all that a representative government can supply, is supplied, when a community represented by such leaders of public opinion as you are, come forward to meet the Lieutenant-Governor and profess yourselves ready, at the sacrifice of your own time and your own private interests, to assist him by every means in your power with your advice and with the knowledge you possess." His Excellency the Viceroy has lately been moved to write a letter indicating these views of the Government, which letter is about to be published."

The very closing words were still more cheering:—

"I shall value the handsome casket in which you have enclosed it (the address) as a mark of the excellence of the workmanship of the Native artisans of the country, whose skill and taste will, I trust, always be encouraged by the Government, and not be allowed to be superseded by the works of European artists."

THE letter alluded to in the reply runs thus:—

"Government House,
Calcutta, January, 19th 1891.

DEAR SIR,

With reference to the communications which have recently taken

place, first, between Mr. Mehta and the Viceroy, and, after Mr. Mehta's departure from Calcutta, between yourself and His Excellency, upon the subject of the letter received by the Secretary of the Reception Committee from the Private Secretary of the Lieutenant-Governor of Bengal, in reference to the attendance of Government servants at meetings of the Congress, I am authorized by His Excellency to say that Mr. Lyon's letter of December 26th, in which it was stated that "the orders of the Government of India definitely prohibit the presence of Government officials at such meetings," and the Circular in which that letter was communicated to the heads of departments under the Bengal Government were issued under a misapprehension as to the purport of the orders of the Government of India. It was at once recognised both by the Government of Bengal, of its own motion, and by the Government of India, that the letter in question went beyond those orders, and an amended Circular, in which it was pointed out that the expression "absolute prohibition" had reference only to the participation of Government officials in the proceedings of a political meeting, was subsequently issued by the Bengal Government to the heads of departments. I enclose herewith a copy of the orders of the Government of India.

These orders, which arose out of a totally different matter, had no special reference to the Congress movement, and were certainly not framed in a spirit of hostility to it. The publications of some of the supporters of the Congress have, in the opinion of the Government of India, been open to serious question; but, apart from this, the movement is regarded as one of those which, in the words of the Circular, are "perfectly legitimate in themselves, and which private persons are free to promote," but from participation in which Government officials are, for the reasons specified in the orders, necessarily debarred.

The Government of India recognise that the Congress movement is regarded as representing in India what in Europe would be called the more advanced Liberal party, as distinguished from the great body of Conservative opinion which exists side by side with it. They desire themselves to maintain an attitude of neutrality in their relations with both parties, as long as these act strictly within constitutional limits.

They intend that all Government servants shall preserve a similar attitude of neutrality, and shall abstain from active participation in political or quasi-political movements of all kinds; and also from putting pressure upon others in order to induce them to take part, or not to take part, in any movement which is legitimate in itself. It was with the above objects that the orders of March 1890 were issued.

In reference to a specific question which you addressed to His Excellency, I am to say that the orders apply only to those who are actually, at the time being, Government servants, but not to pensioners and others who have quitted the service of the Government for good.

Yours truly,
J. C. ARDAGH, COLONEL,
Private Secretary to the Viceroy.

To
A. O. HUME, ESQ., C. B."

WE reproduce below the order of March last:—

"No. 11—679-88.

FROM—C. J. LYALL ESQ., C.I.E.,

Offg. Secy. to the Govt. of India,

TO—ALL LOCAL GOVERNMENTS AND ADMINISTRATIONS.
Home Department—Public.

Calcutta, March 18th, 1890.

SIR,

I am directed to say that the Governor-General in Council has had under consideration the attitude which should be maintained by officers in the service of Government towards political or quasi-political movements with which they may be brought in contact. Servants of Government have not the same liberty of action as private individuals, and are bound to hold themselves aloof from many movements which are perfectly legitimate in themselves and which private persons are free to promote. Their participation in such movements is open to objection, because their connection with them is likely to create, and even to be appealed to for the purpose of creating, a false impression in the minds of ignorant persons that such movements have the countenance of Government, and because their influence with the community at large is liable to be impaired by their identifying themselves with the class by which the movement is promoted.

2. For these reasons His Excellency in Council desires that the following rules may be observed by all Government servants:—

- (a) As a general rule no officer of Government should attend at a political meeting where the fact of his presence is likely to be misconstrued or to impair his usefulness as an official.
- (b) No officer of Government may take part in the proceedings of a political meeting or in organizing or prompting a political meeting or agitation.
- (c) If in any case an officer is in doubt whether any action which he proposes to take would contravene the terms of this order, the matter should be referred to the Head of the Department or District, and if necessary to the Local Government or Administration."

THE following is Mr. Hume's confidential commentary on the Government letter of January. Though marked not for publication, we make no hesitation in publishing it, as it is out in all the papers. The italics in the letter are those of the original. It originally appeared in the *Pioneer*:—

"Urgent. Strictly Confidential. And for your own information only: Not under any circumstances for publication.

Calcutta, 21st January 1891.

To
The Secretary of the
Congress Committee.

Dear Sir,—I enclose herewith . . . copies of papers, which I have sent for publication to all newspapers.

They are of vital importance, and embody a charter of liberty of opinion and action in political matters for which we have long been calling.

I trust that your Committee will use their best efforts to spread a knowledge of Lord Lansdowne's letter in every village. Nay more, Native Chiefs, many of whom are favourable to our cause but have hitherto abstained from pecuniary assistance, or have contributed only under promise of secrecy, owing to the pressure put on them by the officials, should all be furnished with copies; and every Committee should send such to every Chief and Noble, with whom, in consequence of friendship with any of his officials or any other cause, they are in any degree in touch.

It cannot now be too widely made known, or too emphatically pressed home, that the Viceroy has formally declared that the Congress is a perfectly legitimate movement; that every one, not a Government official, is perfectly free to join it; and that all officials are explicitly enjoined not to impede the movement in any way, and not to put any pressure on any one to induce them to abstain from aiding or joining it.

Of course, it will now be one of your most prominent duties to watch closely to see that his Excellency's orders are loyally carried out, and to bring at once publicly to the notice of the local administration any infraction of the just and statesmanlike rules laid down by the Viceroy.

It seems almost needless to point out that His Excellency had taken a great, decided, and unusual step to secure justice for us: that he has done so in the teeth of strong bureaucratic opposition; and that *it is our duty, while absolutely abstaining from any note of triumph over the officials—from any word that may embitter further a feud that we can now afford to ignore and suffer to fade into oblivion—to show in the most unmistakable manner how highly we appreciate Lord Lansdowne's courageous vindication of popular liberty of speech and action in political matters; and how grateful we feel to him for this renewed charter of civil liberty.*

I think Public Meetings should be called and thanks publicly voted to him; but at these the utmost care should be taken that nothing is said to wound the feelings of our late opponents (and persecutors in many cases)—the local officials. Really Lord Lansdowne, if the whole facts could be stated, has behaved most nobly. Let us show that we can behave with equal nobility.

Yours obediently,
ALLAN O. HUME.
General Secretary, Indian National Congress."

MONSIEUR Clement Thomas, the new Governor of French India, arrived at Pondicherry on Sunday, the 1st February, and was immediately installed in his post.

ORDERS have been passed for the abolition of the British Consulates in Pondicherry and Karikal. The Consuls in those small French specs in British India have very little if anything to do.

ANOTHER small reform is announced. Members of Council are no longer to have the exclusive luxury of travelling with their families in railway saloons constructed and set apart for their special use. The Secretary of State has detected therein an abuse of power, and has ordered that those carriages are to be used for any purpose for which they are fit. A Member of Council may have such a carriage if available and must pay for his family travelling with him.

SIR Auckland Colvin has renewed his Legislative Council. Mr. J. Deas, the new Legal Remembrancer of the N.-W. P., has, as a matter of course, been taken in as an Honorable Member. Sir Syed Ahmed Khan and Mr. W. C. Bennett have been given a fresh term. The new members are Mr. J. J. F. Lumsden, Mr. G. T. Špankie, Rana Sir Shankar Baksh Sing, of Khajurgaon, Baboo Bireshwar Mitter of Benares, Mr. A. Izat, and Mr. J. Woodburn.

MR. A. P. MacDonnell arrived at Nagpore last week and took over charge as Chief Commissioner of the Central Provinces.

MR. Justice Tottenham will preside at the next Criminal Sessions, being the first of 1891, which has been fixed for Wednesday, the 18th February.

MR. F. J. Marsden, the Chief Presidency Magistrate on furlough, has taken seven months' extraordinary leave without pay.

BABOO Hurri Chaitanyo Ghose, First Inspector of Registration Offices, having taken three months' leave, the second Inspector Mr. H. B. Beames acts as the First Inspector and Moulvi Syed Mahomed Khan

Bahadar, Deputy Magistrate and Deputy Collector, Patna, officiates as the Second Inspector. The Moulvi has had registration experience before he was taken in in the subordinate executive service, and has well deserved the confidence of Government.

MR. Spencer exhibited his parachute skill at Madras on the 30th January last. There was an immense crowd of 15,000 in the enclosure and 70,000 outside. The receipts at the gate are said to have come up to Rs. 13,000.

THE Magistrate of Shahjehanpore and the Inspector-General of Police proposed to billet additional Police on the village of Dhakia Penth in that District, by way of punishment for its turbulent spirits. The Lieutenant-Governor has given the order.

ON and after the 15th February 1891, port dues will be levied at the rate of one anna per ton at the Port of Pooree upon every sea-going vessel of the burden of ten tons and upwards whenever the vessel enters the port, except in the case of mail steamers and coasting vessels, which will not be chargeable more than once in sixty days.

WE read in the *Deccan Times* that Captain Farrell has imported into India the hydrophobia virus. He keeps it, "so to say, alive by continuing to inoculate healthy rabbits from diseased ones." No arrangements have yet been made for "carrying out his experiment in one of the Hyderabad hospitals."

ONE Bhagwan, a Hindu Pariah we suppose, by profession a ship's cook, has been brought over to Liverpool from New York charged with murder on board. He was cook of the British ship *Buckingham*, Captain Lyall, which sailed on the 9th October from Dundee for New York. Captain Lyall was accompanied by his wife. The 11th October was their wedding anniversary, and it was signalised by the mariner husband with abuse and assault on the Asiatic cook. This fellow proved no mild Hindu. He watched his opportunity, and in less than a quarter of an hour sprang upon the doomed commander in the mess room, in the presence of poor Mrs. Lyall, and inflicted with a sheath knife four successive cuts any one of which might prove fatal, they all penetrating to the brain.

A CORRESPONDENT of the *Bengal Times* reports that the princely Shao of East Bengal, Baboo Mohini Mohan Das, has by an arrangement paid off his debt to his cousins the brothers Rupa and Raghu. It seems that the Babu, during the time he was under the cloud of debt, had not been well-treated by his previous friends. That is the way of the world. We only hope that the "arrangement" is thorough and beneficial, and that Mohini does not escape the frying pan to leap into the fire.

In his day, he lived in style. His name was heard at every race meeting in India. The Turf was a formidable drain on the purse. And then he had to purchase—by borrowing—the share of his brother, Kshetra Mohan, and a part of Lal Mohan's share in the family estate. On these occasions, Rup Lal advanced the money. The original over two lacs swelled to near three. At length, the creditor sued the debtor.

IN the *New York Tribune*, Mr. Earnest Whitney earnestly suggests "a committee chosen by the philological societies of England and America to take up the work" of harmonizing the pronunciation. He says that "in England, where we should naturally look for a standard, pronunciation in general is worse than in America." The "one hundred Americans, representing all cultured professions in all sections of the nation," who were asked by Mr. Whitney to give their pronunciation of a list of 150 words, have only enveloped him in Cimmerian confusion. Eightythree out of the hundred referees themselves call several of these cultured pronunciations simply "extraordinary." Others are surprising for the variations between English and American sounds of even the simplest words. Thus, we are told that the short "a" is used by a large majority of the 100 in such words as "azure," "pageant," "patent," and even in "rather," while the long "a" is preferred in "satyr," 64 per cent. give "vase" as if it were spelt "vaice."

THE will of the late Countess of Rosebery which was lately reported in the papers, gave an erroneous impression of her fortune. It appears from a letter of the London Correspondent of the *Manchester Guardian*, that her father, Baron Meyer Rothschild, bequeathed to her absolute disposal, free from conditions, settlements or trusts of any kind whatever, real property—lands, houses, &c.,—with an income of over a lac of Rupees (about £10,000) and over three crores of personalty (two millions and a half pounds sterling.) When the accomplished Earl wooed and won the magnificent heiress, the good lady settled her vast fortune by an elaborate deed on her husband and children, Mentmore, for one, and all its costly contents being settled on the second son.

**

CAPTAIN Hayes thus announces the end of the Crofton-Hayes suit:—

"My readers will remember that Mr. Crofton brought a suit against us for Rs. 15,000 damages; for, as he said, publishing a libel against him and his company, in that our drama critic doubted their ability to play Shakespeare. Before this suit was instituted, we apologised for commenting adversely in anticipation on Mr. Crofton's show; but nothing except heavy damages would satisfy him. As we considered the remarks made in our paper were in no way libellous, the suit went on. About a month ago Mr. Crofton made the overture to us that if we were willing to pay the costs on both sides, he would withdraw the suit and all claims for damages. Feeling convinced that there was no libel, we refused the offer; but in deference to the uncertainty of law and its heavy expenses, we were willing to pay our own costs. In considering this, the plaintiff wished us to give an undertaking that we would not in the future publish anything against Mr. Crofton's Company. As this idea of being muzzled was even more repugnant to us than the prospects of having to pay all the costs and full damages, we rejected it; but intimated that we were willing to express our regret for having published the article, as it had caused loss to Mr. Crofton. The plaintiff agreed to this."

••

THE death is reported of Biggs Holloway, the last survivor of the crew of the *Investigator*, which, commanded by Captain M'Clure, sailed from England on the 20th January 1850 in search of the unfortunate Expedition of Sir John Franklin. M'Clure's party did not come upon Franklin or any of his companions, but they persevered in their voyage for five long years and succeeded in reaching by water all through from the Atlantic to the Pacific. The public appreciation of the arduous and important service in the cause of science was poor. The discoverers of the long sought North West Passage received besides thanks a bonus of £5,000 to be divided between commander, officers, and crew.

••

THE *Punjab Notes and Queries* is to be revived. Mr. W. Croke, C.S., Magistrate of Mirzapore, will now edit the journal. He may meet with cordial help from his neighbouring brother Magistrate of Benares, who, before Captain Temple came to the field, meditated an *Indian Notes and Queries*.

NOTES, LEADERETTES, AND OUR OWN NEWS.

THE Scotch strike has ended—in a victory for the railway companies. At one time, at Glasgow it degenerated into a guerilla warfare. The North British Company were obliged to use armoured locomotives.

MR. Charles Bradlaugh was buried at Woking Cemetery on the 3rd. The workmen of the principal towns in England were present by their delegates. Mr. John Morley, Mr. Labouchere, Mr. Burt and other Members of the House of Commons also attended the funeral. At the House itself, general regrets were expressed at the death.

MR. Parnell believes, as he announced on the 1st instant at Ennis, that a permanent settlement has been achieved which assures future legislative freedom to Ireland. So far as it has transpired, under the terms of the Parnellite compromise, Mr. Justin McCarthy or Mr. Dillon becomes the leader of the Irish party in the House of Commons, while Mr. Parnell with Mr. O'Brien goes to America, but the Irish members are not yet definitely agreed as to their course.

ON the morning of the 31st January, four hundred of the garrison of Oporto mutinied in favor of a Republic. The rebels entrenched

themselves at the Town Hall. Their ammunition falling short, they submitted to the Loyalists who bombarded the Hall. The casualties on both sides numbered fifty killed and wounded. Three hundred arrests were made and all the Republican clubs have been closed and Republican papers gagged by order of Government. The Oporto insurgents had planned simultaneous risings in other provincial garrisons and joint advance on Lisbon. Martial law has been proclaimed in the Province of rising. For suppression of Republican electoral meetings and demonstrations, there is a great Republican agitation at Barcelona and other cities.

THE Chilean revolution is running out its course. The regular troops, after an engagement lasting several hours, beat the insurgents heavily and regained possession of Valparaiso.

THE Italian Chamber of Deputies not accepting their financial scheme, Signor Crispi and his Cabinet resigned. This is welcome news to France, for the French journals herein smell Italy's disinclination to the Triple Alliance, which may modify her adhesion to the compact. There is difficulty in the formation of a new Cabinet.

THE French painter M. Jean Louis Ernest Meissonier is dead.

MR. Gladstone's Roman Catholic Disabilities Bill enabling a Roman Catholic to become Lord High Chancellor or Viceroy of Ireland, was, on the second reading, at the instance of Mr. Smith, on a division, thrown out by a majority of thirty-two votes. Mr. Gladstone urged that while Jews and Mahomedans were free to fill those posts, it was shameful to exclude the Catholics. Mr. Smith pointed out that neither the Catholics nor the public in general wanted the measure.

THE Grenadier Guards, proving good boys at Bermuda, will, in July next, be brought Home. They are too well-connected for punishment in right earnest!

NOT so Arabi the unfortunate Egyptian Patriot and Statesman. He must remain where he is, the fixture that the hasty justice of England made him. He is but a Pasha, even a Turk, above all, a Moslem. The doctors have reported that he does not suffer from the Ceylon climate, and he must continue there. Such is the verdict of Lord Salisbury in the House of Lords.

THE Canadian Parliament has been dissolved. The Premier, Sir John Macdonald, will negotiate for a Treaty of Commerce with the United States of America, and it is desirable that a fresh Parliament will consider the Treaty.

THE Lieutenant-Governor started on his second short tour—in Midnapur—on the 5th. Arriving on the 6th, he halts there this day and leaves it tomorrow, arriving at Calcutta on Monday in time to take part in the annual meeting of the Countess of Dufferin Fund the same afternoon. He has selected Chittagong for his next visit. It will be more protracted. Starting on the 13th, he does not come back before the 26th. Sir Charles Elliott will, however, take in Rangamati and Dacca, at the last of which places he remains for two days, the 23rd and 24th, arriving there on the 22nd and leaving it for Calcutta on the 25th.

THE High Court has directed Sessions Judges and District Magistrates to comply, as far as possible, with the wishes of Government as regards the holidays, public or other, for 1891, Gazetted in December last, and to arrange the business of the courts accordingly. The order of Government is specific that the Magisterial Courts in Bengal shall be closed during the days Gazetted. The direction of the High Court, we are afraid, may be construed by zealous officers as not favoring absolute suspension of business.

MR. Justice Norris goes on furlough from the 26th March, for five months and eight days, and does not rejoin court till after the Long Vacation. The state of business does not call for an officiating Judge in his place. But if one is still to be appointed, the choice may fall on Mr. Hill of Allahabad.

THE cattle-trespass Act (I of 1891) received the assent of the Governor-General on the 30th January 1891, and was published the next day for general information. It comes into operation from the first April next and applies to the whole of British India, excepting the Presidency-towns and such local areas as the Local Government, by notification in the official Gazette, may from time to time exclude from its operation. It is competent to the Local Government to cancel or vary such notification. The new law allows compensation up to Rs. 100 for illegal seizure or detention of cattle.

IN our issue of the 17th last, we noticed the miserable death by the violent hands of villains who suddenly sprang upon him on his way home from Durbār, of the Maharaja of Cashmere's unworthy menial confidant. The Police have been inquiring, with a startling result. The murder is suspected to be a parricide. Indar Singh, the son of the unfortunate victim Sawul Singh, has been arrested as the author of his parent's death. The deed was the work of more men than one, of course, and the Police are on the look out for one other wretch in particular.

THE *Behar Herald* calls upon the Vice-Chairman of the local municipality to resign. The municipal administration of Patna has been condemned by both the Commissioner of the Division and the Bengal Government. And who, in the opinion of our contemporary, is responsible for the state of things but the Vice? For our part, we are afraid that a ruling Vice of six years has become a constitutional disease, hard to combat.

If our contemporary may be taken to express the opinion of the town, Syed Badshah Nawab is the coming man. We think he ought to be tried. Although the richest citizen of Patna, the heir of Nawab Looft Ali Khan is no Sybarite lounging away his life, but an active young man of respectable habits. It would be a blessing to him if he could take kindly to the new occupation, and he might, under good guidance, prove a blessing to his fellow-citizens. He might require an incentive to expend adequately on sanitation and other improvements. There need be little fear of his wasting public funds.

RAJA Sashi Sekhaheshwar Roy, of Tahirpore, is a lucky man. Projectors or founders as a rule never profit by their zealous efforts. They toil unceasingly, under discouragement and against odds, patiently sowing for others to reap. Not so our young Zemindar of Rajshahye. Before his Zemindary Panchayet is fairly and firmly established or is recognised among the institutions of the land, he is the first to benefit by it. It appears that there is a long-pending family dispute between the Raja and his cousin Tarakeswar Roy. It was probably this dispute, coupled with the Raja's wise aversion to waste his patrimony in litigation, that led him to devise a cheaper and more respectable machinery for settling such feuds. It is said that on the representation of the Zemindary Panchayet and the good offices of Sir John Edgar and Mr. Price, the Collector of Rajshahye, the two cousins have agreed to submit their differences to arbitration, and three Pleaders of the District, Babus Bhubun Mohan Moitra, Mohendra Nath Sandel and Brojo Gopal Bagchi, have accepted the office of arbitrators.

THERE is joy in Kuppooorthulla. The Maharaja has obtained the sanction of the Supreme Government for a higher *Khellut*. Higher or lower, as these *Khelluts* are in every instance not only paid for but paid for extravagantly out of proportion to their worth or market value, there seems little room for triumph in a concession involving no sacrifice to the conessor. Nevertheless,

'Tis something in the dearth of fame, in India, for young Kuppooorthulla to be permitted to appear in a dress of Rs. 6,000 as appraised by the plunderer in the pay of Government and paid by himself, instead of one of Rs. 4,500, donned heretofore by his predecessors on the *masnad*. It is a step in the Indian Peerage. The presents of honorary robes, turbans, swords and jewels, from Government to native princes, chiefs and gentlemen, though all paid for by the recipients, are regulated according to the importance and rank of the parties. What does it amount to, after all? "Tis something, nothing."

This infinitesimal lift is a vicarious promotion. It is the reward for the good services of the State during the Candahar campaign and its efficient administration during the minority. Here, then, at last is a cheap gilding for the pill of British regency in native principalities.

J. E. B. BUDD, late District Registrar of Fyzabad, charged with taking bribe or illegal gratification and with perjury, has been sentenced by the High Court, N.-W. P., to eighteen months' rigorous imprisonment. The jury found him guilty on only the first charge, under sec. 161, of receiving an illegal gratification of Rs. 1,800 in connection with a will suit valued at 28 lacs, from Tribhubin Datt, as a motive for doing a certain official act. On the pronouncement of the verdict, the prisoner exclaimed, "My God, I received the notes from my wife." Mr. Justice Straight, in passing sentence, said:—

"It is a matter of very great pain to me to see you standing in the position in which you are. I heard you say when the verdict was given that you got these notes from your wife. My own firm conviction is that you did get them from her, and you knew perfectly well from whence they came; and that you have been trying to make yourself believe that you did not know whence they came. It was impossible your wife could have come into the possession of this large sum of money without your making enquiries and ascertaining whence it came. The case has been most thoroughly threshed out, and you have been defended as well as I ever heard an accused person defended in the course of my whole life; and the jury have exercised the greatest care. I was careful to put the case before the jury so as to give no indication of my own views. I have no doubt about your guilt. If the money came through the hands of your wife it is only another indication of those lamentable devices to which people in this country will resort for the purpose of trying to influence public servants in the discharge of their public duties. It is an advantage to the community that you have been detected and it will be my duty to visit you with severe punishment. But I am not satisfied that you did go the full length of criminality, and I shall pass upon you a lighter sentence than I otherwise should have done. I cannot forget that on your behalf the most fearful allegations of forgery and fraud and perjury have been made against various persons. As to the idea that those notes came to you legitimately in the course of exchange through public channels it is idle and absurd. I have very little doubt they came to you through the hands of your wife, and she must have known perfectly well from whence they came. She has not been called, no doubt for the very best reasons, and under the best advice of your learned counsel."

It is impudent and blasphemous of counsel to appeal to Divinity to give point to the asseveration of their client's innocence. So poor Charles Phillipps was long accused and is even now by many believed of having done in defence of Courvoisier, the Swiss valet who murdered his deaf old master Lord William Russell in his bed sleeping, for mere robbery. So poor Dr. Kenealy, if we mistake not, did, in court and out of it, in favour of the Tichborne Claimant. Prisoners at the bar have more excuse, their temptation being enormous, though they damn themselves thereby irretrievably. Deceiving the All-knowing is impossible, nor do they mean it. Enough for them if they can deceive men. And they do. We are all poor simpletons, ready to believe. The most suspicious are open to a degree unknown to themselves. And such solemn appeals to God are simply irresistible. They are none the more worthy of credit, though. A deliberate sinner sticks at nothing. A thorough villain is a villain through. As for blasphemy, what care they? These desperate fellows are practically all atheists. Look at Budd. How glibly he takes the name of God in vain! How boldly he calls Heaven to witness his falsehood! Even in that solemn attitude, his language betrays the pettifogger. "My God, I received the notes from my wife." What then? oh miserable quibbler! For that is not the point. All that may be true without absolving thee. The question is, Was the money yours or your wife's? And was it not received for you and for corrupt purposes. We are glad that Mr. Justice Straight nullified the prisoner's illegitimate effort to create a public impression in his favour and exposed his reckless and daredevil denial.

NOTWITHSTANDING the busybodyishness of many of the Politicals, the British Government does not lightly interfere in the general internal affairs of native states. And that for the sufficient reason that it is not a simple or easy matter. Such interference, if it does not amount to annexation of a state, certainly means the annexation of an administration—the *bouleversement* of a time-honoured *bundhust*. Nor is the particular state alone affected. The effects are far-reaching. The whole nation is exercised. The native states in particular are alarmed. The more so that the enemies of the surrounding chiefs and administrations are roused and the hour is seized by intriguers for their activity.

Is Sukeyt going the way of Cashmere? The complaints against that Hill State have at last attracted serious notice. The Commissioner of Jullundur lately went to inquire. Before his report has been submitted, there is a rumour abroad that Sukeyt is about to be made over to the Raja of Mandi. We do not know if he has been intriguing. If he has, it is very impudent of him. Whether he has an eye or not on his neighbour's chiefship, we hope the Government of India will not

make any arrangement of the kind. The political segregation is no doubt a nuisance. The Himalayan belt is in the condition of Italy before Victor Emmanuel. It would be a good thing were some of the fractions combined. The necessity of supporting so many civil lists presses too heavily upon the poor inhabitants. But such a policy has its dangers. The internal intrigues of these minute principalities are bad enough. But to let one chief have the domain of another, would kindle the ambition of them all and set the Durbars to compass each other's ruin.

THE Calcutta Correspondent of the *Pioneer* laments that the Fine Arts Exhibition in Free School Street just closed did not "draw" the natives. He says :—

"It is stated that the attendance has not been so good as might have been expected, and the native community certainly have proved themselves poor patrons, a score at most from among them having visited the rooms in Free School Street. The difficulty, of course, is to find a place for the exhibition which is easy of access and which can yet permit of the pictures being well displayed. People here will not go out of their way even a few hundred yards unless a show 'catches on,' and Mr. Westmacott, who has worked most unselfishly to make the exhibition a success, must lament that there is no convenient gallery in Calcutta where it could be held under the most favourable conditions."

The poor natives! They have always in every matter their full share of reproach reserved for them. Few have kindness enough for them to examine whether the reproach be deserved or not. Not unoften are they blamed for not doing the impossible. Here at any rate is a close show of pictures for the mutual glorification and amusement of the Upper Ten—the Big Wigs, with just a sprinkling of Jewelled Turbans, to soften the too glaring colour of official and racial exclusiveness—held in a back-slum of the European town, far away from the City and the Native quarter, without notice to the inhabitants in general, and the natives are blamed for not having crowded to the scene to be charmed by the *chef d'œuvre* of official art—

The might that slumbers in *the official's brush*—and be astonished at the prodigies turned out in a trice by Mr. Jobbins at the Government School, and to swell the coffers of the Mutual Admiration Society of Amateurs in India!

The absence of natives from the Exhibition is certainly lamentable. But what could the poor fellows do? They were wholly innocent of the business. They were not apprised of what was expected of them. There was no communication—no proper advertisement. No body cared for the natives and the natives did not thrust their base presence into the show of the elect. And if they are now taxed for their perverse ingenuity in keeping out of the way, that too is the usual way—they are used to that kind of kindness.

The whole thing is of a piece with the way in which natives are treated in matters affecting the natives themselves, except when money is required of natives. Probably, this present complaint owes its origin to the same financial prudence. From time to time, during a long series of years, we hear of Art Societies and Exhibitions at Simla and at Calcutta, but in the vaguest way imaginable, generally only when a Viceroy or other great gun delivers a speech. Occasionally, we have met with criticisms in the newspapers of the Sahelogue's exhibits. No more. Certainly, within the ten years' life of this journal, we do not remember ever to have received any kind of report or other account or message or a single scrap of paper from any of these institutions. And our weekly is not a mere newspaper, but a "Review of Politics, Literature and Society," having for its main object the weaning our people from the vicious absorption in ephemeral questions, and indulgence in crude patriotism and noisy agitation. There is, we believe, in our midst in this very city a Government School of Art for the benefit of the natives and a few young men of the neighbourhood had found their way into it, but Bengal knows it not. There is even a state art collection somewhere, we believe, equally unknown. Not but what the poor British exiles condemned to draw their tens of thousands of pay and allowances in the East resort with their families to it as a palliative in, if not cure for, nostalgia. Practically, it and things of the kind are reserved for the governing aristocracy. The mobility of the governed have nothing to do with them. The people are unconscious of their existence, because their existence is not brought home to the people. So with this Art Society and its Exhibition. The Society scrupulously maintained the precedent, proceeding on the strictly orthodox principle of practically excluding the *canaille*. And its success has been complete. Why then this complaint? Do they want money?

It would not be fair to ourself or the public to withhold the fact that we have been to the Exhibition. But it was by the purest chance that we found ourself in the notorious quarter which the men of light and leading of the metropolis chose for their temple of art. We had been debating within ourself whether it would be for the dignity of the Indian Press in general, or for the honour of *Reis and Rayyet* in particular, for us to go uninvited. Thus time passed, when one day we made the acquaintance of a gentleman of the European press connected with the Exhibition. His conversation settled us. The same afternoon we went both Editor and Assistant Editor. Our new friend who came after us must have been surprised at the prompt result of his "unadorned eloquence." We thanked him heartily for the gratification we obtained at the outlay of Rs. 2 for two tickets and Ans. 8 for a catalogue between us. We made some marks in the catalogue and took some pencil notes. But the same respect for our profession which had at first kept us out, prevented us from publishing our experiences and thoughts. Indeed, why should we advertise a concern that ignores us?

THERE is no unmixed good in this world, and it is no discredit to Mr. Bradlaugh that his connection with India was not without a flaw. But there can be no question, that his death is a great loss, and it may even be regarded as a pure loss, to India. It is a loss that will not be easily or soon replaced. We are accordingly very happy to see that efforts are being made to do something for him and his.

At a conference at Mr. W. C. Bonnerjea's residence in Park Street, it was decided to call a public meeting through the Sheriff, to give a public expression to the sorrow occasioned by the death of the Member for India, Charles Bradlaugh, and to take steps to perpetuate his memory. It is intended to send a purse of Rs. 20,000 to his daughter to save the valuable library he has left behind him and to pay off his debt.

THE Consent Bill has given an opportunity to our demagogues for stumping for which at least they ought to be thankful to Government. Ever since the tocsin of alarm was first sounded by Sir Romesh Chandra Mitter, the *soi-disant Paribrdjak* and Kumar, Mr. Krishna Prasanna Sen, has, from day to day, been entertaining his countrymen with the display of his "gift of the gab." This evening he is to lecture in the Town Hall, Mr. Justice Banerjea presiding. Such exhibition of the feats of a *sara avis* like Mr. Sen may have quite as much attraction as the stage or the circus. But, if he is a true Hindu, he cannot deny that his proper vocation is medicine, and that it is a highly sinful act on his part to encroach on the province of Brahmans of pure blood. Although he has dropped his patronymic, the fact is too well known that he belongs to a caste which is neither fish nor fowl, and he can no more pass as a Brahman than the fool of a weaver who tried the trick of putting on the sacred thread, in the hope of being allowed to dine with members of the superior caste on festive occasions. To us it is simply a wonder how our educated countrymen can stand the infliction of being regaled with the vapid nonsense of his so-called lectures. It is much to be regretted that the Hon'ble Justice Gurudas Banerjea has thought it fit to take such an adventurer under his protection.

REIS & RAYYET.

Saturday, February 7, 1891.

THE HINDU SCRIPTURAL CONTROVERSY IN A NUTSHELL.

THE mischief has been done. At the outset, some of the Pundits of the country gave an opinion for which there is no express authority within the four corners of our Shasters. The demagogues and penny papers took up the cue, and they have succeeded, to some extent, in spreading the belief that our religion is at stake. Those, however, who profess to belong to the orthodox class, ought to have greater regard for their holy Lawgivers than is implied in accepting an interpretation that gives their ordinance such an absurd and monstrous character as to make them abhorred by the wise and the good. If our Rishis enjoin consummation on a child

wife of 10 or 11 years, in any case, then the feeling of reverence which is entertained for them by their followers is certainly misplaced, and the sooner we discard their authority the better for us. But we have always cherished a very different opinion with regard to them, and we feel no hesitation in avowing the belief that it would be a great calamity to the country if their legislation gave place to the fads of sham reformers and misguided philanthropists.

The Government proposals are open to rational objection. We were not in favor of the Consent Bill. And even now we cannot say that we are reconciled to it, in its present shape. But our objection to it is not theological. After giving the subject the fullest consideration, we do not entertain any apprehension that the Bill as it is, if passed into law, will interfere with our religion. Under the circumstance, it becomes our sacred duty to draw the attention of the public to what we deem to be the correct interpretation of our Shastric injunctions on the subject, so that, not only the orthodox may be reassured, but the easy-going reformers also may be led to appreciate the legislation of our Rishis better than they seem to do at present.

For the opinion that we have propounded on the subject, we are being abused by some of the vernacular penny papers in no measured terms. This is neither more nor less than what we expected. But abuse is not argument, and we are not inclined to take any notice of mere vituperation. If we find any fair criticism anywhere, we will take the earliest opportunity to answer the same. For the present, we only ask our opponents to take into consideration the following issues which, we hope, may facilitate, to some extent, the solution of the main question :

I. Is there any text laying down expressly that consummation on a child wife of ten or eleven years is obligatory on the occurrence of a certain event ?

II. When so high an authority as Medhatithi has laid down that consummation is not imperative on the occurrence of a certain event, within the first year after marriage, is there any warrant for the opinion that the rule of our Shasters which enjoins generally the performance of Garbhádhan, on the occurrence of a certain event, is not subject to any exception ?

III. The object of Garbhádhan being to beget a healthy child for perpetuating lineage, can it be held, consistently with other Shastric rules and injunctions, that it is imperative, even when the wife is a girl of ten or eleven years ?

IV. When the Rishis declare expressly that the twelfth year is the maximum limit of the proper age for marriage of girls, is it unreasonable to hold that the proper season for their Garbhádhan or impregnation can never arise before their twelfth year ?

An able writer in a weekly* contemporary considers our reasoning on some of the points mooted above to be altogether fallacious. According to him, the age when a girl becomes capable of Garbhádhan or impregnation ought to be determined, not by the evidence of the Shasters, but by that of medical authorities. Our critic no doubt thinks he has made a great point against us, but he deceives himself. His logic is plausible but no more. It will not hold water—nor stand Shashtra. It is a fundamental article of our faith that the Rishis knew everything, and whenever their codes afford any data for arriving at a proper solution of any question of medical or other science, we do not feel called upon to refer to the works of

experts on the subject. If the necessity arose, we could have referred to Charak and Susruta, whose Sanhitas stand almost on the same footing with those of Manu and Yagyavalkya. But we consider that the indications contained in the texts of our legal codes afford sufficient data for the proper determination of the question.

Our critic says that, in our method of reasoning, we have overstepped the limits of our own proper province. According to him, "what is the time for giving birth to a child is a question not for Pandits but for physiologists." That may seem a rational contention, but it is not Hindu doctrine. The radical maxim—the assumption *sine qua non*—of Hindu scripture and tradition and Hindu life, is the omniscience and infallibility, positive or constructive, of the holy Rishis. Apart from that consideration, the point under discussion is one for Pandits and not for physiologists. For the question is not what is the time for giving birth to a child, but what is the time, under Hindu Shastras or Law, for giving birth to a child. Thus, it is a question for Lawyers—that is, Hindu theologians—and not for anatomists and physiologists or Kavirajs or Vatsels.

In the present instance, the question is not when girls first become capable of child bearing, but at what age their husbands are bound to perform their Garbhádhan. As a matter of course, Garbhádhan or impregnation must follow marriage, and if marriage of girls is imperative only in their twelfth year, their Garbhádhan cannot, in any case, be obligatory within that age. The question is not when Garbhádhan is allowable, but when does it become sinful, on the part of the husband, not to perform it. The Pandits say that it is sinful not to perform it on the first occurrence of menstruation. But when an authority like Medhatithi says that even if a certain well known event occurred within the first year after marriage, Garbhádhan should not be celebrated within that period, it cannot be said that the view which the Pandits take is free from error. Our own opinion is that the general rule which makes Garbhádhan obligatory on the occurrence of menstruation, is subject to several exceptions. Medhatithi infers one such exception from the directions given on the subject in treatises on ritual. Following his spirit and taking other texts bearing on it into consideration, we think that the general rule is subject to other exceptions.

The writer already referred to finds fault with that part of our reasoning also which is based on Raghunandan's definition of the word *Ritu*. Raghunandan says that *Ritu* is the time when a female is capable of child-bearing. If he meant to take it in its usual sense, he might not have defined it at all, or he might have defined it as *Sonita darshanapolakshitah Streedam-abastha bisheshah*. But when he has defined it otherwise, and when that definition is more consistent with the conclusion derivable from other texts, we are bound to accept the meaning that follows from its wording, instead of going out of our way, and taking into consideration what the commentator had in his mind, according to the *ipse dixit* of our esteemed critic. It is a rule of interpretation that words which are defined in our Shasters, must be taken in the sense given to them by their definitions and not in their ordinary sense.*

JOGENDRA NATH BHATTACHARJEE.

* The maxim referred to here is as follows :—

Shastriya paribhashayah anturangatvena, shighro pashthitikatwat.
Vide Sree Kishen's Commentary on the Dnyabhaga, chap. IV, Sec. III.

* The Indian Nation.

THE POLICE COMMISSION.

COMMISSIONS as a rule do not inspire us with much hope if we are to rely upon our past experience. Otherwise, the importance of the Police Commission cannot be underrated and its results are naturally very anxiously looked for. Some non-official representative men have also been added to it, but it is doubtful if these gentlemen possess any practical knowledge of the working of the Police system. They can only supply second hand information to the Commission. At least a couple of experienced and able Judicial officers retired or in the service should have been on this Commission whose assistance would have been invaluable to the reformation of the Police, but as they as a body are not in the good books of their masters, they have been judiciously omitted. As regards the evidence which is being collected, so far as we have been able to judge, it is not quite satisfactory. Nor is it to be wondered at. Old Judges of the Small Causes Courts are not expected to know much about the points into which the Commission has directed its enquiries.

Very few persons seem to know or realise the critical position to which the proper administration of justice in this country has been driven. Talk as boldly as you can of your admirable system of administration of justice and be as conceited as possible without knowing the real state of things, the fact will remain unaltered and you will never make an inch of real improvement. In fact, there is no justice at present for the poor or for those who cannot spend freely. With a foreign law ever changeable, with rulings never explainable, with a Law of Evidence beyond one's conception and understanding, with a stupid and dishonest jury, with a discontented and disheartened native Magistracy---slaves of half a dozen masters---and with a Police corrupt to its very backbone, what justice can we expect in this country? We do not blame the Government, we do not speak ill of the officers at the head of the administration, but we do reproach the system and the law. These surely deserve condemnation. We more urgently want honest and competent persons in the lower ranks of the Police than in the higher. In the latter this Force is, to some extent and in certain respects---and particularly as regards honesty, properly manned. And no great matter if not. Inefficiency and dishonesty there, if it be even found, do not affect us so directly and so injuriously as when found in the lower ranks which have chiefly to deal with enquiries and writing of statements of parties and witnesses, upon which depends the issue of cases involving the lives, honor and property of the public. The superior Police officers are only administrative machines and they have, ordinarily, little concern with the investigation of cases. Although it is said that they direct investigations by their subordinates, there are few who have that knowledge and experience of the country necessary for the successful conduct of such investigations. In consequence, they play into the hands of their subordinates and are generally led by them in such matters. As ornamental heads they are very good, and as inspecting officers they may be very careful and strict with the forms and their filling up, but as Police officers for detective and preventive purposes they understand and know very little their business. Government laments the result of the Sessions cases in serious crimes, but Government does not find out the true cause. Every one knows what weight, importance, and credibility is attached by the European Magistrates and Judges particularly, to the first information and statements of witnesses before the Police officers, and the fate of 75 out of 100 cases generally depends upon those statements. A native Magistrate believes it less, but he cannot also altogether reject or ignore it without sufficient cause in the record. This is commonly one of the fatal elements in these cases. These statements are never written regularly, honestly, and accurately in such cases in which even one party can pay, for there is hope of extortion on both sides. These statements and informations are written by the Sub-Inspectors or his assistants down

to the literate constable. They are written and they are not written---in due course. For, excepting undefended cases of old offenders or very poor people, they are never written at the time the complaints are lodged or the witnesses are examined. The duty is purposely deferred; indeed, in order to deceive the parties, something is written on pieces of paper. Until the terms are settled with one party or the other, the first information is seldom written. According to the interest of the paying party, it is shaped and the foundation of the case is thus spoiled by dozen means which a judicial eye can only detect. After that, the investigation is also conducted upon the same corrupt and pre-concerted lines and a case made out by the Police to advance the interest of one party and is placed before the Magistrate for trial. Here the parties and witnesses on making truthful statements are contradicted by their alleged previous statements before the Police, which are freely, openly, and dishonestly sold to the party by whom the Police was bought or to both the parties if necessary, in two ways and in distinct versions, to suit their purposes. Even honest and truthful men are threatened with perjury and in some cases they are prosecuted for it. Sometimes a sentence, a name, a single word is changed in the statement so ingeniously as to spoil the whole case. Any amount of solid, truthful, and reliable evidence in Court cannot have any effect against the injurious statements alleged to have been made before the Police, and the Court must give weight to it without considering the fact that the whole thing was false in order to obtain a miscarriage of justice. We are afraid the diaries kept under Section 161 C. P. C. have spoiled hundreds of cases: without them the Magistrates could have done better. All these safeguards are good things for the ends of justice if they are punctually and regularly written and kept by honest and efficient officers. In reality, however, they help in defeating the ends of justice and in bringing discredit on the administration. A regular sweep of this class of men should be made and this should be the first step towards reformation.

Even at the best, what supervision can be exercised upon such shortcomings and misdoings as we have described above? There are some officers who are so insufficiently educated that they cannot readily and accurately write a statement without making a draft of it beforehand. Crooked and erroneous statistics certainly can be supplied by them upon which elaborate but meaningless reports are drawn up by their heads. The District Superintendents and even their assistants ever ready to side with their wrong-headed and in most cases unscrupulous and corrupt subordinates, and when the native Magistrates, who alone are capable of coping with the native Police, point out their faults or comment upon their misconduct, they must prepare for a hundred troubles. Nor is this all. The native Magistrate must submit to the risk of sooner or later incurring the displeasure of his superior who, being the executive head, must support his supposed right-hand man in all executive matters.

If Government wants that justice should be administered in India according to their good and generous intention, the sooner it separates the judicial from the executive, the sooner it will gain that object, and many abuses will disappear of themselves without any action being taken against them. The cause of delay in the disposal of cases, the bad quality of work on account of undue haste in getting through it and the unpleasant interference of the executive which discourages and irritates the judiciary, all will disappear with this change in the system. What would a European judge think if his record is sent for by the Inspector-General of Police or his subordinate and his judicial proceedings criticised in a hostile way with closed eyes. In England, a judge would shudder on hearing of such a procedure authorised, encouraged and upheld, as it is here, by an enlightened Government.

THE ALLAHABAD UNIVERSITY. CONVOCATION DAY—THE CHANCELLOR'S SPEECH.

The Chancellor (Sir Auckland Colvin) thus addressed the Convocation :—

Mr. Vice-Chancellor and Gentlemen of the Senate,---More than two years have elapsed since the passing of Act XVIII of 1887, known as "an Act to establish a University at Allahabad." When, towards the close of 1887, my distinguished predecessor, to whose generous sympathies with the higher life and aspirations of the people of this Province our University owes its existence, laid down his office, the Act indeed had been passed; but almost all the measures which the Act required in order to complete the mechanism of the University, and to subordinate to its influence the growth of education in the North West and in Oudh, remained to be carried out. In his speech on the occasion of our first Convocation, Sir Alfred Lyall lucidly explained the ideas by which he and his advisers were animated in creating and constituting the University. It remained for us, in giving practical effect to those desires, to assure their adequate fulfilment. We have to thank the Vice-Chancellor, Sir John Edge, who was appointed the first Vice-Chancellor under the Act, the Registrar, Mr. Gough, Mr. White, the Director of Public Instruction in these Provinces, and the Fellows who shared their labours, for the completion, during the two following years, of the Rules of the University regarding the Senate, the Faculties, and the Syndicate, and for the Regulations in Arts and Laws, which defined the attributes of the several bodies, prescribed the several duties and spheres of authority of the constituent sections of the governing and administrative body, and laid down the scheme and scope of the University examinations. There were also determined in 1888 and 1889 the text-books for the examinations of 1890 and 1891. Various Colleges were affiliated; and the University, as its Minutes show, entered fully into that life of discussion, debate and decision which is inseparable from the healthy operation of its functions. In the conduct of labours during these early but all important years of its existence, it was its good fortune to be guided by the sure and steadfast hand of the high official I have named; who, in addition to his many other heavy labours, consented, not only for the two years which formed his initial term of office, but again at my earnest request for two ensuing years, to take upon himself the onerous duties of Vice-Chancellor. In his Convocation speech last year the Vice-Chancellor enumerated the several measures which the University in the first two years of his office had completed. It sweetens to me the labour of this discourse and assures it at your hands a more certain welcome, that I should use it to declare the debt we owe to Sir John Edge for his invaluable guidance and co-operation.

[The Lieutenant-Governor then went on to quote an array of figures bearing on the progress of the University and the increasing number of students presenting themselves at its examinations. He continued :—]

I have spoken in an earlier part of this Address of the delay imposed upon me before I was able to meet you. That there should have been regret on this account was inevitable, but, on the other hand, I feel in my own mind that experience has been gained, and knowledge acquired, by us all during the late year which now are of no small advantage. The office of Chancellor, if I may speak of my own part in the matter, although it may be called incidental to the Lieutenant-Governorship, is far from being an honorary office. Indeed, for the reason that it is held by the Lieutenant-Governor for the time being, the exercise of the authority and influence vested in that officer by virtue of the Act creating him Chancellor, may prove, if judiciously used, of the greatest benefit, or, if ignorantly exerted, of grievous harm to the interests of the University. Especially is this so in the days of its early growth. I think that each of us, in his own degree, must be sensitively alive to the responsibilities laid on him, in these first years of University organisation. If the generations which profit by the wisdom of predecessors by whom the growth of a University was guided, look back upon them with respect conceded to men in but few other relations of life, we have to remember that it is to us, to our hands, and to our time that there has been entrusted the opportunity and the option of that early day to use or to abuse. We stand in the morning of the life of our University; and though our eyes may be darkened to it, the light which will beat fuller upon us from a latter day, and will reveal what manner of counsellors we have been, is even now collect-

Holloway's Pills.—Nervous Irritability.—No part of the human machine requires more constant supervision than the nervous system—for upon it our health—and even life—depends. These Pills strengthen the nerves and are the safest general purifiers of the blood. Nausea, headache, giddiness, numbness and mental apathy yield to them. They relieve in a summary manner those distressing dyspeptic symptoms, stomacic pains, fulness at the pit of the stomach, abdominal distension, and regulate alike capricious appetites and confined bowels—the commonly accompanying signs of defective or diminished nerve tone. Holloway's Pills are particularly recommended to persons of studious and sedentary habits, who gradually fall into a nervous and irritable state, unless some such restorative be occasionally taken.

ing and concentrating its rays upon us. It is no light burden and responsibility that is more particularly laid upon those of us in India to whom there has been entrusted the seed of the higher Western education to transplant as an exotic. Since we are ourselves necessarily ignorant of much that surrounds the process of its acclimatisation, our difficulties are so much the graver compared to those which attend men who in their own land, watch, not without anxiety, over their Universities. We have, indeed, to guide us the experience gained in other parts of India; but while we can judge for ourselves that influences are there at work which in a measure distort and disturb the fair growth of the tree of knowledge, we are unhappily at a loss precisely to detect the inimical germs. Even could we trace them to their source, we could not confidently assert that the avoidance of the errors of others would necessarily smooth the path of our own progress. For India is not one, but many; many in its modes of thought, many in its ethnical types, many in its ethical aims and standards, many in its languages. Many are the avenues, whether of history or of race descent, from which India approaches our University portals. Multiform, therefore, must be the difficulty of dealing with the problem of adapting to the various intellect of each great Province of India, in that form which shall be the most congenial and sympathetic to it, the knowledge and science of the West.

There are, nevertheless happily for us and for our endeavours, certain axioms,---I may say, perhaps, adopting for my purpose language which lends itself naturally to the transmission of secular as of other instruction, certain articles of belief,---to which we all, or, if not all, at least the large majority, whatever may be their views as to the ritual or the minor canons and observances of education, alike subscribe. We are nearly all here, I think, agreed that, for the present at least, we must be content in India, and especially in Provincial India with a University which examines, but which does not teach. We must be content, that is to say, with a University which confers degrees as the results of its examinations, but does not group round it a staff of Professors to prepare its undergraduates for such degrees. We all, I think, subscribe to the belief that usefully to fulfil its functions, such a University must not only affiliate to itself the more important of the educational institutions within the sphere of its influence, and restrict its degrees to men who have been trained at such institutions, but must freely admit into its own council the more competent of those by whom such affiliated institutions are conducted. It must have councils both to deliberate and to administer; and there must be in both its councils a direct representation of affiliated Colleges. Again, in all these Colleges, the University itself, if it be not immediately represented, must be able at least to secure for its views full and authoritative hearing. There must be between University and Colleges, action and re-action. On the former of these two articles we accept and subscribe to the examples set us in the three Presidency towns, on the second, we propose more particularly to insist on such a reciprocity of relations between the University and the affiliated institutions as shall ensure the exercise on the one hand of the supreme influence of the former, and, on the other, shall furnish a guarantee to those bodies that in the influence so exercised they are not severally unrepresented. We are agreed (to resume and to come to what is perhaps the most important article of our creed) as to what are the duties, and what, within the sphere of learning and education are the functions of a University. It is less than 40 years ago that, in our own country, men were debating bitterly what the duties of a University should be. Nor had the strife of controversy wholly ceased when, in 1857, the University of Calcutta received its Charter. The establishment of that University was an acknowledgment that University is independent of form; and that it may discharge widely different functions so long as it devotes them to a common end. It may examine only like the University of London; or, it may gather round it, and immediately about it, its Colleges of instruction. The root of the matter lies elsewhere. "Many other secondary purposes may be served," it has been well said, "by a University; it may be the home and nurse of learned men, it may promote the progress of science, it may qualify for the learned professions. None of these are its true or primary purpose. If science be promoted by a University, well and good; but such promotion is not to be required of it. Academies or learned societies are for the furtherance of special sciences. The promotion of their science is the sole end of such societies; but in a University every science sinks into a means to a worthier end,---the cultivation of mind. This is the one use to which it puts knowledge---the light in which it regards science.

The products of a University are not inventions, improvements, discoveries, novel speculations, books, but the fully educated man." I have been quoting the words of one---Mark Pattison---who sought throughout many of the best years of his life to raise, from the unconsidered depths to which it had fallen, the ideal of a University. Another, even more eminent, writing from a widely different standpoint, but under the influence of a similar order of ideas, has jealously claimed for knowledge that, in proportion as it tends more and more to be particular, it ceases to be knowledge. Cardinal Newman distinguishing between instruction and education, says:

"We are instructed, for instance, in manual exercises, in the fine and useful arts, in trades, and in ways of business; for these are methods which have little or no effect upon the mind itself, are contained in rules committed to memory, to tradition or to use, and bear upon an end external to themselves. But education is a higher word; it implies an action upon our mental nature, and the formation of a character; it is something individual and permanent, and is commonly spoken of in connection with religion and virtue." There is a knowledge which is desirable though nothing come of it, as being of itself a treasure and a sufficient remuneration of years of labour. Such knowledge, he says finely, "is an acquired illumination; it is a habit, a personal possession, and an inward endowment." "The true and adequate end," he adds, "of intellectual training and of a University, is not learning or acquirement, but rather is thought or reason exercised upon knowledge, or what may be called philosophy." I shall be pardoned, I hope, for quoting passages which are familiar to many of those whose profession identifies them more peculiarly with this University; but I venture to do so because it seems to me that this one article of belief is not only of primary importance, but comprises in itself the germ of all the group of conceptions from which spring and grow, and are ultimately matured, our conclusions in regard to the proper sphere of University teaching. The true test of any scheme having for its object to mould or influence the course of University education, is whether it is consistent with the principles laid down in the words which I have quoted. In proportion as we lose sight of the central idea that the product of the University is the fully educated man,—and that by the fully educated man we mean not the man of mere learning and acquirement, but the philosophically-minded man,—in proportion as we lose sight of that idea, we are in danger of error, and of the educational miscarriages which such error will produce, in proportion as we guard it, we raise a University above the contending claims of the several professions and industrial arts; above the rivalry of competing theories as to the relative merits of instruction in Arts or in Science, or in any other branch; and we secure for it that serene indifference to all but the cultivation of the intellectual life which is its high and unique prerogative.

We are all, I hope, finally agreed (for this follows from the last proposition) that nothing need be taught in a University which can be taught as well elsewhere and, further, that no University should undertake to teach rudimentary matter, or to receive among candidates who submit themselves to the test of its examination, any but those whose acquirements prove them already to have possessed themselves of all that can be taught them by High schools, or by other similar subordinate institutions.

I may take this opportunity, perhaps, as I pass on, of pointing out that throughout this Address I have neither regarded the University in its relations to Government, nor have I taken into my consideration its position, or the position of its Colleges, in respect to the Department of Public Instruction. I have preferred, for my present purpose, to regard the University as self-centred, and independent of all external bodies.

These important propositions comprise, then, those articles of our educational creed on which I take it we are nearly all agreed. Like other similar articles, however, it is not in their text but in their application, that we find our difficulties arise. Considerable as such difficulties may be when a University is the outcome of national life of which it at once receives the impact and assists the direction, far greater do they become when, as in India, it is the means by which the mind of one people proposes to itself to direct the communication of its instruction to another people who are foreign, and whose training and habits of reasoning and of thought are widely dissimilar and divergent. That there should be the initial difficulty to those who take the chief part in the councils or in the examinations of such a University, or of those charged with the instruction preparatory to its examinations, of keeping themselves, in their absence from the centres of light in their own land, illumined with knowledge and infused with its spirit is obvious. But this difficulty may be, and, as experience shows us, is ordinarily, overcome by the capacity and devotion of those who are charged in India with the mandate of instruction; and in the case of their lay and non professional coadjutors by that high intellectual impress which the educated mind when exercised in the discharge of the liberal professions, and the more important functions of Indian public life receives. When we look, therefore, to the application in these Provinces by a competent body duly qualified, of the four propositions I have enumerated, we find that the two former are concerned with the agency of instruction, and the two latter with its subject-matter. The restriction of our University to examining functions, the system of affiliation, and the representation of the affiliated bodies on the University councils regard the structure, as the subjects of instruction and the tests to be adopted as qualifying for matriculation or graduation, concern the functional life of the University. Dealing first with these latter propositions, and reserving, for the present, consideration of the structural aspect of the University, we are met at once. When we come to deal in India with the subject-matter of instruction, we are met by an initial difficulty. We are met by the difficulty of the classical language of

India. To one, the study of these languages has little to commend it; to another, they are the medium through which the mind of a people foreign to our processes of instruction, to our conception of the aims and objects of knowledge, and to our systems of thought and reasoning, may be best introduced and brought into harmony with them. The Senate and Syndicate of the University, in a wise spirit of conservatism, have laid the lines of our University in this respect on the model of those which exist in other Provinces. But I doubt, for myself, whether we have yet arrived at what we can accept as the final decision of the University in this particular regard of the use to be made of the Indian classical languages by which I mean Sanskrit, Arabic and Persian. To prevent misunderstanding, let me premise that, in saying this, I have no thought in my mind of any question of the passing moment; what I seek is to lay before you considerations which to me seem most in conformity with the principles which I have stated, in regard, generally to the higher study by natives of India of the Indian classics. Inasmuch as we have to deal with the mind of a people which is in many respects out of sympathy with our own, it seems to me then, in the first place, prudent that we should neglect none of those means by which we can most influence it to our ends. We should avoid what I think, without disrespect to the eminent men I refer to, may be said to have been the recognised error of those who, in 1835, secured for English education the commanding position which it now occupies in India the error, namely, of holding that because English education is best, compulsory instruction of a high class in the Native classic languages must necessarily be otherwise than good. Our University has included in its course of studies the option of selecting, when graduating, one of the classical languages of India. But at the Entrance and Intermediate tests only, is examination in a classical language compulsory. This decision, so far as it goes, is not open to question. What may be regarded as open to question is whether the decision goes far enough. I shall not be understood as desiring to include, in a University course, study of our vernacular languages. They can be taught elsewhere. I would also in passing only observe that such of us as have had opportunities of learning the opinions of foreign Oriental scholars, cannot but be sensible of the justness of their reproach that comparative philology, which owes so much to Sanskrit, is so little associated with Indian or Anglo-Indian names. The decay of Arabic learning and research in India must be similarly regretted by all who recognise, not only its place in the world's history, but the value of the language as a medium of instruction and as a means of training the reasoning faculty. But, these considerations apart the spirit by which a University, with aims such as I have indicated, should be animated, must, in the first place, compel it to encourage instruction in the whole circle of literature falling within its purview, more especially of such literature as occupies an eminent place in the republic of languages. And, secondly, a University cannot, at the risk of failing to maintain its just relations with the mind of the people among whom it labours, neglect those sources of knowledge which, because in them are found the first records of their intellectual growth, most powerfully appeal to their sympathies. It cannot treat in my judgment, even as optional, some adequate final study of those ancient books from which are to be gathered all that in history, in ethics, and in language is most nearly related to the people among whom it is planted. If there is one fact which seems characteristic of the Indian educated mind, it is, I think, that especially in Upper India, as it emerges from the darkness of the later centuries, and finds in acquisition of Western ideas no adequate satisfaction of its intellectual desires, it seeks to re-ascend the stream of history, and to search for some solution of its cravings and aspirations in the wisdom and lore of its ancestors. We have evidence of this tendency, as regards one large section of the people, in the interest with which enlightened Hindus have returned to a study of their Vedas, and the increasing reverence with which they regard them. To ignore, and to leave to unassisted and unguided research, this desire, seems to me to be both illiberal and unwise. It is illiberal, because it neglects a branch of recognised learning which is especially identified with this country; it is unwise, because it declines to guide or to sympathise with speculations which are quickened by our own ethical teaching, and stimulated by the mental discipline received from us. I trust, for my part, that in any future deliberations on this subject, we may continue, while regarding the study of English as paramount, in an increasing degree to recognise and to act on the considerations I have referred to; endeavouring not only to promote the scientific study of those great languages as languages, but by their aid seeking to affect less violently and less abruptly than at present the acceptance by the Indian mind of our Western culture. What we have to do is to fix for and with the educated mind of India the relative value of the knowledge which it can extract from its own classical languages; and to encourage it in drawing strength from all natural elements of instruction in the degree in which each has strength to yield; not to regard partial assimilation of any one of those elements, however important, as alone sufficient for the development which awaits it.

[To be continued]

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ARE universally admitted to be worth A GUINEA A BOX. For Bilious and Nervous Disorders, such as Wind and Pain in the Stomach, Sick Headache, Giddiness, Fulness and Swelling after Meals, Dizziness and Drowsiness, Cold Chills, Flushings of Heat, Loss of Appetite, Shortness of Breath, Blotches on the Skin, Disturbed Sleep, Frightful Dreams, and all Nervous and Trembling Sensations, &c.

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For a Weak Stomach, Impaired Digestion, and all Disorders of the Liver, they act like magic, and a few doses will be found to work wonders on the most important organs in the human Machine. They strengthen the whole muscular system, restore the long lost complexion, bring back the keen edge of appetite, and arouse into action with the rosbud of health the whole physical energy of the human frame. These are facts testified to continually by members of all classes of society, and one of the best guarantees to the Nervous and Debilitated is, BEECHAM'S PILLS have the Largest Sale of any Patent Medicine in the World.

SOLE AGENTS FOR INDIA:
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Notice

THESE Pills can be obtained at all Bazaars throughout India, or from the Whole and Agents, Naylor, Son, Grimes & Co., at sale following rates:—1s. 1½d. size, Re. 1-2, the, 2s. 9d. size, Rs. 2-4 per box, including V-P Post. Shopkeepers can obtain Wholesale Rates upon application.

CORPORATION OF CALCUTTA.
ELECTRIC LIGHTING.

Tenders are invited by the Commissioners for lighting the New Central Road by Electricity. To be submitted under sealed covers superscribed *Tender for Electric Lighting* and addressed to the Vice-Chairman, by whom they will be received up to noon of Monday, the 16th of February, 1891.

Each tender to be accompanied by the Municipal Treasurer's stamped receipt for Rs. 1,000 deposited as earnest money.

The printed conditions of tender with sketch map can be had on application at the Engineer's Office, on payment of one rupee per copy.

The Commissioners do not bind themselves to accept the lowest or any tender.

JOHN COWIE,

Secretary to the Corporation.

The 30th January, 1891.

ARMY CLOTHING DEPARTMENT.

Alipore, the 15th January 1891.

Sealed tenders are invited for the supply of Miscellaneous Stores and materials including buttons, canvas, sewing cotton, flannel, gaiters, pith hats, putties, thread, webbing drab, and to meet urgent and unforeseen demands, drill khaki and cloth blue, (from the local market,) more or less as may be required, for the year 1891-92.

2. Tenders will only be received on the printed forms which are obtainable at this office. Blanks in the printed form must be filled up correctly.

3. Each tender must be accompanied by a Bank of Bengal or Government Treasury deposit receipt in the name of the Superintendent for Rupees one hundred as earnest-money. Cash or notes will not be accepted in lieu.

4. The lowest tender will not necessarily be accepted, any tender may be accepted in whole or in part.

5. Any person whose tender may be accepted, will be required to furnish security in cash, Government Loan paper, Savings Bank deposits, approved Bank deposit receipts, or bond for double the amount of security sufficiently executed for the due fulfilment of his contract within one week from the date of acceptance of his tender, in default of which his earnest-money will be forfeited. The security will be calculated at 10 per cent. on the contract.

6. Any further information required may be obtained, and sealed patterns inspected at the Clothing Agency.

7. Tenders will be opened by undersigned at noon on Thursday the 26th February 1891 in the presence of such persons as may desire to attend.

W. H. MACKESY, Colonel,
Superintendent, Army Clothing.

NOTICE.

In accordance with the Resolution of the Government of Bengal in the General Department, dated the 6th March 1886, published on page 541 of the *Calcutta Gazette* of the 31st of the same month, notice is hereby given that an examination for the admission of female students to the certificate class of the Calcutta Medical College will be held in the Theatre of that College on Tuesday, the 10th February 1891, and following days.

Hours and Subjects of Examination.

Tuesday.—English dictation, Grammar and Composition—from 1 to 4 P. M.

Wednesday.—History of England and India. Geography: General, and of India in particular—from 1 to 4 P. M.

Thursday.—Arithmetic: the first four rules, vulgar and decimal fractions, and proportion—from 1 to 4 P. M.

Candidates should apply in writing to the Principal of the Medical College, Calcutta, not later than Saturday, the 7th February, for permission to appear at the examination.

Applications for permission to reside in the Sarnamayi Hostel should be addressed to the Honorary Secretary to the Bengal Branch of the Countess of Dufferin's Fund, 36, Chowringhee, Calcutta.

A. CROFT.

Director of Public Instruction.

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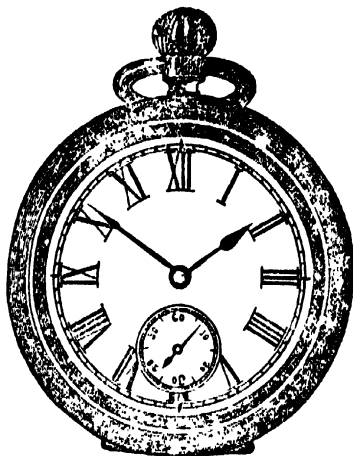
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WEEKLY NEWSPAPER

AND

REVIEW OF POLITICS LITERATURE AND SOCIETY

Vol. X. }

CALCUTTA, SATURDAY, FEBRUARY 14, 1891.

} No. 461

CONTEMPORARY POETRY.

THE SINGER.

UNTO the loud acclaim that rose
To greet her as she came,
She bent with lowly grace that seemed
Such tribute to disclaim ;
With arms meek folded on her breast
And drooping head, she stood ;
Then raised a glance that seemed to plead
For youth and womanhood ;
A soft, beseeching smile, a look,
As if all silently
The kindness to her heart she took,
And put the homage by.

She stood dejected then, methought,
A captive, though a queen,
Before the throng, when sudden passed
A change across her mien.
Unto her full, dilating eye,
Unto her slender hand,
There came a light of sovereignty,
A gesture of command ;
And, to her lip, an eager flow
Of song, that seemed to bear
Her soul away on rushing wings
Unto its native air ;
Her eye was fixed ; her cheek flushed bright
With power ; she seemed to call
On spirits that around her flocked,
The radiant queen of all ;
• There was no pride upon her brow,
No tumult in her breast ;
• Her soaring soul had won its home,
And smiled there as at rest ;
She felt no more those countless eyes
• Upon her ; she had gained
A region where they troubled not
The joy she had attained !
Now, now, she spoke her native speech,
An utterance fraught with spells
• To wake the echoes of the heart
Within their slumber-cells ;
For, at her wild and gushing strain,
The spirit was led back,
By windings of a silver chain,
On many a long-lost track ;
• And many a quick unbidden sigh,
And starting tear, revealed
How surely at her touch the springs
Of feeling were unsealed ;

They who were always loved, seemed now
Yet more than ever dear ;
Yet closer to the heart they came,
That ever were so near ;
And, trembling to the silent lips,
As if they ne'er had changed
Their names, returned in kindness back
• The severed and estranged ;
And in the strain, like those that fall
On wanderers as they roam,
The exiled spirit found once more
Its country and its home.

She ceased, yet on her parted lips
A happy smile abode,
As if the sweetness of her song
Yet lingered whence it flowed ;
But, for a while, her bosom heaved,
She was the same no more,
The light and spirit fled ; she stood
As she had stood before ;
Unheard, unheeded to her ear
The shouts of rapture came,
A voice had once more power to thrill
That only spoke her name.
Unseen, unheeded at her feet,
Fell many a bright bouquet ;
A single flower, in silence given,
Was once more sweet than they
Her heart had with her song returned
To days for ever gone,
Ere woman's gift of fame was hers,
The many for the one.

E'en thus, O, earth, before thee
Thy poet singers stand,
And bear the soul upon their songs
Unto its native land.
And even thus, with loud acclaim,
The praise of skill, of art,
Is dealt to those who only speak
The language of the heart !
While they who love and listen best,
Can little guess or know
The wounds that from the singer's breast
Have bid such sweetness flow ;
They know not mastership must spring
From conflict and from strife.
" These, these are but the songs they sing ; "
They are the singer's life !

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NEWS AND OUR COMMENTS.

THE game of agitation proceeds merrily. Not content with their Bengali brethren at home, the Calcutta wizards are trying to make sport of their Hindu co-religionists outside the Ditch and beyond Bengal. Their Congress connections and experience have stood them in good stead. Luckily, there has yet arisen no Hume nor Bonnerjee to find the sinews of war. They have more blood-suckers—leeches, and so forth—than self-bleeders for conscience or the public good. Otherwise, they could have got up a truly formidable scarecrow against the modest little Bill. Still they are making desperate efforts—on the cheap. And they have succeeded in creating a neat little tornado over a trifle.

**

BOMBAY long resisted, but at last succumbed to persistent entreaty from Calcutta to do something to save appearances. And she has just not only done that but entered a striking appearance. A meeting of Hindus by private invitation was held on the 1st of this month, under the presidency of Vurjeevandas Madhavdas, at the Madhav Bagh, at which two hundred people attended, of whom the following names, mostly Shettias, are given :—

Rao Bahadur Nana Morjee, Mahamahopadhyaya Bhimacharya Jalkikar, Mahamahopadhyaya Bhimacharya Jalkikar, Mahamahopadhyaya Rajaram Shastri Bodes, Messrs. Vandrawandas Purshotandas, Tribhovandas Varjeevandas, Damodar Tapidas, Jamietram Nanabhai Haridas, Domodar Thakarsi Mooljee, Dharmaji Sinderdas, Shamrao Pandurang Vakil, Raoji Vinakriao, Jagunnath Shankerset, Narayan Vishwanath Mandlik, Jagmohandas Vurjeevandas, Mahadev Chunnajee Apte, Sridhar Ganesh Jinsiwala, Ishvarlal Amaratalal Dave, Liladhur Jeram Naranjee, Jumnadass Narsee, Vassanjee Manjee, Babajee Kassinath, Muncharam Jeshanker Davinidi, Gordhundass Shivram Vyas, Baburao Ramchander Vakil, Dhoongersi Ganjee, Nagindas Jamnadass, Anna Martand Joshi, L. R. Vaid and Dr. Govindram Bhow Parbhakar.

It was resolved to hold a public meeting to protest against the Age of Consent Bill and memorialise Government. Two Deccani Hindus voted against the motion, but they were told that they had nothing to do with the business and had not been invited.

..

THE public meeting came off on the 8th, at the same place, under the presidency of the venerable Nana Morjee, for some time minister of Indore. If the artistic telegraphic account flashed to all parts is to be believed, the attendance was unprecedentedly large. But the meeting was obviously invited on false pretences, and if some went to protest against the Bill, others certainly went only to mourn for Mr. Bradlaugh. This sharp practice not only discredits the movers, but also minishes the clearness and force of its meaning.

..

SATURDAY week, the Hon'ble Mr. Cotton presided at the distribution of prizes at the Oriental Seminary, the oldest independent native educational institution in this city. As a friend of the people amongst whom he is a sojourner, he utilised the occasion for a friendly advice bearing on the question of the hour. He approached the subject with great caution, wishing not to be offensive. After the necessary apology due to a conceited people enamoured of their stagnant semi-civilization, Mr. Cotton thus concluded his address :—

"Nearly ten years ago I wrote in a letter which has been re-published in *New India* :—'I have never heard any sound argument adduced in favour of the institution of infant marriage. It is intended no doubt as a preventive of immorality. But even from this aspect it is a failure, for it allows boys and girls a free scope and indulgence in their passions at an age when they have reached neither physical nor mental maturity, and when the observance of chastity ought to have been enforced on them as a moral discipline.' With your permission I will expatiate a little on this theme. It is absolutely essential, in every proper system of education, to accustom the young to moral discipline. The cultivation of chastity and continence, and the complete elimination, as far as possible, of impure thoughts and associations, then, are the first conditions of moral training which it is incumbent on the parents, and especially on the mother, to impose on their children. Just as truthfulness is insisted on from the earliest years, and obedience and reverence are rightly taught as primary virtues; as greediness in all forms is discouraged and bodily cleanliness inculcated, so it is equally the duty of parents to keep the minds of their children unsoiled by contact with impure suggestions, and their bodies free from any opportunity of degrading temptation. As the young grow up to maturity, the necessity increases of exercising the strictest discipline over every tendency to give way to their passion. The moral training of the young must always be lamentably neglected so long as the most selfish of all instincts is undisciplined and uncontrolled. The key-note of moral discipline is self control. The alleged necessity of yielding to sexual appetite at an early age is utterly without foundation, and is disproved by the fact that in innumerable cases the desire has been successfully overcome. A life of labour, and, still more, the

constant influence of deep family affection, are the best protection in all cases. It is a mother's holiest duty to secure her son against vice, and it is nothing short of a gross insult to human nature to assume that the family influence rightly exercised is not sufficient to preserve the younger members of the family pure in body and mind. Nothing can be more objectionable from the point of view of sexual morality than that from their early infancy boys and girls should be accustomed to hear from their parents and grand-parents about marriage, and the relationship between husbands and wives. But that Hindoo children are so accustomed cannot be denied. The evil is a palpable one, which it is incumbent on the educated members of the community to eradicate. Legislation or no legislation, and be the age of consent under the Penal Code what it may, there is need of a complete revolution in public opinion on this serious and momentous question. Among Hindoo families, as at present constituted, the children are not subjected to the moral discipline which is essential to the proper growth of their body, character, and intellect. Early marriage, and all the associations connected with it, are destructive to purity and self-control. Nothing is commoner than to have early marriage defended from a moral standpoint; but never was there a grosser perversion of the very essence and object of true moral discipline, and it is, above all others, from the point of view of morality that early marriage stands self-condemned."

These views are thoroughly just. They are not perhaps strikingly original. But a people wallowing with pleasure and glory in the mire of *garbhadhan*, require instruction in the A. B. C. of ethics and social economy.

**

AS might be expected, the recrudescence of Indian barbarity at the present juncture is affecting the opinions of the other sections of the community. It has already changed the tone of even those organs of the European press in India which were hitherto favorable to our countrymen. The *Indian Daily News* writes :—

"It would be as well, perhaps, for all Europeans and Eurasians, between the ages of 18 and 50, to take counsel with themselves and consider whether Sir Auckland Colvin is not right, and whether every man who is not already a Volunteer (either active or reserve, according to age and opportunity) ought not to become one as a matter of patriotic duty and principle. Let those who are doubtful read or re-peruse the history of 1857, and remember that, in spite of all the work done by colleges and schools during the last thirty years, in spite also of all the benevolent efforts of the Government, the elements of barbarism are still strong in India, and may at any time, given a favourable opportunity, burst the thin veneer of superficial culture and civilisation with which British rule has succeeded in covering it. How thin and how deceitful the outer polish is may be seen occasionally, as in the current controversy regarding the Government's mild effort to raise the people a short step in the scale of civilisation. Bengal bids fair to provide a parallel proverb to that which says, 'Scratch a Russian and you'll find a Tartar.'"

We confess we have not the face to blame the writer. It would be a miracle if these sentiments were not echoed back from Europe.

**

THE Maharaja Sahib Takhtsinghji Jaswantsinji, G.C.S.I., of Bhow-nugger, celebrated his thirty-fourth birthday on the 1st February. The ceremony was observed with more than usual *clat*. It was the first after the conferment of the title of Maharaja by the British Government, and the Maharaja marked the occasion by annulling the orders for the writs of arrest and attachment of property against the persons charged with attempting to create disaffection among His Highness's subjects and of discrediting his administration.

..

SIR Alexander Wilson, Kt., having retired from India, Mr. James Lyle Mackay, C.I.E., rises into prominence. He has been re-elected President of the Chamber of Commerce and taken in as an Additional Member of the Governor-General's Council. Mr. H. B. H. Turner was offered the last seat, but he declined the honor as he too goes away from India.

..

IN cheap Madras, the order has been passed that the Census enumerators must find their own pens and blotting paper.

**

NOT to appear as favoring the Royalist party in France, the Czar has disallowed the Duc d'Orleans to enter the Russian army.

..

THE story will never be forgotten how for want of nerve in Lieutenant Carey, the brave and unfortunate Prince Imperial of France got killed by the Zulus far away down South Africa. We are now called on to revise our belief on the subject. Count Dr. Herrysson has lately published a book in which he virtually hints that Carey was a scoundrel who sacrificed the poor heir of Napoleon III. of set purpose, in the interest of a French political party.

MR. EDWARD Lawrence, of the Indian Civil Service, Bombay Presidency, has obtained a Degree of Honour in Arabic in the first Division, and won the authorized donation of Rs. 5,000.

COLONEL J. G. Forbes, R. E., Secretary to the Government of India, in the P.W.D., notifies that three vacancies in the Superior Accounts Branch will be open to competition at the next examination for admission into that Branch of the service.

THE following is going the round of the press :—

"The largest university in the world is said to be the great Moslem University at Cairo, founded in 975, with its 10,000 pupils and 370 professors. The pupils have no benches or chairs, but study, eat and sleep on blankets or straw mats. The Koran is the only book used for grammar, law, physiology and theology, and the students study it, learn it, and repeat it continually. The professors receive no salary, but are supported by private instruction, by copying books, and by presents from rich scholars. From this great university goes forth annually a small army of fanatics whose whole influence is entirely and constantly exerted against progress and reform. Their creed and war cry is 'There is one God, and Mohammed is His prophet.' These men are imbued with prejudice, and eager to war both with Christianity and with heathenism."

That is of a piece with the misrepresentation which Islam receives at the hands of Christendom. Still we are not a little struck to see the paragraph figuring bravely in the Islamite organ of Southern India without protest or apology.

NOTES, LEADERETTES, AND OUR OWN NEWS.

FOR libelling the officers of a Uhlan regiment, two German newspaper editors have been sentenced to three months and six weeks' imprisonment respectively.

SOME of the British India steamers were frozen up in the Scheldt.

THE Marquis de Rudini—a Conservative and a supporter of the Triple Alliance—has been able to form a coalition Cabinet to succeed the Crispi, with himself as the Salisbury of the Ministry—at once Premier and Foreign Minister—Signor Colombo, Minister of Finance and Signor Nicotera, Minister of the Interior. Almost the first act of the new Premier was to issue a circular to the Foreign Powers assuring continuity of the policy of the resigned Cabinet and friendship with the Powers.

TO promote the emigration of the Jews to America, Baron Hirsch has given half a million sterling.

THERE is a lull in the Chilean revolt. Only a few skirmishes between the insurgents and the Government but no serious fighting are reported this week. The rebels captured a new ironclad just arrived from Europe.

IN the House of Commons, Sir Roper Lethbridge gave notice of a motion that it was desirable to have a free discussion on Indian affairs at least once every session, and also to amend the Standing Orders so as to permit of the debate on the Indian Budget being brought on before the Speaker leaves the Chair. A notice of a similar motion was given by Sir W. C. Plowden and his motion comes off before Sir Roper's on the 17th.

THE negotiations for the reunion of the two Irish parties which were expected to end soon amicably, have fallen through. Mr. O'Brien attributes the collapse to hatred partizanship and empty disputes. One version is that Mr. Parnell was not satisfied with the adequacy of the pledges made by the Gladstonian-Liberals. The campaign over, Messrs. Dillon and O'Brien came over to England and surrendered themselves. They were to have been taken to Dublin for trial on the 13th.

A SYSTEMATIC movement is being made by the Egyptian Government to completely dislodge the Dervishes from Tokar. The Governor of

Suakim has orders to proceed there with all available forces—no British troops—to fortify the town and form a Civil Government. The expedition, at the cost of the Egyptian Government, is intended not only to relieve the neighbourhood of Suakim from the oppression of the Dervishes but also to facilitate the opening up of trade in Egypt.

MR. McLaren will move an amendment to the second reading of the Indian Councils Bill, regretting the absence of the elective principle. Mr. Maclean will move a further amendment expressing satisfaction. The present discussion in India on the Age of Consent Bill, will, we doubt not, open the eyes of our countrymen to the danger of the Election fad. The electionists, if they speak their heart, will have a more sweeping and revolutionary measure than the innocent one now in council. Here is a warning to the true patriots of the country. They will consult their own true interests by accepting both the Bills.

SIR Charles Elliott awaits further reports for the closing of the Hindu School. Sir Stuart Bayley had almost decided on it. The bulk of the funds originally contributed to the Hindu School having been transferred to the Presidency College, it was considered a precedent in favour of a proposal to use the Hindu School building for another educational purpose when that for which it was erected was no longer of first-rate importance. Pending the complete scheme for establishing a training college, final orders with regard to the Hindu School have been deferred.

ANY Member of the Indian Civil Service permitted to present himself for examination in the Russian language while on furlough, may be granted an advance of pay not exceeding 35 days' furlough pay and also not exceeding £100. Such advance will only be granted to an officer who draws his furlough pay from the India Office, and will be recovered in instalments spread over eight months after his arrival in Russia.

IN Madras, they have ruled that no Barrister, Vakil or Attorney shall take more than two apprentices at a time without the special sanction of the High Court, and that each apprentice shall keep a record of work done by him for his principal for the inspection of the Registrar. The rule aims to discourage B. Ls. aspiring to be Vakilis from taking to employment elsewhere, while continuing articled and learning the business of the profession.

A SCHOOL peon at Shapoor, after fruitless attempts to wean her back from her disloyal course, proceeded, in a fit of jealousy, to denude his wife Janki of her charms for her paramour. He tied her hands and cut off her nose and ears. He made no secret of the affair but offered himself up for justice. He was tried and sentenced by the Sessions Judge Mr. C. E. G. Crawford, Tanna, to two years' rigorous imprisonment. In review, the Bombay High Court—Messrs. Justices Birdwood and Parsons—rising to the height of the cowardly brutality, enhanced the punishment to seven years' transportation.

MR. W. H. Moor, of the Ceylon Civil Service, was deputed as Additional Police Magistrate, to investigate, at the village Depaneme, in the Western Province, a charge against some of the villagers for riot and causing hurt. He himself was hauled up before Mr. J. D. Mason, Police Magistrate of Colombo, for causing Kottalawellegey Frederick Alwis of Kottawe to be handcuffed, unlawfully and wrongfully and with intent to cause injury, fear and annoyance, causing him to be paraded about the public road at Depaneme, and by beat of tom-tom proclaiming him as a liar, and threatening to make him stand on a chair during the rest of the day and proclaiming him as a lying rascal, and wrongfully confining him in a shed. Mr. Moor has taken two initial objections to the proceedings of the Colombo Magistrate. He contends that he as a Magistrate having concurrent jurisdiction with Mr. Mason, was not amenable to prosecution before that Magistrate. The other plea is that the acts complained of were in his opinion "legal" and that the Magistrate had no power to dispute his opinion. Virtually, his opinion is law and he is above law.

THE furniture of Citizen Dom Pedro, ex-Emperor of Brazil, was lately put up to auction. It was a poor business. His Imperial throne

was knocked down for about £74. In comparison, other articles sold better, such as a Chickering square piano for £200, a writing-desk belonging to the ex-Empress for £300, a *prie Dieu* for about £13, and the suite of furniture of the ex-Emperor's private room for about £450. That Brummagem "Euramerican" throne deserved to be kicked out.

LIEUTENANT-COLONEL H. H. Goodwin Austin did not live to complete his "Land and Fresh water Mollusca of India." The Government of India is, however, anxious that the research thus begun, should, if possible, be carried through. The Government of Bengal has accordingly been called upon to enquire of the officers of the Indian Museum, of Dr. D. D. Cunningham, Dr. G. King, or the Secretary, Asiatic Society in the Department of Natural History, if any of them are willing to continue the work.

BARON HAUSSMANN, the *Adile* of the Capital of the second Empire, is dead. He was the most magnificent Prefect that ever lived. Under him, Paris, already a thing of beauty, became a charming spot. He lacked the true eye for delicacy of artistic effect, but his recklessness of cost and his passion for bulk and for light made thorough amends for his unfortunate proclivity to straight lines.

ANOTHER star has disappeared from the galaxy of the French Theatre. Scarcely had the *Comédie-Française* recovered from the shock caused by the death of Madam Samary, when it sustained another loss in the death of Madam Montaland. She was born at Gand in 1843, on the very plank of a theatre, where her father was an actor, and she played, as a child, the *rôles d'enfant* in *Gabrielle* and *Charlotte Corday*. Of her performances of that period, a well-known French critic says: "We admired her not as a precocious child but as a great artist playing the part of a child. We heard her with care and attention as if she had been Mlle. Mars herself." She grew up in grace and power. Her very appearance on the stage charmed, until the brilliant French girl—

A creature not too bright or good

For human nature's daily food—

came to be called "a smile incarnate."

After a strange and wandering career of more than 40 years, a good portion of which was spent in Russia, Celine Montaland took up her quarters at the Comédie, where she made her debut in 1884 in *Bataille de Dames*. In 1888, she was made a partner in consequence of her great success in *Souris*. It was while lovingly attending upon her daughter, who was attacked with measles, that this charming artist fell a victim to her maternal love, in the full splendour of her popularity and in the maturity of her talents and elegance. After Samary, Montaland! and they are the noblest examples of the preservation of domestic affection under the difficulties of the theatrical profession. The mother was not lost in the actress!

ONE after another, in quick succession, two of the highest nobles and greatest landlords have died at the beginning of the New Year—the Dukes of Somerset and Bedford. They both belonged to old historic lines, the late St. Maur having been the thirtieth holder of the duchy of Somerset and the late Russell the ninth Duke of Bedford. The house of the former had in our times been distinguished by the parts and attainments of a late Duke who was at once a political philosopher and an epigrammatic orator. The Russells are probably the most illustrious family in the peerage for their accomplishments and their services and, above all, their sufferings in the cause of civil and religious liberty. The Duke of Bedford is one of the largest landed proprietors—*zemindars*—in the kingdom. Besides his splendid property in town—markets, houses, &c., in London and other cities and towns, he owns estates in twelve counties. The bulk of these lies in Cambridgeshire, Devonshire and Bedfordshire. In the first, he has 18,800 acres and in the second 22,607 acres, while in his *khass* zilla he holds 32,269 acres. The total in the twelve counties comes up to 86,335 acres, with a gross annual rental of £141,793. Add the income of the valuable London property, and you have a veritable *Cicæsus*!

THE *Indian Planter's Gazette*, with which is now incorporated *Sporting News*, has opened a portrait gallery. Seven planting, mercantile and sporting notabilities have already had their likenesses taken. The pictures are all artistically executed and of a high order of merit. The last issue contains an excellent portrait of Mr. John Phillip Thomas, the senior partner of the well-known firm of Messrs.

Thomas & Co., Indigo-brokers. The letter-press accompanying gives interesting particulars relating to the history of commerce and of metropolitan localities. The business originally belonged to the now defunct firm of Tulloh & Co., who occupied premises facing Dalhousie Square and extending to, and opening out in, Mission Row, now shared between Newman & Co., Harold & Co., and others, and partly by the Currency Office and the Agra Bank. Messrs. Tulloh were the oldest auctioneers of Calcutta who sold everything from pins and crockery up to indigo and silk, and even houses and estates. The crash of 1830 in which the princely house of Alexander & Co. went down, was Tulloh's opportunity for aggrandising their indigo connection. They separated this business under a distinct name, More, Hickey & Co., in a separate place at their back, then No. 2, now No. 8, Mission Row, bringing out a young man from Mincing Lane of the name of Robert Thomas to assist in it. Thus arose the New Mart, the first separate Indigo auction in the country, and now the oldest. And thus commenced the line of the Thomases. Mr. More died and Tulloh giving up the connection, the firm changed to Hickey, Thomas & Co. In 1840, Mr. Thomas was tempted by the plethoric grandeur of the mercantile and agency house of Fergusson Brothers & Co. to join it. A French planter of Mirzapore, owner of the Camareah concern, took his place and Hickey, Thomas & Co. became Hickey, Bayley & Co. Fergusson Brothers soon failed, and poor Bob Thomas reverted to his proper vocation of indigo-broker. His new mart at the Bonded Ware House so menaced Hickey, Bayley & Co., that they were glad to take him back. Thus matters went on from 1843 to 1847, when Calcutta was overtaken by one of its periodical mercantile crises, with the fall of the Union Bank, when Hickey, Bayley & Co., with many a greater concern, failed. The next year, however, Mr. R. Thomas revived the mart in the old place in conjunction with Mr. Charles Martin, the well-known sportsman, and Mr. Richard Dodd, under the style of Robert Thomas & Co., and Mr. Bayley started with Mr. W. Moran the Old Mint Mart as W. Moran & Co. John Phillip Thomas like Thomas I. had served his apprenticeship in the city of London for four years. Brought out as an assistant in 1889, he was, on Mr. Martin's retirement, admitted a partner. Thenceforward, till his death, Mr. Bob Thomas and his firm had a prosperous career. A year after his death, which took place in 1865, Calcutta was shaken by the Agra Bank stopping payment, and Thomas & Co. shut up shop. It was a brief spell of paralysis. If the partners failed, the assistants came to the rescue. These were Mr. John Thomas, Mr. R. S. Hills and Mr. E. A. Thurburn, and they not only opened the mart but took in both Mr. R. Dodd and Mr. J. P. Thomas as assistants, and, we dare say, treated them, notwithstanding their altered position and relation, with generous respect. In due course, these assistants were again admitted as partners, Mr. J. P. Thomas rising to be the head of the firm. Dodd died in 1870, Hills retired in 1874, and John Thomas and Thurburn in 1884, leaving now in the field three Thomases (Mr. J. P. Thomas, Mr. W. L. Thomas, and Mr. R. E. S. Thomas), Mr. R. R. Hills, and Mr. McIntosh. There is a lesson to all in that history. We can wish our countrymen nothing better than to cultivate the energy and perseverance of these indomitable Britons.

THE new magazine *Forum*, following the method of focussing facts and ideas introduced by the great magazines and weeklies like the *Pall Mall Gazette*, is publishing a series of articles on "Formative Influences." The December number contains Archdeacon Farrar's contribution. It is a strain of autobiography in which he refers to the principal influences which he underwent. These include a dozen and a half of the leading men of letters, with a couple of the most eminent scientific men of the day, to wit,

"Lord Macaulay, Charles Darwin, Thackeray, Carlyle, the late Lord Lytton, Sir Arthur Helps, Archbishop Tait, Archbishop Trench, Dr. Whewell, Bishop Fraser, Bishop Lightfoot, Lord Hatherly, Canon Kingsley, Dr. Edwin Hatch."

Nor were these all. He names other "formators." Thus—

"In Bishop Cotton, of Calcutta, I knew a man whose whole life was one continuous growth in power and faithfulness. Mr. Matthew Arnold was a friend of many years' standing. For several years I was thrown into almost daily association with Dean Stanley. Much also learnt from Mr. Robert Browning, not only as a poet but as a man. He illustrated the simple dignity of man as man; the way in which high self-respect—the holy reverence of each for his own intrinsic gift of manhood—can raise a man above the reach of hostile influences, and command the homage even of those who sneer. And besides the advantages which I may have derived from the society of such men as these, and of others scarcely less eminent whom I do not name, I was for three years, a constant hearer, and for many years a friend of Pro-

fessor Frederic Denison Maurice. He was one of the best men, and one of the greatest whom I have ever known."

We had the privilege of knowing Bishop Cotton well, and can imagine the influence such a noble soul would exercise upon an impressible spirit. He was one of the true gentlemen of Christian life and Western learning. Since Heber, probably India has not known such a prelate or even dignitary of the Church. It is within our own knowledge that the good Bishop did much to strengthen the hands of Lord Canning in 1858, by repressing the unholy passion for vengeance which, not without cause, animated the Anglo-Indians, and which had become as great a danger to Government as the rebellion itself in the preceding year. His death was a great loss to India.

WITH respect to his early studies, the Archdeacon says :—

"In the distant days, when I was a boy, books—at any rate among us school-boys in secluded Mona—were not easily procurable, but we could get hold of Sir Walter Scott's novels, and Fenimore Cooper's and Captain Marryat's, and had read them all, and discussed their characters among ourselves. We had to learn a good deal of English poetry by heart including such poems as "The Deserted Village," and "The Traveller," and Heber's "Palestine." Nearly all of us had read more or less of the better poems of Byron, Scott, Shelley, Moore, Coleridge, and Wordsworth for ourselves; and frequently, lying awake in the dormitories after the early hours when we were sent to bed, we discussed and fought over their merits. From early years I have been fond of poetry, and I owe an immense debt to the poets, not only because I have found in them the greatest and best of moral teachers, who revealed to me, or confirmed in me, the purest truths on which it is possible to live, but also because they have illuminated many a dark hour, and have added fresh sunlight to many a bright one by noble lessons set to natural music in noble words. They have helped me to hang the picture gallery of imagination with lovely and delightful scenes, and to take refuge from any storm which might beat upon me from without in that flood of unquenchable sunshine which they had kindled for me within."

THE Amir is reported to be convalescent, and to have resumed the duties of State.

THE garrison at Mogaung on the North Burma Frontier is being fast strengthened, in view of a rumoured filibustering raid from China.

THE Mu Valley Railway cannot be pushed on to completion, in consequence of the difficulty of transporting rolling stock over the river from Mandalay to Sagain. This will delay the opening to Shwebo for some months, it is feared.

WHILE so many Bengalis are making themselves uncomfortable over the consequences, here and hereafter, of the Age of Consent Bill, the Hindus in general have just enjoyed a splendid opportunity of cheap salvation. On Sunday last, the 8th February, after a quarter of a century, occurred a starry conjunction—the *Ardhodaya Yag*—which to an inconceivable degree enhances and multiplies the merit of good deeds and religious observances, performed under it. Chief among the deeds and observances is bathing in the Ganges. The opportunity was utilised to the utmost for a dip. From source to sea, the long stream, one of the longest in the globe, was at certain hours covered with bathing millions. The Hoogly was as crowded as the main river. The city was invaded by pilgrims from the interior. The Eastern Hive sent forth its myriads. The Municipality and the Police were on the alert and made all possible arrangements for their reception and comfort. But the crowd was so vast, that they spread unhealthiness around and a number of them died of cholera.

THE annual meeting of the Countess of Dufferin's Fund was, as usual, held at the Town Hall, on Monday. The Viceroy presided. The gathering was respectable, admission to the reserved seats being by cards. It was prominently brought out that Bengal lagged behind in this benevolent charity. Dr. Sircar spoke eloquently in behalf of it, and gave powerful indirect support to the Age of Consent Bill, denouncing the barbarous treatment of women.

THE Sphinx of the hour is the Emperor of Germany. The peace of Europe—the destinies of nations—all depend, in a great measure, on this young prince. Everybody tries to fathom him, but not to much purpose. The French are particularly interested in the subject, and one of their ablest writers throws considerable light on it. His deliverance is translated specially for this journal below.

When we compare his visits to the Kings and Emperors with his socialistic congresses and academic commissions,—when we follow him in his incessant journeys—in his reviews of fleets and armies,—when we see him sit by turus at the tables of sovereigns and at the

banquets of towns, and when we read speech after speech which he delivered, we ask ourselves whether in this perpetual agitation—in this life on waggon, on horseback and at the table, he does not betray the incoherence of Schiller's student born for a crown. But after reflection, we propose another question to ourselves—What marks does this young sovereign wish to leave on history?

Is it, after having accorded to the social reforms what the Chief of a State can accord, is it after having given to the academic reforms the double note of the religious spirit of the past and the modern contempt for Greek and Latin, that this young Emperor will continue to wish to impose conciliation on contrary principles? Is it that, being supported by a formidable army, he will one day propose a universal disarmament?

It would seem that the young Emperor, who loves to take the initiative in the most extraordinary ideas, meditates to propose to France a disarmament, of which he will be the first to give the example. The motive of this resolution is the laudable desire to lighten the most heavy burden which the present great armies press on the nations of Europe. Indeed, every year the Great Powers are obliged to spend a little more than three milliards of francs for the maintenance of their armies. It is evident that if they have not to pay this formidable budget of war, they can ameliorate considerably the well-being, the happiness and the prosperity, which they stand in need of. This formidable budget of war will no doubt prove, within a few years, the ruin of Europe.

The suppression or a notable diminution of this budget of war is certainly most desirable; but, in the present situation of Europe, how is this to be brought about? Two solutions of this difficulty are set forth. The first is war, the second disarmament. The first solution is of course out of the question, for a war now-a-days means a national death. The second recommends itself to every thinking man who has the peace of the world at heart. The question is how is the general disarmament to be effected? Will it be proportioned to the population of the Powers? Now, Germany has 43 millions of inhabitants, and France 35 millions. In establishing the exact proportion, Germany will have an army of 450,000 men against an army of 350,000 French. This will place France in a position of flagrant inferiority, which no Frenchman will tolerate for a moment.

Emperor William evidently wishes to try to group around him some new forces. Yesterday, it was the workmen; to-day, they are the mothers of families whose benedictions he covets. Finally, he will propose the disarmament. If France refuses it, it is France that puts the obstacle to the peace of the world. The disarmament—it is for France the definite acceptance of the defeat,—it is the abandonment for ever of Alsace and Lorraine, it is the negation of the modern right of the people to dispose of themselves as they like, to choose their country, to depend no longer on treaties between Chiefs of States in which they are not consulted. Never, in France, will any Government, be it what it may, be able to agree to any proposition of disarmament, which will not be preceded by a revision of the Treaty of 1871.

Is it not this impossibility that the young Emperor counts on? Is it not this refusal of France that he looks for? Is it not this case of war that he caresses in pursuing his dream of social and academic reforms?

REIS & RAYYET.

Saturday, February 14, 1891.

OUR RISHIS AND THEIR METHOD OF LEGISLATION.

ALTHOUGH we do not entertain any apprehension that the Consent Bill will interfere with our religion or our religious observances, it is not to be supposed that we have any sympathy with the advocates of so called social reforms. Our views on the subject are well known to our readers, yet, for convenience of reference, we may cite the following from one of our recent issues :—

'It must be obvious to every one that the parties, who make love, generally dive too deep and lose their heads in the torrent. If left to themselves, they run the risk of taking in marriage actresses, nautch girls and wily strumpets. The miseries brought about by such marriages are only too well known to our Eu-

ropean friends, and, if they are real well wishers of India, they ought not to be anxious to give us the benefit of a form of matrimony which must, in a great many cases, end in the Divorce Court. * * *

If we are to have the *gandharva* form of marriage reintroduced into the country, we must also have a law for enabling the Sakuntalas of new India to claim heavy damages against their *quondam* lovers. Let our reformers think seriously of the matter, and say whether they are prepared to subject the courts of the country to the infliction of having to deal frequently with cases like *Birdle v. Picwick*.*

Our belief is that the cry for what is called social reform, is due chiefly to a very imperfect appreciation of the legislation of our Rishis. Although there are many treatises in English which profess to deal with Hindu Law, there is hardly a single work which throws any light on the peculiarities of Hindu Jurisprudence, or the successive steps by which it has been gradually developed and improved. The scholars and jurists who have devoted their attention to the subject, have placed the republic of letters in possession of a few historical facts and dates—and a great many conjectures too—about the authorship of our legal Codes and Digests. But Hindu Jurisprudence has not been reviewed by any one in that philosophical method which characterises Sir Henry Maine's *Ancient Law*. The result is that the Institutes of our holy legislators are very imperfectly appreciated. At any rate, they are very erroneously regarded by many as mere ideal pictures and not Codes of Law.* The truth, however, is that the *Sanhitas* of Manu and Yagnyavalkya are Codes, in a far more comprehensive sense, than the modern legislative enactments to which the name is usually applied. The *Sanhitas* deal not only with what Mr. Austin calls Positive Law, but they affect to regulate the action of all classes of men, in almost every concern of life. Social etiquette, domestic duties, education, diet, cleanliness—all these, and many things else, come within the scope of their legislation. They not only lay down rules for the guidance of the several castes, but they define the duties of the kingly office, and they succeeded in making even crowned heads bow to their authority. So great is their influence even at the present time, that the strenuous efforts made of late years for what is called "social reformation" have not been productive of any result whatever: nay, the Widow-Marriage Act itself, of the all-powerful British Indian Legislature, remains a dead-letter in the statute book.

The principles which, according to Sir Henry Maine, govern the origin and development of juridical ideas, are applicable only to the systems of law with which the learned jurist was familiar; but so far as Hindu Law is concerned, those principles have little or no application. In fact, both as to province and method, the dissimilarity between the Hindu Codes and the legal systems of Europe is so great, that the same principles cannot possibly hold good with regard to both. In European countries, the primary object of legislators is to frame rules for adjudication of forensic disputes; but the ultimate aim of the Hindu Rishis was to regulate the action of men in every department of life. In Europe, the temporal rulers make laws, and enforce them by temporal punishment; but, in the belief of orthodox Hindus, Law is eternal and immutable. Even Manu and Yagnyavalkya are not, strictly speaking, the

authors of our laws. Theoretically, they are mere compilers, who have collected together, in a handy and convenient form, the ordinances of the Vedas. The fact or fiction is that the Vedas are too vast to be mastered by ordinary mortals; and the Rishis and their books are, therefore, accepted as the safest and most reliable guides. The legal systems of modern Europe are like mechanisms for artificial irrigation. There is no mystery about their source of supply, or as to the channels in which they flow. Their course is always direct and straight to the point; but their range and sphere of action are extremely limited, and they very seldom make any permanent impression, or wash away for ever the evils which they are meant to remedy. In fact, they generally cease to work so soon as the power at their source is withdrawn or crippled.

The character of Hindu Jurisprudence is altogether different. Its origin is so completely lost in the inaccessible heights of remote antiquity, that we regard it as the direct gift of Heaven. The binding force of a very large portion of our laws is not dependent upon the power or inclination of any temporal sovereign or administrator to enforce them: they carry with them their own sanction. It, therefore, happens that, in spite of all the changes in the political condition of the Hindus, their Law still retains, to a great extent, that vitality which it had in the days of Brahmanical ascendancy. Considering all these peculiarities of Hindu Jurisprudence, it is no wonder that its development has taken a different course altogether from that of the European systems. According to Sir Henry Maine, the agencies by which law is improved and modified are:—

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| 1. Fiction. | 2. Equity. |
| 3. Legislation. | |

We have in our Jurisprudence a large number of fictions which have served as instruments for modifying and improving it. But the most important agencies which have answered that purpose in our system are:—

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|------------------------|--------------------------|
| 1. Direct Legislation. | 2. Indirect Legislation. |
| 3. Interpretation. | |

Theoretically considered, direct legislation may appear to be better than the indirect methods to which we are about to refer. But so long as human nature continues to be what it is, direct legislation must, in some cases, be quite as undesirable as direct taxation. The Rishis had little or no temporal power. In bringing about such changes in the customs of the time as they deemed necessary, it would have been a fatal error on their part to ride roughshod on the feelings and prejudices of the men whom they sought to rule and civilize. They eradicated the barbarous institutions of primitive society, not by high-handed measures of enforced reform, but by a kind of legislative tact, which, when clearly understood, cannot but elicit the admiration of every reflecting mind.

Among the ordinances in the Code of Manu which have led European scholars to conclude that it is only an ideal picture, the most important are, perhaps,

Holloway's Pills.—Important for the delicate. It is difficult to determine which is the more trying to the human constitution, the damp, cold days of autumn and winter, or the keen, dry, easterly winds of spring. Throughout the seasons good health may be maintained by occasional doses of Holloway's Pills, which purify the blood and act as wholesome stimulants to the skin, stomach, liver, bowels and kidneys. This celebrated medicine needs but a fair trial to convince the ailing and desponding that it will restore and cheer them without danger, pain, or inconvenience. No family should be without a supply of Holloway's Pills and Ointment, as by a timely recourse to them the first erring function may be reclaimed, suffering may be spared, and life saved.

* Vide Sir Henry Maine's *Ancient Law*, p. 18.

those which require every member of the twice-born caste to pass through certain Asramas or stages of life. In practice, very few Hindus observe these precepts, and perhaps there never was a time when they were, in strict conformity to Shastric injunctions, observed. Such texts, therefore, apparently support the conclusion that Manu's *Sanhita* is not a Code of Laws, but a work of the same nature as More's *Utopia*. But, in this very instance, the sage displayed that practical turn and that tact which were the main causes of his success as a legislator. Reading the texts between the lines, it would appear that what the Lawgiver really intended, was to encourage men to marry and live as peaceful householders, instead of observing celibacy, and running the risk of drifting into a disreputable course of life. Asceticism naturally calls forth the admiration of the vulgar; and the man who renounces the world, on the plea of religion, generally attains a high place in public estimation, though he may be only an adventurer or a swindler pure and simple. It was, however, not consistent with Manu's policy to declare that there was no merit whatever in the life of a *Sanyasi* or a *Paribrajak*. He does not say that ascetics are either lovers of notoriety or misguided enthusiasts. The sage knew too well how to maintain the dignity of his profession, to expose even the impostors to infamy; so, instead of discrediting asceticism, he actually recommends it, though at a period of life when it can have no attraction even to the most adventurous spirits. It is laid down in his Code that, after completing the study of the Vedas, men should marry and live as householders till their fiftieth year, or till the period when the decay of the physical powers of the body visibly commenced. (Manu, Chapter VI, verse 2.)

The device answered its purpose. By means of it, religious vagrancy was checked, and the Brahmanical priests were enabled to marry and beget children without losing their sanctity. The ultimate result of this was that their profession became hereditary. There are other religions which sanction the marriage of the priestly class. But Hinduism is the only religion that places marriage on a higher footing than asceticism, and declares that, at a certain period of life, it is positively sinful not to marry and beget children. (Manu, Chapter III, verses 77, 78, Chapter VI, verse 37.)

The practical good sense which characterises these precepts, clearly proves that the Hindu Legislators were not mere visionaries and dreamers. According to their conception of religion, its function is to regulate the action of men in all things where they require to be guided. Their ideal may not be acceptable to those who are accustomed to regard religion as equivalent to faith in God, and in the efficacy of prayer; but as to the philosophical thoughtfulness and practical statesmanship of the sages who originated and worked out the idea, there can be but one opinion.

Another instance of what we call indirect legislation, is to be found in the ordinances by which the primitive practice of marriage by purchase, force, or fraud, has been made to give place to the form of matrimony which now prevails among all the higher castes of the Hindus. The device by which this has been accomplished is, in many respects, similar to that by which asceticism has been discouraged. In both cases, the main instruments by which the desired result has been brought about, are classification and marshalling in particular orders. Marriage by force, fraud, or purchase is not declared as altogether

illegal; but eight different modes of acquiring marital dominion are enumerated; and, while marriage, based on the gift of the bride by her father, is placed in the highest class, the other forms of matrimony are placed in the lower classes, and declared as more or less sinful. Marriage based on gift is, in fact, so strongly recommended, that it has very nearly superseded all the other forms of wedlock. The legislation of the sages has, in this instance, been rather too effective; for, instead of bridegrooms having to buy brides, the prevailing complaint now is that the parents of marriageable girls have to give heavy bribes to eligible bridegrooms and their parents. From the definition of the Brahmo form of marriage in the holy Codes, it appears clear that it was originally meant as a device for encouraging the cultivation of learning, and elevating the position of the literary profession. Manu says:

The gift of a damsel richly clad and decorated (with ornaments) to a man learned in the Vedas, whom her father invites, without being solicited, is nuptial called Brahmo.—*Manu, Chapter III, v. 27.*

As the privilege of studying the Vedas is confined to the Brahmins, the Brahmo form was evidently not meant for the other castes. But the inferior classes of society are so prone to imitate the practice of the aristocracy, that even among the Sudras, the Brahmo is now the prevailing form of matrimony. In this respect, also, the legislation of the Rishis has been rather too successful.

The legislation by which illegitimate sons have been deprived of the status which they had in the primitive state of society, is exactly similar. There was, perhaps, a time in every society when the distinction between bastards and legitimate sons was unknown or practically overlooked. It is only at a very advanced stage of civilization that bastards are regarded as *filii nullius*. But Hindu jurisprudence alone preserves any record of the successive steps by which the feelings and notions of men on the subject have been moulded into their present shape. At the time when the Rishis legislated, they could not, by one stroke of their pen, deprive children of illegitimate birth of all their rights. In all probability, concubinage was in those times the rule, and marriage, in regular form, the exception, among all but the highest castes. In the nature of things, there is not much difference between the child of a woman kept under protection, and one born of lawful wedlock. At the present time, Hindu feeling is so strong against illegitimacy, that it is extremely rare, and the few whose purity of birth is known to be doubtful, are excluded from the society of all respectable people, and are treated as worse than outcasts. The sentiments of the Hindus in the matter are now so far in advance of their laws that, although the Shasters give certain rights of inheritance to the illegitimate sons of Sudras, in practice, the right is never recognised in Bengal.

In the Heroic Age of Indian legislation, any attempt to deprive bastards of all rights of sonship would have been too far in advance of social sentiment to have been practically successful. By insisting upon the marriage of females before maturity, and by descanting on the spiritual bliss attained through the birth of an Aurasa or legitimate son, the legislation of the Rishis reduced the number of bastards in the country to such an extent that, from a very early period, they ceased to be recognised altogether. The older Codes divided them into several different classes. But in consequence of the early marriage of females, and the abolition of Niyoga, the

Kshettraja,* the Kánina,† and the Sahodraja‡ kinds became rare if not obsolete; and it is not surprising that the sage Vrihaspati himself refused to recognise the twelve classes of sons mentioned in the earlier Codes. The Rishi says:—

"Sons of many descriptions who were made by ancient saints, cannot now be adopted by men by reason of their deficiency of power."

The most important instance of indirect legislation by our Rishis, is that by which the practice called Niyoga, or appointment to raise issue on the widow of a deceased person, has been made obsolete. As the marriage of Hindu widows was quite as impossible in former times as it is now, on account of the zenana system, it was but natural that, on the death of any member of a joint family, his widows passed under the protection of one of his surviving brothers. In all probability, the practice was very general in the time of the Rishis, and they could not hope to abolish it by direct legislation. So, after denouncing it as fit only for cattle, and ascribing its origin to King Vena,§ the sage Manu changes his tone altogether, and declares that it is legal, but only when made in a lawful manner, and with a lawful object. He then goes on to prescribe certain ceremonies and conditions, ostensibly to regulate the practice, but in reality to make it impossible. The conditions are:—

- (1) That the levir must be appointed for the purpose by some one having the necessary authority in the family.
- (2) That the parties should meet only once in a month.
- (3) That they should meet only at dead of night.
- (4) That they should not converse with each other.
- (5) That the widow should not dress or toilet like a married woman.
- (6) That after the birth of one male child, the parties should regard each other as father-in-law and daughter-in-law.

Such being the restrictions imposed on Niyoga, it is no wonder that it has become obsolete and unknown. The Rishis who, by such means, abolished widely-prevailing customs, were certainly not mere moral teachers. Their ordinances clearly show that their object was to regulate the conduct of men, and not merely to preach what they thought to be true and proper. For all practical purposes, they were legislators. It is true that they were neither elected by the people, nor appointed by the king to make laws. But the commands imposed by them on the people are generally obeyed, and are, therefore, Laws according to Austin's definition of the term.

From the apparent conflict of texts in our Codes, European scholars and jurists have been led to conclude that there must have been interpolations and alterations in the Sanhitas of Manu and Yagnyavalkya. Mr. Mayne in his treatise on Hindu Law says:—

"It is impossible to reconcile the precepts as to eating flesh meat or as to the second marriage of women. Even as regards men, some passages seem to indicate that a man could not marry again during the life of his first wife, while in others second marriages are expressly recognised and regulated. So

* Kshettraja is the son begotten on the widow of a deceased person by his brother or other relation.

† Kánina is the son of an unmarried damsel.

‡ Sahodraja is a son conceived in the womb of his mother at the time of her marriage.

§ By this account of the origin of the practice, the sage obviously meant to say that it was not an immemorial custom.

the texts which refer to the marriage of a Brahmin with a Sudra woman, and to the procreation of children upon a widow for the benefit of the husband are evidently of different periods."

To our mind, such erroneous notions, entertained by the best scholars of Europe, prove, beyond the possibility of doubt, that our Codes are very imperfectly appreciated. The Reformers who aspire to take the place of Manu and Yagnyavalkya, cannot expect us to believe in them, unless they show at least that they understand what they are about.

The discussion now being carried on with reference to the Consent Bill, also emphasizes the necessity of a clearer insight into our Shasters than what is evidenced in the method of fighting adopted by the belligerents. It is being seriously argued that, because a son is necessary for spiritual purposes, therefore every Hindu must take the earliest opportunity to beget a son. But Manu distinctly says that men shall not ordinarily marry before their twentyfourth year. This injunction is certainly not consistent with the idea that, according to our Shasters, every Hindu is bound to marry and beget children as early as possible. Why is it, again, that the remarriage of widows is reprobated by our old legislators? The fact is, that when it serves their purpose they descant on the spiritual advantages of possessing an Aurasa son. But they knew how to get rid of the doctrine, when it stood in their way in bringing about such reforms as they deemed to be necessary. Manu himself says:—

"Many thousands of Brahmans having avoided sensuality from their early youth and having left no issue in their families, have ascended nevertheless to heaven; and like those abstemious men a virtuous wife ascends to heaven, though she have no child, if, after the decease of her lord, she devote herself to pious austerities; but a widow, who, from a wish to bear children, slights her deceased husband, brings disgrace on herself here below, and shall be excluded from the abode of her lord."—Manu. Chapter V, 159-160.

With reference to this very subject, the author of the Mitakshera cites a maxim which has an important bearing on the questions now under our consideration. It is to the following effect:—

"Practise not that which is legal but is abhorred by the world, for, it secures not celestial bliss."

After citing this maxim, Vignáneshwar goes on to observe:—

"As the practice of offering bulls is shunned, on account of popular prejudice, notwithstanding the injunction 'offer to a venerable priest a bull or a large goat,' and as the slaying of a cow is for the same reason disused, notwithstanding the precept 'slay a barren cow as a victim consecrated to Mitra and Varuna,' it is expressly declared 'As the duty of an appointment to raise up seed to another, and as the slaying of a cow for a victim are disused, so is partition with deductions in favor of elder brothers.'" Vignáneshwar prohibits Niyoga and unequal partition on the ground that, that which is abhorred by the wise and the good ought not to be practised even if sanctioned or enjoined by the Shasters. On the same ground, it may well be said that consummation on a child wife of ten or eleven years ought not to be allowed. But we do not rest upon that ground alone. We have shewn that the practice is not sanctioned by our Shasters.

In order to understand what our Lawgivers have laid down, it is necessary to take into consideration the state of things existing at the time when they

legislated. There is no reason whatever to suppose that, in laying down their rules for the guidance of men, they started with the idea that a son was absolutely necessary. It seems to us to be much more reasonable to suppose that their object was

- (1) to introduce marriage in regular form.
- (2) to render marriage irrevocable.
- (3) to prevent promiscuous intercourse.
- (4) to encourage men to lead the settled life of householders, instead of joining bands of robbers and adventurers that in all probability infested the country at the time.
- (5) to pave the way towards declaring that sons, not born of lawful wedlock, were bastards.

The Shasters nowhere declare that they had these objects in view. But, on any other hypothesis, their injunctions are simply absurd and inexplicable. In order to bring about the reforms that were necessary at the time when they flourished, they laid down

- (1) That the father and the paternal relations of girls must give them in marriage before their maturity.
- (2) That an Aurasa son was absolutely necessary for spiritual purposes.
- (3) That it was not proper for females to marry more than once.
- (4) That the best form of marriage was that in which the bride was given to an eligible bridegroom by the father.

There is but one step from bigamy to promiscuous intercourse. In European countries, the mischief is prevented by the law against bigamy. But our legislators had not sufficient temporal power for enforcing their *fiats*, and they worked upon the sentiments of their followers in such manner as to make it quite shocking to them even to contemplate the marrying of a widow or a grown-up female.

JOGENDRA NATH BHATTACHARJEE.

THE AGE OF CONSENT.

TO THE EDITOR.

SIR,—The learned Dr. Bhattacharjee appears to be writing very ably on the Age of Consent question considered with reference to the Hindu Shastras, but I beg to be pardoned for dissenting from some of his views.

He has laid down four issues for the consideration of his opponents.

As regards the first, I would simply say (without taking upon myself to give a direct answer to the question) that if the learned Doctor is of opinion that there is no "text laying down expressly that consummation on a child-wife of ten or eleven years is obligatory on the occurrence of a certain event" to be found, he will do well not to be very positive.* Besides, an injunction not quite express in its terms may, on construction† with reference to the context and the accepted rules of interpretation, be found to be as good (or as bad, if you like) as an express mandate.

As regards the second, I wish to observe that Medhatithi‡ is only one among a number of commentators and is certainly not acknowledged in Bengal as the greatest of them. The next thing that I would like to point out in this connection is that the fact of a rule being subject to certain specified exceptions, so far from proving that it can be broken at pleasure§ and is better broken than observed, proves that it cannot be broken without guilt except in the circumstances enumerated. The express mention of those cases in which infraction of the rule is permissible impliedly excludes all others.

* This is simply captious.—ED. R. & R.

† The construction must be such as to avoid conflict with other texts.—ED. R. & R.

‡ Our correspondent speaks without the book. There can be no question about Medhatithi's eminence as a commentator or jurist. He is cited as a great authority by both Raghunandan and Jimutavahan, and the Bengal Pandits cannot but admit that his opinion carries very great weight.—ED. R. & R.

§ This is not fair to Dr. Bhattacharjee. He never said that the general rule as to the performance of Garbhadhan could be broken at pleasure. He cited the authority of Medhatithi to prove that the rule was subject to exceptions, and that the Pandits were clearly wrong in laying down that consummation was imperative whenever a certain event occurred—whether in the 10th or 11th year.—ED. R. & R.

As regards the third, it appears to me possible to adduce a great many circumstances* pointing to the conclusion that consummation of marriage at the very earliest opportunity must be imperative. The following are some of them :—

- (a) The injunction by the Shastras of propagation as a duty. The object of taking a wife is declared to be propagation.
- (b) The paramount importance from a religious point of view of male offspring for the salvation of one's soul.
- (c) The insecurity of human life.
- (d) The uncertainty of health.
- (e) The possibility of divers unforeseen events happening to place it beyond the power of the husband to meet his wife.
- (f) The prohibition of the remarriage of widows.
- (g) The religious necessity to women of offspring.
- (h) The secular necessity to them of offspring for their support and solace in widowhood, specially early widowhood.
- (i) And also in some cases for qualifying them for inheritance.
- (j) The fact of the Rishis laying down that garbhādhān is to be performed ordinarily on the first occurrence of a certain event shows one of two things, either that their idea was that consummation of marriage at that early period was not likely to be attended with any evil consequences or that the object of garbhādhān is not to beget a healthy child but any child.

As regards the fourth, it is already answered above.

The easiest solution of the question appears to be afforded by the suggestion thrown out by you long ago that the period when a certain event occurs, instead of 12 years or any hard and fast age, ought to be laid down as the age of valid consent.

I may have something to say about Mr. M. Ghose's note on the subject in a future letter. His is a conclusion in which nothing is concluded and everything is assumed. His assumptions are as monstrously huge as they are unwarrantable. He forgets that he is a Bengali. He decries the cry of "religion in danger" as pure bosh, but fights shy of the question as to whether the performance of the garbhadhan ceremony on the first occurrence of a certain event is or is not an indispensable duty. He does not also appear to perceive that the result of the legislation he suggests would be not simply to alter or even revolutionise the Hindu Law, but to abolish it altogether. Whatever may be the worth of the cry of "religion in danger," the cry of "save me from my friends" is sure to involuntarily escape the lips of every Hindu as he rises from the perusal of Mr. M. Ghose's note.—Yours faithfully,

A HINDU.

The 11th February, 1891.

* Our correspondent is known to us and he is a lawyer of ability. We are in perfect accord with him about the strange document thrown by Mr. Ghose as a golden apple of discord into the field before the contending parties. On the religious aspect of the controversy, "A Hindu" has however failed to make any impression on Dr. Bhattacharjee's position. We hope that, after perusal of the Doctor's elaborate exposition in this issue, he will be satisfied. Our correspondent is the only writer who has tried fairly to grapple with our learned Pandit.—ED. R. & R.

THE ALLAHABAD UNIVERSITY.

CONVOCATION DAY—THE CHANCELLOR'S SPEECH.

(Continued from p. 70.)

Another point on which the University has proposed to profit by the experience elsewhere gained, is in the due recognition of the claims of training in Science as commonly distinguished from Arts, and the provision at an earlier stage of its curriculum than is offered, for example, by the Calcutta University, for independent prosecution of either branch. The University has done this not from any preference for any one form of instruction, nor from any desire to ascribe to physical science greater merit than to literature, or to yield to any one science priority of claim. It had done this because its aim embraces the whole circle of instruction; and its desire is to use all means at its command for according, at the earliest moment, to its graduates the facilities which may best assist them, in view of their various mental aptitudes, in obtaining that cultivation of mind which is the end of all instruction. Its aim is to give intellectual grasp, not merely knowledge of facts; not acquaintance with any one science, but an harmonious survey of all.

I have no desire, therefore, to discuss on this occasion what class of instruction may be regarded as furnishing the best means of training or disciplining the intellectual qualities of the mind. I think, with the former Rector of Lincoln, whose views I have more than once brought before you in the course of this Address,—that "On the one hand, an education in facts, in some one or more special art or science, is not liberal education at all; on the other, the mere habit or power of taking general views, universal notions as learnt from literature, is a hollow and spurious liberalising of the mind." If what German Professors have described as "the ideality of the scientific sense; interest in learning, not dependent upon nor limited by practical aims, but ministering to the liberal education of

* A complete answer to the contention based on the spiritual necessity of a son is to be found in the concluding paras. of our leader in today's issue.

the mind as such," can be satisfactorily cultivated only by classical learning: on the other hand, "to be general without being exact, to systematise without reference to facts, this is to be superficial."

I should be inclined, for my part, to hazard the opinion (I speak as a Gentile!) that, with an important reserve which I shall presently indicate, that subject of instruction on the University course, will best strengthen and nourish the mind which is the most thoroughly imparted to it. In other words, the question seems to me to be one which concerns the mode of teaching as much as the subject-matter taught. Every system of teaching which substitutes the exercise of memory for the discipline of thought; every facility, for example, given to students to work up the notes of their Professors, who they hope may in turn become their examiners; every indication that it is the language of a text-book rather than subject taught which may with the best chances of success engage the students' attention, seem to me to be equally injurious. In the following words may be recognised a type with which in India we seem to be familiar: "In such persons" (*viz.*, those who have overstimulated the memory) "Reason acts almost as feebly and as impotently as in the madman; once fairly started on any subject whatever, they have no power of self-control; they passively endure the succession of impulses which are evolved out of the original existing cause; they are passed on from one idea to another, and go steadily forward, plodding along one line of thought, in spite of the amplest concessions of the hearer, or wandering from it in endless digression in spite of his remonstrances." The man whose intellect has been thus cultivated is described as the prey of barren facts and of random intrusions. While, however, this University will not give preference to Arts over Sciences or to Sciences over Arts, I hope that it will never on that account close its eyes to the mental characteristics of the people from among whom its students are supplied. Here is the reserve which I have indicated. Nations have their mental as well as their physical peculiarities; and to ignore one or other, to foster those which naturally are predominant, and to neglect those which are less developed, seem to me to be equally injurious. To us, who are by nature less emotional than the Indian, the refinement of literary studies brings with it influences which subdue grosser elements in the national character. Whether equal advantage will ensue by applying a similar training to the more sensitive and delicate-natured East, may well admit of doubt. If instruction seeks to strengthen those intellectual qualities which in a given people are most wanting to the acquisition of a philosophic mind, instruction must needs take careful heed of the type of mind of each several people. Subjects of instruction which have proved themselves useful in one quarter of the globe, are not necessarily of equal value in another, whose people are as far removed in distance, in thought, in disposition, and in natural aptitudes, as are the men of Upper India from those of our own country. There is, from this point of view, sufficient ground for the opinion that our training in these Provinces, though our people differ much from those in other Provinces, is still defective in its methods, as calling in the exercise of memory, of imagination, and of dialectic skill, rather than of thought. "The fact is," said Sir Henry Maine in one of his addresses to the University of Calcutta, "that the educated native mind requires hardening. That culture of the imagination, that tenderness for it which may be necessary in the West, is out of place here; for this is a society in which, for centuries upon centuries, the imagination has run riot; and much of the intellectual weakness and moral evil which afflict it to this moment may be traced to imagination having so long usurped the place of reason. What the native mind requires is stricter criteria of truth; and I look for the happiest moral and intellectual results from an increased devotion to those sciences by which no tests of truth are accepted, except the most rigid." These words have been verified by the results of time. In one department of speculation, at least, we have of late years seen imagination running riot, and all criteria of rigid tests set aside to make way for rhetoric. Nothing is more opposed to that sober and sane judgment to which it is the aim of the instructed man to attain, than the mental vice of exaggeration, and servile subjection to the influence of declamation.

The objection may possibly be taken that, while all this may be perfectly true, sufficient means of instruction in Physical Science are at present, as a matter of fact, wanting in the schools which prepare students for entrance to the University. The objection is not without weight; and if the University shares this opinion, it will probably cause its views to be laid before the Administration, in order that such remedial measures as are possible may be introduced. Comparatively few candidates, it is unquestionable, have presented themselves in the Physical Science course this year or in the year previous. But while their paucity may be possibly partly due to the difficulty of obtaining adequate instruction in Physical Science preparatory to matriculating for the University, a powerful reason for the preference given to the A course by candidates for University degrees may be also this, that instruction in the subjects which form the curriculum of that course is believed to give a better chance of obtaining Government employ than proficiency in Physical Science. I hope this mischievous error will be combated by all those who have patronage at their disposal.

The last of the two propositions which refer to the matter of instruction in the University, as apart from the mechanism of instruction, is that the University need give no instruction which can be imparted elsewhere. This limitation of its functions appears to me to be one which should be rigorously observed in these Provinces. I hold, with Mill, that "what professional men should carry away with them from an University, is no professional knowledge, but that which should direct the use of their professional knowledge, and bring the light of general culture to illuminate the technicalities of a special pursuit." The province of a University ends where education, ceasing to be general, branches off into departments adapted to the individual's destination in life. We have seen, how Cardinal Newman distinguishes between what he calls education and instruction. This point of view excludes University examination, for example, in subjects of technical education; instruction in which is more properly the business of a polytechnic or special school. It points to the study of jurisprudence, rather than of substantive law. It excludes, in my opinion, examination in engineering. Proposals have, I am aware, been approved by the University with the object of constituting a Faculty of Engineering. But I confess that to me there seems to be valid objections to the University establishing an Engineering Faculty, or conferring degrees for proficiency in a branch of study which the strictly Engineering College now established in these Provinces is perfectly capable of ascertaining and affirming. I mention this as a personal intimation of my own view, which appears to me to be the logical outcome of the conception of the proper functions of a University which I entertain. Should the University desire to establish this Faculty, I have no desire to thwart their wishes. I shall probably hold, in such case, to my opinion; but I shall not seek to obstruct the enforcement of the opinion of the University. The same principle, that the University need teach nothing that can be taught elsewhere, points to the necessity of keeping the test for entrance to the University well above the level of the teaching which can be reasonably expected of a High School. Not only the matter taught, but the mode of teaching in a High School differs from that which we expect in College classes. The one seeks rather to inform the mind, the other to exercise and call out the faculties. The one (in words already used by me) is content that its rules should be committed to memory, to tradition, or to use; the latter aims at moulding mental nature and at the formation of a character; the object of the one is to facilitate acquirement, of the other to assist the exercise of thought or reason upon knowledge. It may be difficult, in the circumstances in which we are situated in these Provinces, to draw the line precisely so as to exclude examination in classes which are not properly speaking University classes. But at this present time, when we are about to establish a Board of Studies, it seems to me especially important that this aspect of instruction should be prominently borne in mind. It may lead, very possibly, to a demand that the Government should devote itself more particularly to the furtherance and improvement of middle class education, a demand of which I do not contest the justice. But, whatever may be the shortcomings of the Government I would not have the University suffer itself to be led by them into mischievous error of its own. If we are to gain and maintain respect for our University degrees, we must make it our first business to see that they are not bestowed on those whose attainments and knowledge are of an obviously inferior standard. There is another side from which this danger besets the University. I have alluded to the tendency of students to enter themselves for the A course, because its training is supposed to give a better chance of employment in the public service; but employment in the public service, though it may be facilitated by a degree, is not the end which the University in conferring degrees proposes. What are called in Germany "bread studies," form a class of studies which may add to the popularity of the University among its immediate graduates, because the class which at present is chiefly attracted to our Universities is the class which is in search of service, public or otherwise, as a means of livelihood. But to subordinate the tests of a University to the need of bread studies would be fatal to the ideal which a University should propose to itself. If a candidate for public employment finds that a University degree is useful to him, by all means let him obtain a University degree. But in doing so let us see that he has to submit himself to adequate mental training and discipline; not merely to a course of instruction of the quality and texture necessary to enable him to show that he has acquired information in a certain class of subjects, and may therefore be assumed to have attained such education as may qualify him for the discharge of public office. Those who, in other words, desire to enter the public service, may usefully avail themselves of the training laid down by the University; but the aim which a University sets before itself is not merely the training of men for the public service. It is necessary, to this end, that the teaching staff in the several affiliated Colleges should, in numbers and capacity, be efficient; and to Colleges which accept this final proposition, it will be self-evident that without maintaining a high level of teaching power they cannot hope to give effect to it.

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MAHOMEDAN LITERARY SOCIETY.

The 27th Annual Conversazione of the above Society will be held at the Town Hall, on Friday, the 6th March 1891, from 9 to 12 P.M.

ABDOOL LUTEEF,
Secretary.

Taltollah, 11th Feb. 1891.

ARMY CLOTHING DEPARTMENT.

Alipore, the 15th January 1891.

Sealed tenders are invited for the supply of Miscellaneous Stores and materials including buttons, canvas, sewing cotton, flannel, gaiters, pith hats, putties, thread, webbing drab, and to meet urgent and unforeseen demands, drill khaki and cloth blue, (from the local market,) more or less as may be required, for the year 1891-92.

2. Tenders will only be received on the printed forms which are obtainable at this office. Blanks in the printed form must be filled up correctly.

3. Each tender must be accompanied by a Bank of Bengal or Government Treasury deposit receipt in the name of the Superintendent for Rupees one hundred as earnest-money. Cash or notes will not be accepted in lieu.

4. The lowest tender will not necessarily be accepted, any tender may be accepted in whole or in part.

5. Any person whose tender may be accepted, will be required to furnish security in cash, Government Loan paper, Savings Bank deposits, approved Bank deposit receipts, or bond for double the amount of security sufficiently executed for the due fulfilment of his contract within one week from the date of acceptance of his tender, in default of which his earnest-money will be forfeited. The security will be calculated at 10 per cent. on the contract.

6. Any further information required may be obtained, and sealed patterns inspected at the Clothing Agency.

7. Tenders will be opened by undersigned at noon on Thursday the 26th February 1891 in the presence of such persons as may desire to attend.

W. H. MACKESY, Colonel,
Superintendent, Army Clothing.

CORPORATION OF CALCUTTA.

Sealed tenders for supply of 170 sets, more or less, of Conservancy Pony Harness, (to be delivered at South Gowkhannah within one month from the date of order), will be received by the Vice-Chairman, and will be opened by him in the presence of tenderers, who may wish to attend at noon, on Monday, the 16th February instant.

2. 100 sets of Harness to have double reins, and the remainder to have short or bearing reins.

3. Sample of the Harness required marked M can be seen on application to Mr. P. H. Bishop, Superintendent of South Gowkhannah. Rs. 200 earnest money must accompany each tender.

The Commissioners do not bind themselves to accept the lowest or any tender.

U. N. SINGH,
Suptd. of Stores.

CORPORATION OF CALCUTTA.

To Coal Contractors and others.

TENDERS ARE INVITED AND WILL be received by the Vice-Chairman up to noon of Friday the 20th February 1891, and will be opened by him in the presence of such tenderers as may choose to be present for the supply of Steam Coal for the year commencing on 1st April 1891.

Specification and conditions of contract with tender forms can be obtained on application in the Water Works Department of the Engineer's Office, where also any necessary information can be obtained.

Rs. 1,000 to be deposited previously with the Treasurer to the Corporation as earnest money by each party tendering, and tender with the Treasurer's receipt to be submitted under sealed cover superscribed "Tender for Coal."

The Commissioners do not bind themselves to accept the lowest or any tender.

JOHN COWIE,
Secretary to the Corporation,
The 9th February, 1891.

TO CONTRACTORS.

1. Sealed Tenders will be received by the Superintendent up to 5th March 1891, for the supply of Cloth, Coal, Coke, Cordage, Bees Wax, Timber, Planks and other stores (more or less) to the Small Arms Ammunition Factory, Dum Dum, from the 1st April 1891 up to the 31st March 1892. The term "more" includes the supply of stores, if required, up to 25 per cent. in excess of the original tender.

2. Printed forms of tenders for the supply of stores for which tenders are invited, are obtainable from this Office daily (Sundays and holidays excepted) on payment of one rupee.

3. Tenders should be accompanied by a deposit as earnest money in Bank of Bengal receipt calculated at the rate of 5 (five) per cent. on the stores tendered. This deposit will be returned on execution of the contract deed or rejection of the Tenders.

4. Preference will be given to local manufacture.

5. Tenders will be opened at this Office at 12 O'clock on the 6th March 1891. Parties tendering are invited to attend.

6. Further particulars as to conditions of tender will be found in I. O. Form 103, which will be furnished with the tender form.

N. S. BERTIE-CLAY, Lieut., R.A.,
Offg. Superintendent.

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It has driven out from the system **Acute Rheumatism and Rheumatic Gout**, after years of semi-helplessness and suffering; while in **ASTHMA, BRONCHITIS, LUMBAGO, SCIATICA, FACEACHE, SPRAINS**, it is the surest and safest remedy for these complaints in their severest and most chronic form.

Its magic effect in affording instantaneous relief in

Neuralgia in the Head, Face and Limbs

Is almost too remarkable for **CREDENCE**.

Are you subject to **HEADACHES** and the tortures of **TOOTHACHE**? A single application will relieve you.

In **Sore-throat** its power has been so rapid and complete that it is universally recommended as

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Try this wonderful Medicine and let the result speak for itself.

The Oriental Balm is used by the best Physicians in the world in their practice. It has been pronounced a blessing in thousands of homes. By its intrinsic virtue, it has achieved a wide-spread popularity which no similar preparation has ever before attained.

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Purify the Blood, correct all Disorders of the

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They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incident to Females of all ages. For children and the aged they are priceless.

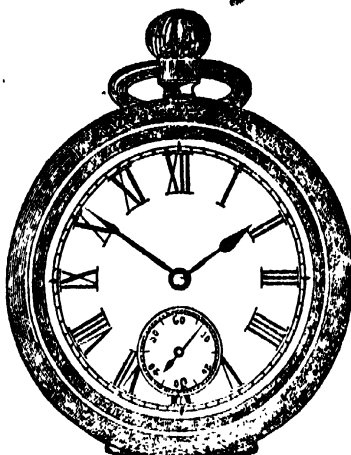
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Is an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for Gout and Rheumatism. For disorders of the Chest it has no equal.

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Runs 30 Hours with one winding, short wind. Regulated to a minute a month. Bold hands and figures, enameled dial, sunk second hand, set from outside. It has a jewelled visible compact escapement. Can be repaired by any watch-maker for a trifle. Is a thoroughly reliable Machine-made Watch, in velvet lined spring case.

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BETWEEN

Calcutta and Independent Tipperah,

BY

SAMBHU C. MOOKERJEE,*Formerly Minister to the late*

NAWAB FARIDUN JAH BAHADUR,
(the last of the Nawabs Nazim of Bengal,
Behar and Orissa.)

*Latterly Minister of the Tipperah State.***Apply to Manager, "REIS & RAYYET"**

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CALCUTTA.

**Rivers Steam Navigation Co.
"Limited."**

This Company's Steamer "PUNJAB" will leave Calcutta for Assam on Tuesday, the 17th instant.

All cargo for shipment by the above vessel should be sent to the Company's Godowns at Juggannauth Ghat, not later than 5 P.M. of Saturday, the 14th instant.

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The steamer "THIKAK" of this line will leave Calcutta for Cachar on the 17th instant (Tuesday) for which cargo will be received until 5 P.M. of Saturday the 14th instant.

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GOALUNDO**

and

**DAILY MAIL STEAMER SERVICE FROM
DHUBRI TO DEBROOGHUR.**

A daily service is maintained from Goalundo and Dhubri for passengers and light goods traffic, i. e., packages not weighing over half a ton. The steamer leaves Goalundo on arrival of the previous night's 9-30 P. M. train (Madras time) from Sealdah, and Dhubri on arrival of the mails.

Goods Upward or Downward from and to almost all stations can be booked through from or to Calcutta via Goalundo or Kanna with the Eastern Bengal State and connected Railways—Passengers and Parcels via Kanna only.

All particulars as to rates of freight and passage by all the above mentioned Services to be had on application to—

MACNEILL & CO.,

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Calcutta, the 11th February, 1891.

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AND

*Review of Politics, Literature, and Society.***RATES OF SUBSCRIPTION.**

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(PRINCE & PEASANT)

WEEKLY NEWSPAPER

AND

REVIEW OF POLITICS LITERATURE AND SOCIETY

Vol. X.

CALCUTTA, SATURDAY, FEBRUARY 21, 1891.

No. 462

CONTEMPORARY POETRY.

ENERGY.

BY THE LATE MARTIN TUPPER.

INDOMITABLE merit

Of the Anglo-Saxon mind!

That makes a man inherit

The glories of his kind,

That scatters all around him

Until he stands sublime

• With nothing to confound him,

• The conqueror of Time—

O mighty Perseverance!

O Courage, stern and stout!

That wills and works a clearance

• Of every rabble rout—

That cannot brook denial,

And scarce allows delay,

But wins from every trial

More strength for every day—

Antagonistic power!

I praise—for praise I can—

The God, the place, the hour

• That makes a man a man—

The God—from whom all greatness;

The place, Old England's shore;

The hour, an hour of lateness,

(For Time shall soon be o'er;)

The man—aye, every brother

Of Anglo-Saxon race,

Who owns a British mother

And Freedom's dwelling-place.

I feel, I feel within me

That courage self-possessed,

The force, that yet shall win me

The brightest and the best—

The stalwarth English daring

That steadily steps on,

Unswerving and unsparing,

Until the world is won—

The boldness and the quiet

That calmly go ahead,

• In spite of wrath and riot,

In spite of quick and dead—

Hot Energy to spur me,

Keen Enterprise to guide,

And Conscience to upstir me,

And Duty by my side,

And Hope before me singing

Assurance of success,

And rapid Action springing

At once to nothing less,

• And all the mighty movings

That wrestle in my breast,

The longings and the lovings,

The spirit's glad unrest,

• That scorns excuse to tender,

Or Fortune's favor ask,

And never will surrender,

Whatever be the task.

I cannot wait for chances,

• For luck I will not look;

In faith my spirit glances

At Providence, God's book;

• And there discerning truly

That right is might at length,

I dare go forward duly

In quietness and strength,

Unflinching and unfearing,

The flatterer of none,

And in good courage wearing

The honors I have won!

Let circumstance oppose me

I beat it to my will;

And if the flood o'erflows me,

I dive, and stem it still;

No hindering dull material

Shall conquer or control

My energies ethereal,

My gladiator soul!

I will contrive occasion,

Not tamely bide my time;

No capture but Creation

Shall make my sport sublime

Let lower spirits linger

For hint and beck and nod,

• I always see the finger

Of an onward-urging God!

Not selfish, not hard-hearted,

Not vain, nor deaf, nor blind,

From wisdom not departed,

But in humbleness of mind,

Still shall mine independence

Stand manfully alone,

Nor dance a dull attendance

At any mortal throne,

Disciple of no teacher

Except the one in heaven,

And yielding to no creature

The reason he hath given!

O thus, while contemplation

In faith beholds above

My glorious hope, Salvation,

Eternity of Love,

Subscribers in the country are requested to remit by postal money orders, if possible, as the safest and most convenient medium, particularly as it ensures acknowledgment through the Department. No other receipt will be given any other being unnecessary, and likely to cause confusion.

And while a Saxon spirit
Is bubbling from my heart
To strengthen and upstir it
To play a giant's part,
No hindrance, nor misfortune,
No man's neglect, nor ill,
Shall bend me to importune
One weak indulgence still;
But with my God to nerve me,
My soul shall overwhelm
All circumstance to serve me
In my spiritual realm!

CONSOLATION.

I know this is a fallen world,
I question not God's curse;—
And yet what need that wilful grief
Should make the evil worse?

Sorrow and pain's the lot of all;
Why should it not be mine?
Others more blest have made their moan,
Then why should I repine?—

Down, murmuring thoughts, impatient rage!
Ye ill become the breast
Of one for whom the present toil
Is working future rest.

To linger o'er each thwarted wish,
To want what may not be,
To lose the future for the past—
Such grief were death for me!

No; while a future yet remains,
A better and a best,
I'll comfort take in present woes,
And by them so be blest!

NEWS AND OUR COMMENTS.

"When the Tartars conquered the Chinese, they ordered them to shave their heads after the Tartar fashion; but that many of the Chinese preferred death to a compliance with the order, lest their souls, appearing bald before their ancestors, should not be recognized or welcomed by them."

So writes Benjamin Constant in his eloquent and once famous work on Religion. Are our friends the Garbhadhanwallas under any like apprehension? We are afraid they stand a good chance of being disowned by the manes of the makers of our Shastras on account of their treatment of poor infant woman.

WE remind our readers that Thursday next, the 26th February, 1891, has been fixed as the Census night. Every citizen is expected to make a correct return and to assist as far as possible the enumerators in their work.

THE Bengal Government has found it safe to direct that Act XVII of 1890 (the Indian Census Act) shall have force and effect in the Sonthal Pergunnahs.

THE last Criminal Sessions of 1890 concluded and the first of 1891 commenced on Wednesday, the 18th February.

AFTER touring in Chittagong and Rangamati, the Lieutenant-Governor arrives at Dacca to-morrow. Halting there two days, Sir Charles Elliott returns to Calcutta on the 26th, in time for the Governor-General's Council meeting the following day.

THE King opened a new naval dock at Rong Lan, the Chatham of Siam. The dock is 300 feet long and cost 40,000 dollars.

By a despatch dated India Office, London, the 15th January 1891, Her Majesty's Secretary of State for India announces the approval of Her Majesty the Queen, Empress of India, of the appointment of Sir Charles Alfred Elliott, K.C.S.I., as Lieutenant-Governor of the Bengal Division of the Presidency of Fort William.

THE sudden death at the banquet of Mr. Windon, Secretary to the American Treasury, is attributed to cerebral hemorrhage after an elaborate speech which was warmly applauded. It was a Chatham death.

SIR Bedivere, the Champion St. Bernard, who has not yet been beaten, has changed hands. T. H. Green, of Thorndale, Wallasey, Cheshire, has sold him to E. B. Sears, of Wyoming Kennels, Melrose, Massachusetts. The price paid is £1,300 or £300 less than a previous offer.

WE read:—

"The adventurous lady traveller Mrs. Bishop (Miss Isabella Bird) has returned to England after accomplishing a difficult and dangerous journey to carry out a bequest of her late husband, an Edinburgh gentleman, to establish a hospital in one of the remote corners of the globe. Cashmere is the place selected by Mrs. Bishop."

Cashmere is scarcely such a remote corner of the globe now. At least no "difficult and dangerous journey" is involved in reaching it, or in returning from it either.

A ROMAN Catholic heiress, Miss Kate Drexel, otherwise known as Sister Catherine, has devoted her immense fortune, of some £1,600,000, to founding a new religious order, to be known as the Sisters of the Most Holy Sacrament, for ameliorating the condition of the North American Indians and negroes. A convent and schools will soon be erected and opened at Arundel, near Washington.

THERE are in the United Kingdom, 578 Gas Companies with a gross authorized capital of £76,593,724 and a paid up capital of £59,877,537.

DURING the last severe winter in London, a feature in funerals was that the steeds were not always black. The enterprise of undertakers was taxed to the utmost, and brown steeds were taken in.

TWO of the principal actors on the London stage have applied for the benefit of the Act. Mr. Charles Coghlan—Antony to Mrs. Langtry's Cleopatra at the Princess Theatre—has filed his schedule with over £3,000 liabilities and assets *nil*. He keeps eight horses and has a weekly salary of £50. Mr. Rutland Barrington—another star—is a bankrupt with liabilities of over £4,000 and assets thirty shillings.

FIRES are multiplying in London. Last year, the number of calls to fires or supposed fires was 3,546. Of these, 768 were false alarms, 223 proved to be only chimney alarms, and 2,555 were calls for fires, of which 153 resulted in serious damage and 2,402 in slight damage. The report for 1890 gives an increase of 217 fires over those of the previous year and an increase of 422 over the average of the past ten years.

THE *Hyderabad Record* lately gave out, and our contemporary has not yet been contradicted, that

"The 'Mr. Isaacs,' the subject of the well-known work by Mr. Marion Crawford, is no other than Mr. A. M. Jacob of Simla, at present on a visit to Hyderabad and residing at Colonel Marshall's old bungalow as a guest of His Highness the Nizam, for whose inspection he brought down a number of articles and jewellery from Simla and elsewhere. Mr. Jacob leaves here very shortly for Calcutta."

FRIDAY, the 13th February, was a great day—a day of triumph for the head of the Calcutta Town Corporation—at Baraset. Fifteen years ago, when the great Chairman was a young assistant in the Civil Service, he had, as subdivisional officer of Baraset, "inaugurated" (to speak in the language of the craft) the athletic sports—that is the running and jumping exercises—with which the event of the day—the assumption of the title of Empress by the Queen—was celebrated. And now

Did he proceed in pleasure, and in pride,
Beloved and loving many,.....

to assist in their revival, accompanied by chosen friends, European and native. Baraset received her former chief now become so much greater a man, with demonstrations of triumph. The jumping and climbing went merrily, without a single accident. We only wish that, while honouring the living, Baraset had remembered the dead. It was a sin to forget on the occasion the lamented Brindabun Chunder Chatterjee, to whom Baraset owes more than to any other man, since the departure from the place of Mr. Trevor and the death of Nobin Chunder Mitter and the dispersion of his family. He was the soul of improvement in every direction for the place. He raised its good name. How much depends upon individual zeal and connections may be seen in the fact that with his cruel death languished the public institutions which he had taken in hand. So with these games or Sri Panchami Mela as it is locally called. Although Mr. Lee, in the neophyte zeal of a young athlete as he then was, proposed them, it required the willing enthusiasm of a man of rare animal spirits and fun as Brindabun Chunder Chatterjee to carry out the idea, specially at a stagnant nondescript place, neither urban nor rural, which is neither the seat of any commerce or industry nor the residence of wealthy men.

**

THE *Madras Mail* writes:—

"Whether any improvement on the system of jury trial is possible, or even advisable, it is difficult to say. In criminal cases, excepting those for treason or other political offences, it would probably be an improvement for the trial to be undertaken by one or more Judges. To this there does not seem to be any valid objection, although doubtless the guilty prisoner with funds to pay a clever counsel would prefer a jury. Seeing that the question of innocence or guilt is to be decided by the evidence, and that a Judge passes years of his life in discriminating between false and true evidence, it cannot be doubted that trial by a Judge must be more likely to serve the ends of justice than the decision of laymen, whose experience of witnesses under examination must be comparatively limited, and who are not trained to weigh conflicting testimony."

Whatever the value set by Englishmen on trial by peers, the call to serve on the Jury is considered a nuisance. The Calcutta High Court has a way of making it more unpalatable. In the present Criminal Sessions, gentlemen of the Special Jury were summoned to appear at 11 on Wednesday, a set was empanelled, and the rest were allowed to go about their business with instruction to be present the next day precisely at the said hour. They returned home or dispersed to their different scenes of business—only to be brought back from all parts of the town and city. For, an hour after, a fresh call was made on them to attend Court after the hour of lunch. We may say this call was not in the usual way by written notice or advertisement, but a messenger was sent round to inform the gentlemen—who had leave from the Clerk of the Crown—to be present—by order of some Bibbo in the Sheriff's office. We don't know whether such a call was legal or whether absence would have been visited with fine by the Judge. Without raising such a question, however, the gentlemen attended. What was the business for them, do you suppose? A set from among them was empanelled, and the set and the rest were told to leave the Court, the services of the set not being required till 11 the next day and those of the others not till they should receive notice again.

**

THERE has been a scare in Singapore. The good people on the Island were seriously "exercised" over a legal opinion to the effect that, all marriages entered into since 1881, under the Bishop's license, are null and void, inasmuch as the Bishop had no power to issue such licenses. Their exasperation may be imagined when there was a proposition to prosecute the chaplain of the Cathedral for solemnising marriages knowing or having reason to believe them invalid.

**

SIR Charles Hawkes Todd Crosthwaite, K.C.S.I., has gone home on sick leave. During his absence, Colonel Robert Charles Boileau Pemberton, R.E., acts as Ordinary Member of the Council of the Governor-General of India, in charge of the Public Works Department. The appointment is made by the Governor-General in Council under the provisions of 24 and 25 Vict., Cap. 67, section 27.

**

SIR Charles Crosthwaite going home, last week, went straight from terminus to terminus, from Calcutta to Bombay, taking the short cut of the Bengal-Nagpore Railway, accompanied by the Agent and Chief Engineer, Mr. Wynne. From Assausol, he reached Nagpore in 28

hours. The time will be abridged when everything is ready and shipshape and the line opened to the public.

..

BOMBAY wants another palace for its Governor—on Malabar Hill, a sumptuous residence, with ample saloons and sufficient accommodation for staff and band and staying visitors, globe-trotters and others.

..

MESSRS. Andrew Yule & Co. having complained of the accusation against them in the *Pioneer's* Calcutta commercial correspondence, of working their Budge Budge Jute Mill upon days prohibited by the rules of the Jute Association, the *Pioneer*, upon inquiry, admits the misrepresentation and apologises to the Company.

NOTES, LEADERETTES, AND OUR OWN NEWS.

ON the 18th instant, a Pathan corporal ran amuck at Fort Siedman, Upper Burma, shooting dead Major Nixon, commanding the 33rd Burma Regiment, in his own house, while dressing for parade, and two sepoy, and wounding Lieutenant Jamieson so seriously that he died in a few hours. One sepoy besides was wounded in the attempt to arrest the man.

THE weather has been so severe on the Kwaja Amran in Beluchistan as to stop the progress of the Khojak Tunnel.

FOR the same reason, the operations on the Black Mountains will not be begun so soon as it was arranged.

THE Maharaja of Cashmere and his brother Sirdar Ram Singh Bahadar applied to be allowed to serve on the Black Mountain Expedition with the Durbar troops. The Government of India have conveyed their thanks for the offer but declined it, explaining that the expedition is going to be on a small scale and the numbers and the *personnel* of the force have been already settled. Some disappointment has naturally been felt at the Durbar and the Palace in consequence.

ON the 1st January, Mr. Ross, Political Officer in the Chin Hills, started an expedition from Haka for Thetta. The force consisted of 140 fighting men and 7 officers under the command of Captain Carnegie. The enemy led them a pretty dance until they were led into a pretty hole. Their way lay through a dense bush of grass, but the snake did not molest them till they were before Thetta. Then shots came flying through the jungle, from unseen sharpshooters, killing and wounding several Goorkhas. Instead of retreating, this only determined the British to carry the village. That was just what the astute savages expected and wished. Accordingly, our brave fellows rushed—to their fate. For the village was only a blind; it was at the mercy of a strong stockade. So our people were exposed to a merciless fire, in which Lieutenant James fell. The event was that Mr. Ross was glad to get out of the Thetta business with offering them a pardon for their past offences and obtaining the promise of a hoe out of respect for the Paramount Power. It was a miserable bungle. And the Chief Commissioner contents himself with a mild censure, of his *protégé*.

THE Lushai Frontier is far from quiet. The tribes of the Southern Lushai country are still in active hostility, and they seem to have outmanœuvred our officers sent to bring them to our feet. The savages have certainly given them very near a defeat. The Political Officer Mr. Murray, having divided his force into two parties, they took advantage of the circumstance, acting no doubt upon assured information, to fall upon both simultaneously. Mr. Ross himself was at the head of 50 riles near Jacopa's village, when he was suddenly attacked. Separated from his other party, he found himself in a difficult situation, which taxed all his resources to bring him safe out of. Nor did he succeed without losing 3 men. The other party seem to have been in a worse predicament. They just escaped being entirely cut off. After a desperate engagement, in which they lost as many as ten men,

they repulsed the enemy. Such is our impression from the meagre telegraphic news supplied. We await with anxiety the detailed account. We hope the Government will lay all the particulars before the public of what looks like a rather serious disaster, which is likely to have a most demoralising effect on the whole Lushai Land.

THE Ceylon Civil Servant Mr. Moor, who was summoned for using criminal force and wrongful confinement of a witness, after having humbly denied jurisdiction, at length pleaded guilty. And a fellow Servant and fellow Police Magistrate disposed of the matter by ordering a fine of Rs. 10 on the two counts.

THEY are going to commit the same mistake in the Island that they committed on the Continent. The Government purpose to appoint six cadets to the Civil Service, and the *Ceylon Observer* is grieved that preference is being given to the uneducated sons of wealth over University men born in poverty. That is both unjust and inexpedient. Could no other way be resolved upon for discrediting native fitness? How the Statutory Service was reduced to a byword and reproach by the persistent favoritism of Lieutenant-Governors like Sir Ashley Eden and Secretaries like Mr. Peacock! The Colombo paper suggests to Sir Arthur Havelock, the Governor, to invite applications before making the selection.

WE have received the following from Behar from Gya, under date the 18th February :—

The Tikari Will case came to an end on the 16th instant. Mr. Brett, the District Judge of Gya, in a very able and elaborate judgment, held the Will to be a forged document. The decision has given entire satisfaction to the public. Forgery is not uncommon in the Province. Before this, three other forged documents relating to big estates were successfully palmed off on the courts of justice. But the present case, though very carefully got up, could not stand the logical test to which it was put by a Judge of Mr. Brett's experience. It was really a very difficult task for a Judge to glean the real facts out of the huge mass of apparently unimpeachable evidence placed before him. Indeed, there was a train of witnesses, whose rich costume alone, let alone their incomes and positions in life, lent such an air of veracity to their statements that the veriest sceptic could have been taken in. How can one disbelieve a gentleman who has such a quantity of gold on his person or another who drives to court in a brougham and whose jacket was unquestionably made by Harman? What though the public had no doubt in their mind that the Will was a forgery; the evidence brought to bear upon it was so masterly concocted that the Judge, who has to confine himself within the four corners of the records, was likely to be misled. However, Mr. Brett very carefully analysed the evidence and found it to be what it was worth. The evidence of some high personages of Calcutta looked at first sight rather menacing against the cause of justice, but, in spite of its proverbial blindness, it saw through the misleading guise.

WE are all sure that we are a wonderful people, the true Aryans, and so forth, and our youngsters are up to anything, from the formation of a cabinet to the command of the Channel fleet. Strangely however, we do not show aptitude for commercial organization. With the honorable exception of Bombay, the country has scarcely taken any advantage of the legal facilities for combination in mercantile and trading operations. For us, the Limited Liability Act is practically a dead letter. A few abortive firms comprise our whole efforts in this direction. A dozen years back, a Banking Corporation was started in Bengal, under the most promising auspices and with a flourish of trumpets. But it was soon brought to an inglorious and disgraceful end. Madras does not seem to be a more congenial soil for such undertakings. Her Hindu Union Bank Limited, we see, has been drawn into liquidation.

IN the British Museum, they have stumbled upon a complete text of treatise on the constitution of Athens, attributed to Aristotle. What a prodigy of both thinking and working power was that pedagogue! Deep and wide in observation, encyclopædic in knowledge, able in analysis, he was indefatigable in recording. The founder of

Science, he laid down the laws of thought, he investigated the principles of social order, he discussed the doctrine of morals, and he generalised the rules of literature. And now it would appear that, not content with enlightening mankind by his general work on Politics, he condescended to inform the minds of his fellow-citizens on the principles and particulars of his country's economy of government. We hope this exhumed work is worthy of its author's fame, and that the "find" will be more important than such late discoveries of literary leavings usually prove. How disappointing was Milton's long lost treatise on Christianity which turned up sixty-eight years ago!

FOR some years, there has been in Europe a proposition to alter the mode of salutation. Thus the custom of raising the hat in recognition was complained of as inconvenient. Nevertheless, the custom remained. No one would incur the risk of getting a bad name for rudeness. Everybody would be a good boy. The courage to defy Mrs. Grundy was extremely rare. At length, the pressure of Nature has paved the path of reform. Hitherto men have patiently endured the horrors of repeated colds and catarrhs rather than be scorned as savages for keeping their heads covered. But the late severity of the weather in Europe has nerveed them for the reproach. Indeed, it was out of the question to uncover the head for even a moment at a time when the thermometer was many degrees below freezing point—when it was difficult to make the body comfortably warm. For the bald in especial, it must have been a positive torture during the late season to follow the European practice of taking up the hat. Accordingly, many left their hats undisturbed on their heads.

WE are glad to find that the *Gorakhpur Chronicle* has taken our notice of it in the spirit in which it was meant. Says it :—

"Profiting by the friendly, though scathing, remarks of our veteran contemporary of the *Reis and Rayyet*, we have resolved to improve the general get-up of our paper as far as it lies in our power. But, at the same time, we hope, our worthy contemporary will not take it in an unfriendly spirit, if we make bold to say a few words by way of justification,—not, of course, from a sense of injured pride smarting under the lashes of his unfavourable criticism or in a controversial frame of mind, but as an explanation of what he is pleased to consider our drawbacks."

Then it gravely proceeds to controvert our position, that "with improved communication with the outside world, there is less need for a local newspaper." That position was drawn by our contemporary's inadequate ground for its journalistic venture, as set forth in the prospectus. We demurred to the suggestion that improved communication by itself caused a need for local journalism. And this is no answer, to wit—

"For improved communication means progress, and it does not follow that when a certain degree of progress is reached we are to stop further efforts in that direction, as our worthy contemporary seems to imply."

Let us not be mystified. Improved communication may mean progress but it does not mean leisure and culture—it does not mean even the initial three R's. After all, we only meant to remind the *Gorakhpur* that in their solitude, they had not shown enough respect for the public, by rushing out with an argument for their appearance which was not conclusive and which they could have easily improved and made clinching. But let us not quarrel over this trifle. We understand each other, and we for our part respect our new brother of the quill. God forbid that we should wish them or anybody to stop in the path of progress.

Yes, let "exclusion!" be our contemporary's motto, if it will. We have no objection, though we half suspect it is not quite Christian.

G. A. SALA writes with sardonic bitterness in his "Echoes of the Week":—"You may happen to possess the latest—the nineteenth—edition of 'Haydn's Dictionary of Dates.' Please turn to the word 'Massacre.' Under that attractive heading you will find two closely printed columns, full of the sanguinary records of man's inhumanity to man. When you have glanced at the dates of the slaughters at Amboyna, Scullabogue, Glencoe, Meerut, Delhi, Cawnpore, and so forth, just write on the margin of the page "Christmas, 1890. Porcupine Creek." Be very particular to mention Christmas. A right merry and seasonable telegram to the *New York Herald* announces that in the fighting between the malcontent Indians and the United States cavalry at the creek aforesaid, 10 American troopers were

"I believe in Thee, my God, I believe in Thee!" This cry of enthusiasm and faith had its echo in the five most beautiful acts of his life, and dated from Ferney—his pleadings for Calas, for Lally, for Sirven, for the chevalier La Barre, and his demand for the enfranchisement of the serfs of Jura. May we add that at Ferney Voltaire became a king? Ferney was his Versailles. Princes, nobles, artists, travellers and thinkers flocked there as to a capital of the civilized world. Voltaire received there the education from the throne, and I find in him, on his triumphal return to Paris, something of what I may call the spirit of Ferney, when, lifting his hands on the grandson of Franklin, he blessed him in the name of God and liberty:—"For God and Liberty."

His last home was Pantheon. Such as I know him I can not believe that he remained inactive there. He had still something to learn. On the day when they gave him Marat for his neighbour, he fell into a great rage and said, "The despotism of the low is more odious than the despotism of the high." He would have cursed and execrated '93 despite all his sympathies for '89.

The influence of localities on the formation of this genius so multiplex, so quick, so indefatigable, appears to me a curious fact to be singled out. God guard me to see in it the finger of Providence and to attribute to him the education of Voltaire. The student left much to desire. I have essayed to say what his diverse abodes taught him. I have shewn only his good side. He had his dark side. He had his pettiness, his hatreds, his foibles. Will it be believed that, after having so eloquently and so sincerely proclaimed his belief in God, the very moment he rose himself after that act of adoration, he added in wiping off the dust from his knees: "Yes, I believe in Thee! But as for thy Son and his Mother it is another affair." The black-guard and the great man were always united in him. He knew how to admire and to be enthusiastic. He was indignant against injustice and battled for humanity; yet he was wanting in the most wholesome and conservative sentiment of the human soul—the sentiment of respect. What man Voltaire would have been had he known to respect others as well as himself!

G. C. M.

THE AGE OF CONSENT. TO THE EDITOR.

SIR,—I am sorry you think I have made no impression on Dr. Bhattacharjee's position. But if I have made none, it is not because his position is unassailable nor because the argumentative weapons directed against it are powerless, but because they were not well aimed.

I have read the Dr.'s leader in your last issue with some care and find that, though as a speculation on the possible *rationale* of the Hindoo law of marriage it may be of considerable value, yet as a discussion of the subject of the age of consent it is almost wholly beside the point. It may or may not be that the considerations suggested by the Dr. are just what led the Rishis to legislate as they did, but I presume it is not given to us poor mortals of the Hindoo persuasion* to pry into the reasons that actuated them and

* The dissertation in our last issue on the method of legislation of the ancient Rishis may have no immediate bearing on the Age of Consent Bill. But the disquisition throws just the sort of light on our holy Codes of law which can lead to their being better appreciated than they are at present. So long as the authority of our sages was not questioned, it was not desirable to explain their policy, and so it happens that no Hindu jurist ever attempted to give any satisfactory explanation of the apparent inconsistencies and absurdities in our Shastres. Like the followers of a great statesman, they maintained the fictions intact and carefully avoided the giving of even any hint that might expose to the gaze of the vulgar the real ground-work of our Shastres. To make ourselves clear, let us refer to the following essential postulates of our jurisprudence:—

- (1) That the Vedas are too vast to be mastered by any ordinary mortal.
- (2) That for every text of the Smritis and for every approved custom, there is a corresponding text in the Vedas.

Every Hindu lawyer knows what important results have been achieved by means of these fictions. But what would have been the consequence if any of our jurists declared in express terms that these postulates were mere fictions and that the study of the Vedas was discouraged, not because they were really too vast, but because they sanctioned or countenanced practices which the later lawgivers sought to abolish. As a matter of fact, there is perhaps no authority whatever in the Vedas for most of the ordinances of the Smritis. But the commentators whose opinion we follow could not admit the fact without multiplying themselves.

The state of things is now altogether different. The Rishis are now in a manner on their trial. It would not do to say now that they were infallible. We are now in a position in which we must either

interpret their legislation in the light of them. If it is not permissible in interpreting a modern legislative enactment to refer to its declared object and reasons, is it not still less so, in fact positively dangerous, in interpreting the legislation of our Rishis to refer to what we only imagine to be its object and reasons. I think it is the improper expenditure of ingenuity on the part of commentators to pry into reasons that is largely answerable for the hopeless conflict of commentator-made laws.*

But whatever may have been the object the Rishis had in view when they declared the possession of a son so supremely meritorious from a spiritual point of view, I think it is pretty clear that if such object was simply to hold out a premium to marriage in what the Dr. calls regular form, the original object was gradually completely lost sight of, or how is it that so much stress has been laid on the spiritual importance of a son that a fictitious son by adoption has been declared to be equally efficacious, spiritually speaking, with a genuine *aurasa* son? If the spiritual merits of the possession of a son were inculcated only as a device indirectly to encourage people to marry and become good citizens, what could be the reason of the Rishis not only encouraging but almost insisting on adoption† on failure of male issue?‡

Then again, what could be the object, on the Dr.'s theory, of the Rishis laying stress on male issue instead of on any issue? If their object was simply to encourage marriage (and ordinarily monogamy, as the Dr. appears to intend to suggest,) it appears to me that it could have been accomplished rather better by the attribution of spiritual merits to the possession of any offspring born of holy wedlock and infinitely better by the ascription of such to the most approved form of Shastrical marriage and conjugal chastity.‡

It therefore appears to me probable that the object of the Rishis in attributing such supreme spiritual merits to having a son was something other than that suggested by the Dr. If you permit, I may try to speculate on the matter in a future letter.

Now, as regards the immediate subject of our discussion.

The Dr. appears to treat the argument, that because a son is necessary for spiritual purposes, therefore every Hindoo must take the earliest opportunity to beget a son, as something exceedingly absurd and quite unfit for being seriously advanced.§ And what is his reason? Because Manu enjoins that men shall not ordinarily marry before they are twenty-four. But what does Manu's injunction shew after all? Why, just this—that marriage, its consummation and its outcome in the shape of children must, in spite of their spiritual importance, be harmonious with the requirements of physiology. Now, the Dr. himself has asserted, in the course of his arguments, that it is an article of faith with us that the Rishis are omniscient. Have not these very Rishis who have, by laying down that a man shall not ordinarily marry before he is twenty-four, shewn so much respect for the laws of physiology, also laid down that a girl ought to be married between eight and ten, that after ten she becomes constructively *rajawali* even though she may not be actually so, that a father, by deferring the marriage of his daughter beyond ten, incurs a very odious sin, that on no account shall the marriage of a girl be deferred beyond her twelfth year, and that marriage is to be consummated ordinarily on the first occurrence of a certain event in the girl? What is the effect of all these injunctions read together? Do they prove, as the Dr. contends, that the Rishis intended that marriage should not be consummated with wives under twelve? I think, they prove nothing of the kind. On the contrary, they appear to me to prove just the reverse of it. If the same Rishis, who have taken care to prescribe that men shall not ordinarily marry under twenty-four, prescribe that marriage should be consummated ordinarily on the first occurrence of a certain event in the wife, and when it also appears from their utterances that the first occurrence of that certain event is almost sure as soon as the girl has passed her tenth year

justify their legislation or admit the pretensions of the go-ahead reformers who claim to supersede them. We ought therefore to hail with delight any attempt like that of Dr. Jogendra Nath Bhattacharjee to show that the apparent incongruities and conflicts are capable of being satisfactorily explained.—ED. R. & R.

* If our esteemed correspondent will accept our assurance on the subject, we may tell him that Hindu commentators never pry into reasons.—ED. R. & R.

† A very full and clear explanation of this is given in our last issue.—ED. R. & R.

‡ In order to make marital union irrevocable, the sages laid down that immediately after marriage the connection of a female with her father's family ceased altogether. The result was that daughters could not perpetuate lineage, and the son who perpetuated the lineage was therefore declared to be the source of greater spiritual bliss. It is however not to be supposed that the sages say nothing about the advantages of having a daughter or a daughter's son, from a religious point of view. In fact, there is one text which says that one daughter is equal to ten sons. For other texts on the subject, we may refer our correspondent to the *Udvahatwa* of Raghunandan, pp. 244-45 and the *Dayabhaga*, Chap. XI. Sec. II.—ED. R. & R.

§ We should like to know what our correspondent has to say with regard to V.s. 159-161 of Manu's Code, Chap. V. As at present advised, it seems to us that the authority of these texts makes Dr. Bhattacharjee's position altogether unassailable.—ED. R. & R.

and that it is inevitable before she passes twelve, it is not quite clear that it was never intended that consummation of marriage is to be deferred till the wife is past twelve. Then, again, if the Rishis really intended any such thing, or even in the slightest degree discountenanced consummation of marriage with wives under twelve, could not they have expressed themselves in appropriate words? Would they in that case have left their intention entirely to be inferred by ingenious commentators and that too not by legitimate reasoning but by treating the exceptional provisions laid down for extreme cases as the rule itself? Then, again, the mere fact of the Rishis proceeding to lay down cases in which the deferring of consummation shall be permissible shews that they intended that marriage should be consummated at the very earliest opportunity unless there was any of the bars recognized to prevent it.

By earliest opportunity I mean, of course, the earliest period sanctioned by the Shasters.

The Dr. has cited a maxim from the Mitakshara in support of his position. He says he rests on the ground afforded by the maxim, but, perhaps finding the ground giving way under him as soon as he put his foot on it, he takes care to say that he does not rest on that ground alone, and it is well. The abhorrence contemplated by the maxim is not abhorrence by unsympathetic *mitchbas*.

If the Dr. says the Rishis are out of date, it would be quite another thing.

I note that you have gone over to the enemy's camp and supported the bill, but have you taken steps at your demonstration to see that the objectionable features of the Bill are removed?

A HINDU.

DR. SAMBHU C. MOOKERJEE.

&c., &c., &c.

MY DEAR SIR,--I really do not understand why you should like to know my views about the burning question of the day and my reasons for not attending meetings held in different parts of the town. I don't know what good my opinion would do, but yielding to your request I would very briefly say that, though I am satisfied in my own mind that the present bill to raise the limit of age in Section 375 of the Indian Penal Code will do no practical good so far as married girls are concerned, it will be a harmless measure, and as it has been introduced with the humane and noble object of giving protection to immature girls and of putting down abominable and atrocious practices, which undoubtedly exist, I can not join in any movement which seeks to oppose the principle of the measure, and which also imputes to the Government a desire to interfere with the religious beliefs of the people of this country. Speaking for myself, I should be glad to support any legislation on the bold lines suggested in that fearless note recently issued by your own distinguished countryman Mr. Manomohan Ghose, than whom no man is more competent to speak so authoritatively on such a question. But I fear the Government is precluded by the utterances of H. E. the Viceroy from entertaining such a large and, to my mind, a really much needed measure of reform, *viz.*, to fix a marriageable age of 12 years by civil enactment. That being so, I have no alternative left to me but to accord my humble support to the present bill. Any agitation or wild outcry which seeks to perpetuate, either directly or indirectly, the custom of child marriage, must lower us in the eyes of the civilized world, and can not have my sympathy.

You further ask me to express my opinion "on the attitude assumed by Mr. Hume in this connection." As this is a purely personal question, I do not think I ought to take upon myself to say anything in regard thereto, more especially when I remember the fact that in previous years I had given great offence to our old and esteemed patriot, by not being able to fall in with many of his views, but on this occasion I feel bound to say that Mr. Hume was justified in trying to rescue the Congress at large from the undeserved imputation that all its members as a body were supporters of infant marriage and the wicked and revolting practices which the present bill seeks to put down. Had he not done so, the Congress would have seriously suffered in the estimation of the British public, both here and in England.

Yours very faithfully,
R. D. MEHTA.

55, Canning Street,
Calcutta, 20th February, 1891.

SIR,--Babu Nobo Gopal Mitter in his editorial garb has come down upon some of the members of the Sovabazar Raj family, for having attended the meeting in support of the Age of Consent Bill, at No. 12 Wellington Square. He thinks that, because some of them were not direct lineal descendants of the Sovabazar Raj family, therefore the meeting must be held to be insignificant or, in other words, no one seems to have any right to speak or act unless he be descended from the main line of the Sovabazar Rajas.

The logic of the Babu is just what it should be. He thinks that by using the words branches, leaves, and leaflets, he would throw

such of the members of the Sovabazar Rajbati who attended the meeting into insignificance. But may I ask the upholder of premenstrual commerce, for whom does the trunk exist? Is it not for the branches, leaves and leaflets, without which there is no use of the trunk itself except for the purpose of fuel? The trunk draws the sap from the soil to nourish itself for its branches, leaves, and leaflets. The branches, leaves, and leaflets that bask under the same sun draw nourishment through the trunk, and do so because they can demand it as a matter of right, but what right has a parasite to intervene and draw a portion of the nourishment and thus deprive both the trunk itself, its branches, leaves, and leaflets, which otherwise would have gone to strengthen them all the more? Now, the meeting at Wellington Square is nothing, because it was manned by some of the leaflets of the Rajbati. There were, however, many trunks of many other Hindu and Mahomedan families. But what about the Sovabazar meeting which was mainly peopled by parasites of the trunkling of the Sovabazar Rajbati? Is that meeting to be held a great success because it was against the Government measure and therefore all who attended the meeting were all great men? and the Wellington Square meeting nothing, because the gentlemen who attended it were none of them schoolboys and no invitation was sent to the 2nd class boys of the Aryan school?

Since writing the above, I find that Kumar Girindra Krishna Deb was one of those who were present at the meeting, and if a Sovabazar trunk was wanted he is the highest trunk of the Raj family. In fact, he is the direct lineal descendant of the eldest branch of Maharaja Nabakrishna Bahadur, the founder of the Sovabazar Raj family.

To the Editor.

N.

FIFTH CRIMINAL SESSIONS, 1890,—

MONDAY, FEBRUARY 16, 1891.

(Before the Hon'ble Mr. Justice Pigot.)

THE JAIN DEFAMATION CASE.

THE JUDGE'S CHARGE TO THE JURY.

His lordship commenced his charge to the jury this morning. He said they had now entered on the last stage, he was happy to say for their sakes, in this most laborious and most protracted case. His first duty, a most agreeable one, was to tender to them his acknowledgments for the patience, punctuality, and conscientious discharge of their duty they had manifested, especially as, during the course of this most laborious enquiry, more than one of the jury had been suffering from more or less serious indisposition, which had in no way prevented their punctual attendance. His lordship thought a special acknowledgment ought to be tendered to the gentlemen to whom he referred. They had heard the arguments addressed to them on both sides, and had the advantage during the whole of last week of hearing the address of learned counsel who summed up for the prosecution. These statements on the part of the defence and the prosecution were made *ex parte*. The jury had a different function to discharge, they and his lordship had to consider together and to look at the justice of the case alone. The duty of the jury was to determine, and his lordship's duty to aid them in determining, what was the justice of the case on the evidence before them. The jury had heard him say more than once in the trial that it was his wish, and it would be his effort, to leave to them all that the law allowed him to leave. He hoped to be able to leave everything to them that would be consistent with his duty as a Judge who desired most heartily that the institution which they represented should flourish and continue to flourish in this country. They would remember, therefore, in what would be a lengthy examination of at least portions of the evidence, that what he would say to them, apart from any express direction on points of law, was, according to the constitution and habit of the British law, suggested for the aiding of their better judgment, and was not laid down as a matter of authority. Upon their unanimous judgment must depend the decision of the case, and from their unanimous judgment there was no appeal; and upon their conscientious and unanimous judgment, his lordship had no doubt the parties interested in the case would rely and ought to rely. His lordship then proceeded, as briefly as was possible, to put before the jury the facts out of which the present case arose.

On the publication of the pamphlet the prosecution was founded. The conduct of the prosecutor was alleged by the defence to have justified the view expressed by the accused. The prosecution, on the other hand, said that the document was of such a character that its publication constituted a criminal offence under the Indian Penal Code punishable by imprisonment or fine. The prosecution was a private prosecution, and in the present case the prosecution representing the Crown brought Chatterput Sing up on a charge under the criminal law, and the jury had to decide between the Crown on the one hand and the accused on the other on this question, like any other which came under the provisions of the criminal law. But, his lordship said, he felt

killed and 65 wounded; while the dragoons managed to slay Indian 'braves' and 250 women and children. The telegram adds that of the entire Indian camp not more than six children remained alive. Wretched little 'papooses!' Perhaps, on the whole, it would have been better for them if they had been butchered along with the squaws their mothers."

What a Christmas they celebrated!

IN another column, we take the liberty to publish an interesting letter from our wellknown townsman Mr. R. D. Mehta. It was received by the editor in his private capacity, but as it refers to the question of the hour, and is an intelligent deliverance by a recognised public man, we have obtained his permission to offer it to the public.

WE hear the *Amrita Bazar Patrika* has turned into a daily. We have not seen this phenomenal development of Gobardhan journalism. We hear the first issue has a joke at us. It is very considerate of our brother not to let us see it.

THE Maharaja of Durbhanga has spoken on the Bill. As an orthodox Brahman and a great territorial Chief, his opinion is of great weight. He respects the motive of those who oppose the measure as clashing with Hindu religious sanctions and customs. The Maharaja, however, has no such fears. He is satisfied that the Bill trenches not on forbidden ground and that the Government is within its powers. The present agitation is a condemnation of the Police administration of the empire and the Maharaja contributes his share of the dread of Police oppression.

DR. Mahendra Lal Sircar has been reappointed a member of the Bengal Legislative Council.

REIS AND RAYYET.

Saturday, February 21, 1891.

OUR "NEW SALVATION ARMY."

THE campaigning of our new Salvationists is still in full swing. Their firing of "speeches" and "resolutions" is going on as merrily as ever, and the voice of sober reason and common sense seems to be drowned in the din and glamour. We may not doubt the sincerity of the "Generals" and the "officers" of the vocal artillery. But they are at any rate so inebriated with the exuberance of their own verbosity, that we do not entertain the least hope of obtaining from them a fair hearing or of escaping their abuse. Our position may be unshakeable. But what of that? If their cannonading makes no impression upon it, they will at least have the satisfaction of shrouding and suffocating us in a cloud of smoke and dust. That being their determination, we must observe *in limine* that what we are saying on the subject, is not addressed to them, but to the rank and file who are misled by their cry of "religion in danger."

From the very meaning of the word Garbhādhān, it follows that the proper time for it is the period when, regard being had to the common course of natural events, the wife may be reasonably presumed to be sufficiently mature for impregnation and for safely giving birth to a healthy child. It has been seriously argued by some of the amateur expounders of our Shasters, that the object of Garbhādhān is not to procreate a healthy child but any sort of child, good, bad or indifferent. If that is the correct view of the doctrine of our Shasters, why is it that they declare that a sickly girl should not be taken in marriage? Why is it again that the words *vishishta putrotpatta kama** occur in the formula of *sankalpat* for Garbhādhān? Yagnyavalkya says:—

* Being desirous of having an excellent son.

Formal enunciation of determination to perform a ceremony, the enunciation forming an essential part of the ceremony.

Laksanyan Janeya Chap. I. v. 80. Garbhādhānists may interpret this text in their own way. But we take it to mean that the husband should observe the rules and restrictions for approaching the wife in order to beget a healthy son of good promise.

In determining the proper age for Garbhādhān, it ought to be borne in mind that it means impregnation, and that it is not equivalent to mere consummation. Our Shasters do not enjoin consummation for its own sake. They enjoin cohabitation only when it is likely to be followed by conception. The cases in which child wives of less than twelve years become mothers, are very exceptional, and in determining what our duties are, according to the Shasters, we are not allowed to take such exceptional cases into consideration. Jesus may have, by his miraculous power, appeased the hunger of men with 5 loaves; but an ordinary mortal of a man cannot be justified in determining his course of action by counting upon the possibility of events which are so rare as to be regarded as phenomenal. Medical men say that cases are on record in which the catamenia have appeared even so early as the fifth year. We have ourselves heard of cases in which they have appeared in the eighth year. Are the Garbhādhānists prepared to make our holy Rishis responsible for the monstrous doctrine that the ceremony and act of impregnation are imperative in such cases also? If our "Booths" and "Tuckers" entertain such opinion, we have only to say that we cannot regard them as Hindus, or even as human beings. Their learning may be very great; but it must be somewhat similar to that of the astrologer who, on being asked by a man what he held in hand, said that it was a mill-stone. The interrogator, who, in fact held a piece of stone in his hand, was satisfied as to the learning of the seer, but could not give him credit for common sense. Nor can we give any credit for common sense to the Pundit who would maintain that Garbhādhān or impregnation could, under any circumstances, be imperative where the wife was a child of 8 or 9 years. The texts of our Shasters ought to be so interpreted as to make them consistent with reason. Vrihaspati says,

*Kebalam shisra'ndritya na kartavya viniraya
Yuktina vidhāre tu dharmalopa prajayate.*

This text does not, as is supposed generally, lay down that reason can override texts, but it recommends the adoption of that interpretation only which is consistent with reason. Having in view this canon of interpretation and the several texts which we have relied upon, the conclusion seems to us to be irresistible that Garbhādhān can never be imperative until the wife is more than 12 years old. In the absence of any express text laying down that consummation can in any case be obligatory on a girl of 8 or 9 years, the authorities we have cited in support of our position must be held to be conclusive, as it is certainly more consistent with reason than the doctrine of the Garbhādhānists.

The injunctions of our Shasters apply only to those who have the means and the capacity to perform the acts enjoined. The great exegete Bhattapada says:—

*Tidhātva gnyate Kṛta visheshā pratikriyam
Jyotām, pratishudh uttam, Vishesha padannaih.*

Vide Raghunanda's *Tithitāva*, p. 98.

* The author of acts enjoined by the Shasters is ascertainable by taking into consideration the fitness of the party, and by prohibitory and qualifying clauses in the texts laying down the injunctions.

According to this text, the persons to whom an injunction may be applicable are ascertainable in three different ways:—

1. Competency. 2. Prohibitory clauses. 3. Qualifying words.

There are texts which require

- (1) That every one should perform the Doorga Pooja.—*Vide Tithitattva*, p. 41.
- (2) That after Samābartana, every member of the twice born classes should marry.
- (3) That white and untattered clothes should be worn by householders—*Yagnyavalkya*, Chap. I. v. 131.

These injunctions seem at first sight to be applicable to all persons without any exception. But, as a matter of fact, they apply only to those who have the necessary power, means and the material at their disposal. Where the necessary material for a ceremony is wanting on account of the wife being too young, it is the height of absurdity to hold that the husband incurs sin by not performing the ceremony. The appearance of catamenia is only the *animita* or occasion. But the husband must determine his course of action by taking into consideration also the fitness of the material he has to deal with. Garbhadhan is a *naimittic* act, i. e., its performance is enjoined only upon the occurrence of a certain event. But its proper performance depends upon certain physical conditions, and it cannot be obligatory when those conditions are wanting. The performance of *shrad* at the time of an eclipse is enjoined. But the injunction is not binding on one who has not the necessary materials.

There are among our opponents some who justify the legislation of times, catamenia, now. This kind of assumption of all obligations to which the sages were omniscient and regulated not only for the Satya Yuga in which they flourished, but even for the Age of Sin in which we live. If they meant to lay down that Garbhadhan was obligatory in all cases without any exception, they certainly made a great mistake by not laying down also that the fathers of girls incurred sin by not giving them in marriage before their fifth year.

In conclusion, we have to put one more question to our adversaries:—If Garbhadhan is imperative in all cases on the occurrence of a certain event, is it obligatory when that event occurs in a child wife of 8 or 9 years?

JOGENDRA NATH BHATTACHARJEE.

VOLTAIRE'S EDUCATION FROM HIS LODGINGS.

BY E. LEGOUVE.

(Translated from *L'Echo de la Semaine* for *Reis & Rayyet*.)

THE walls have ears, we say; they have something better still,—they have a mouth. They not only hear, they speak; and I hardly know a more eloquent language.

That our character and turn of mind depend partly on the countries we are born in and on places where we grow, is a doctrine most in vogue; it is a true theory, for places are often our true educators.

Voltaire offers a curious example of it. He was all what a man of letters could be—poet, historian, philosopher, *savant*, romancer and polemic. There is hardly any of his writings, which does not show that he was a student of his lodgings.

When very young, his father placed him in the

College—Louis-le-Grand. What did the walls of that pious college inspire him with? He tells it himself in a charming letter: "It is to them that I owe the purest and the most profound passion of my life,—the passion which supported me everywhere, which consoled me everywhere—the passion for *belles-lettres* and poesy." Here is a sentiment of gratitude for his masters, which remains as one of his true titles of honour.

After the college of the Jesuits, the Bastille. The walls of that formidable prison left some indelible impressions on his mind. There he was educated at the expense of the State, and God knows if he had profited by that education. Immured there at two different times to undergo punishment once for some verses which were not his, and the second time for an injury which he did not inflict, he read there for some long months, written in letters of fire on those sombre marbles, all the iniquities of a *régime* in which the liberty of a man was at the mercy of the caprice of a minister or of a nobleman.

After the Bastille, London. He remained there for three years. Shall I say three years of exile? No; three years of intellectual and moral expansion. It is the heroic age of the life of Voltaire. What he acquired in those three years is incalculable. Like some powerful plants of the tropics, he shot forth in all his senses—he grew, flowered and fructified. He found there some admirable initiators—Clarke, the disciple of Newton, for the sciences; Locke, for philosophy; Pope, for the philosophical poetry; Shakespeare, for the dramatic art; the Parliamentary orators for politics. He had arrived at London with the hatred of despotism, he left it with the love of liberty.

After London, Cirey,—after exile, solitude. Solitude completed the work of exile. It took him five years of retreat and solitude to put into light what he had amassed in the three years of proscription. It is from Cirey that he dated his *Elements of the Philosophy of Newton*, his *Discourses on Man*, his *History of the Age of Louis XIV.*, his *Essays on manners*, his tragedies *Alzire*, *Mahomet*, *Merope*. Finally, it is from Cirey that he rose for the first and the last time to the height of lyric genius. It is from Cirey that he composed that admirable epistle to Uranus, mixing together in a magnificent language the poetry and the religious sentiments, he made a dedication to Newton a hymn to the Creator and a meditation, which is as a prelude to the *Meditations of* ...

For once his education seemed achieved; but the mysterious power which seems to be charged with the cares of localities, sent him once more to another school and under another master. What was that school? A palace. Who was that master? A king. After Cirey, Berlin. The Bastille had shown him the captivity of bolts and railings, *Ferrei Servitus*; Berlin, the gilded servitude of a palace. I have often reflected on what had passed in the mind of Voltaire within the four walls of the cabinet and the dining hall of Frederic, and in his *Chambre-de-Travail* at Potsdam. What bitter lesson of irony, of disenchantment! What new view of men and things! At first he was received by his royal host as a master by his disciple, as a sovereign by his flatterers, as a friend by his friend. But as time went on, he saw succeed to these excesses of enthusiasm, the sarcasm, the raillery, the mockery ("Voltaire mocked by some one!" until at last there were outrageous doubts and persecutions. He longed to escape from this place as one longs to escape from a prison. He left it only to recommence during five years a life of erratic ubiquity, wandering from court to court, from town to town, till he finally settled at Ferne as a place of refuge.

What contrast! What change of decoration! What new instruction! Here it was that, for the first time, he was in face of a spectacle of which he had only a glimpse before—here he was in face of nature! Nature in her double aspect—nature such as God made her and such as man made her,—nature grand, terrible, savage and nature beneficent, nourishing, fertile—the Alps and the plains of the country of the Gex. He received a violent repercussion from them. His spirit rose, his heart expanded, his thoughts widened. Instead of often hearing Jean-Jacques Rousseau extol the king of the sun, he one day at 5 o'clock in the morning went to the top of a mountain and at the first dawn of day he fell on his knees and cried out:

must refer for a moment before he proceeded to a point he had already mentioned. At the commencement of the Sessions, which began so long ago as the 8th December, he expressed his opinion, for reasons which he would not now repeat, that this was a case for which the machinery of the Sessions Court was most probably not intended. He formed his opinion from a perusal of the depositions in the lengthy proceedings which had taken place before the Magistrate, and he was bound to say that the progress of the case did not lead him to form a different opinion. The prosecution, as the jury would observe, was not brought for redress by recovery of a right denied or taken away. It was not brought to recover damages for wrong done to the prosecutor. If his case was well founded, as it might well be, he might have recovered damages in a civil action; or the defendant, Chutterput, might have made good his case, on which, as learned counsel for the defence had pointed out, the plaintiff in a civil case, if unsuccessful, would be obliged to pay costs. This case was distinguished from such a suit by the freedom from that liability, but also by the fact that nothing in any way beneficial to himself, save the gratification of such feelings as might be gratified in this case by the accused's conviction, could possibly accrue to the complainant. The prosecution was not brought to test or determine any disputed question, for the jury could determine no disputed question. The only question with which they were concerned was whether or not, in their judgment, an offence, either real or technical, under the defamation sections of the Code, had been committed; and that was all. The prosecution was brought to punish opponents in the caste, who, if any offence had been committed by them, had not committed it out of any ill-will to the prosecutor, so far as the evidence goes, or so far as any suggestion in the case ever appeared until a few short minutes during one of the days of the reply by the learned counsel for the prosecution, in which was suggested something not before the Court as having that effect, which might perhaps have existed in the minds of the present defendant toward Indur Chanda Nhattr. This suggestion of the learned counsel on behalf of his client, his lordship considered, having regard to what he had said now, the jury might dismiss from their consideration. But there were one or two passages in the evidence which, he must say, showed that it would have been better had this suggestion not been made. No ill-will on the part of the twelve gentlemen originally prosecuted with Chutterput Sing towards the prosecutor had been suggested in the evidence. He put it to the jury, therefore, and he thought they would agree with him, that if Chutterput Sing and the other persons whose prosecution stood over had committed an offence against the Indian Penal Code, they had committed it by being guilty of an excess of language on a matter (the question of excess was for the jury) on which undoubtedly he would advise them as a jury the defendants had a right to comment. The resolutions, as to which much was said, might, or might not, be valid; the proceeding did not attempt to get them set aside. The view of the prosecutor's conduct expressed in other parts of the pamphlet might, or might not, be mistaken from the accused's point of view. The proceeding could not determine whether or not it was mistaken. The jury had the power of deciding whether a verdict of guilty might or might not be pronounced against Chutterput Sing. They could decide whether or not the minister of the law to whom the pronouncing of the sentence is committed, shall or shall not have the right to inflict on him the punishment of imprisonment. They could place it in the power of the minister of the law, by inflicting that imprisonment to send him to jail where unless special arrangements were made for the prisoner, he must lose his caste. They could by their verdict gratify the desire on the part of the prosecutor to be avenged for what the defendants had done. But they could not help him to regain his caste. The Penal Code included within the provisions with regard to defamation, imputations which harmed the character of a person with respect to his caste. The indictment necessarily spread the net very wide. The jury had heard what the learned Standing Counsel had said, though he did not mention the name of the writer, who said that if the defamation sections were carried to the utmost, most of the population of this country would make their presence in court.—It was Mr. Mayne, a very distinguished writer on Indian law.—Necessarily the law must be jealous of the reputation of the Queen's subjects, and it was necessary that the provisions relating to defamation would be searching and thorough to meet the necessary cases. But it was not every case to which the stringent provisions of the Indian Penal Code could be made to apply, and ought to be invoked. His Lordship openly echoed in this matter the opinion of so respectable an authority as Sir Charles Turner, late Chief Justice of Madras in the case reported in Indian Law Reports, Madras Series, vol. VI., and it was his Lordship's duty to submit that, on the face of the whole evidence, and reading the documents embodied in the case, taking a broad commonsense view of such a matter, the jury would agree that the view then expressed was apposite to the defendant's conduct in the case. There was no doubt that in the pamphlet, there were expressions which might properly be considered to come within the section of the Indian Penal Code as to defamation. It was extremely difficult to express any opinion unfavourable to the

conduct of a person with respect to caste, without using language which, unless justified, or explained away, might be said to come within the terms of this section, and the learned Presidency Magistrate, before whom the prosecution of twelve persons came on, after hearing the case for the prosecution for a considerable length of time, came to the conclusion that a *prima facie* case was made out, and came also to the conclusion (which perhaps the jury would not share) that it would be more satisfactory to have the case come before a jury. He accordingly committed the case for trial before the Sessions Court, and when committed the Court had no alternative, but to try it. The jury had heard the sections of the Indian Penal Code applicable to the matter referred to, and the exceptions which constituted the different clauses of the evidence of justification for language that was defamatory. The case being brought into court, and the prosecutor being left free to pursue it, the defendant's position was, as stated by learned counsel, that he must either submit himself, or make out his case under the exceptions; and in order to do that, it was essential that he had to meet the case charging him with the publication. He was entitled to put the prosecution to the proof of the act charged against him. It was essential for him to show that the exceptions, or some of them, applied. This necessarily involved the enquiry on which they had so long been engaged. So that, tedious and most distressing as it had been, it was absolutely impossible, with the law as it now stood, to avoid an enquiry into this question, of whether the observances and practices according to the Jain community had been violated, or whether there was fair ground for believing they had been violated by the prosecutor; and it followed that it was absolutely essential to go into the questions as to what had been done at the meetings of the caste, and the rules of discipline appertaining to that point. So long as the law required to be enclosed within its provisions, questions of this nature, the determination of which could not be arrived at without a vast amount of testimony, enquiry into them must be made unless the party charged with an offence were to be deprived of his right of defence. It was true as learned counsel for the defence had said that there was no measure of proportion whatever between the length of the trial, and the prodigious cost incurred on the one hand, and any possible result of the trial whatever on the other hand. It was only to be expected, however, that the accused, seeing he had no alternative, and backed up by the majority of the community, should strain every nerve in a matter in which their religion was to be impeached. He mentioned this not merely because it was right that it should be known, that as the law stood this was bound to be a protracted matter. There might be some cases in which the alleged defamation in respect to caste matters should properly, and in regard to public interest, come before a jury. But there were certainly some which in his lordship's judgment should not. And it was a matter worth consideration whether this Court of Sessions ought not to have the power of sending back to the magistrate a case part-heard by him, and which in its judgment had better be completed by him. His lordship said he thought also it might be well worth considering whether the power of entering a *nolle prosequi*, in cases in which the court might consider that the interest of public justice did not need enquiry before a jury, ought not to be vested in this court. His lordship then went on to say that the assertion, that the length of the case was out of all proportion to its importance was by no means so true as was at first supposed, as some of the questions raised in consequence of the matter having come before the court were of great public importance, and it was of additional importance to one of the most ancient, wealthy and widely diffused communities in India. It was for the jury to consider whether or not the question they were sitting there to decide, and the conclusion they would come to, were not of such a nature as to shake to its very centre that wealthy and respectable community. Another matter connected with the case was of great importance, and that was that a jury consisting of two exceptions, his lordship believed, of Christians, was called upon to determine on matters of extreme interest and vital importance to a community extremely ancient, with which, until they had sat on this jury, they had no knowledge of, had not occupied their attention at all. He was sure, however, that they would discharge this most solemn duty of deciding as jurymen what were the rights of their fellow subjects without prejudice. His lordship proceeded to detail at some length the manners and customs of the Jains, their antiquity as a community, their immense wealth, and facility for adapting themselves to commerce, and gave it as his experience of them as a body that, with a remarkable capacity for commercial pursuits, they combined an equally remarkable degree of probity and uprightness in these pursuits. There were, of course, a few exceptions; but in a community so large and widely diffused, this was not to be wondered at. He mentioned this specially because in the course of his charge to the jury he would have to pass some strictures on the evidence of certain of the witnesses of that community as evincing to some extent a disregard for that strict attention to truth which ought to characterise the evidence of a witness. With regard to the charge, his lordship said that the words "having gone to England" on the charge sheet were meant to convey that

a specific offence against the caste rules had been committed. This was abundantly proved, notwithstanding learned counsel's contention to the contrary by a host of witnesses, and above all by the telegram despatched to Aden by Boodh Sing. His lordship also referred to the mode in which the evidence concerning the voyage to England should be treated. With regard to this matter, two important questions arose, namely, the question of the action taken by Nahatta on board; and another question, auxiliary to that, namely, the opinion the jury had formed of his truthfulness as a witness. His lordship proceeded to read the evidence of the complainant and other witnesses connected with this portion of the case, and commented at some length on it—and the various incidents in the case arising therefrom. Upon this the jury would have to consider whether there had been a violation of the caste rules on the voyage to England. His lordship had not concluded his charge to the jury when the Court rose for the day, at 5 P.M.

THE ALLAHABAD UNIVERSITY.

CONVOCATION DAY—THE CHANCELLOR'S SPEECH.

(Concluded from p. 82.)

I pass now to the other two propositions, which concern, I have said, the mechanism of the University as apart from its scheme of instruction. With regard to the first, I shall not detain you. Whatever may be the wishes of some of us in point of fact we have no option but to make the University an examining and not a teaching body, modelled somewhat on the lines of the University of London, though differing from it in some essential respects. The material difficulties and objections in the way of establishing a teaching University are overwhelming; and although it may be in our wishes that hereafter a University of the type more familiar to us in our own country, should be established in India, there can be no question of the impossibility of achieving this for many years to come. The first Chancellor, Sir Alfred Lyall, explained this carefully in his opening address in 1887, adding:—"I do not say, however, that no attempt should be made to lay the first stone of a gradual change in the design. On the contrary, I have already proposed to strengthen gradually the Muir College, which is now the local habitation and meeting place of the University." If these words foreshadowed, by the way, a desire to transform hereafter the Muir College into the University, and to make of the University, in this new guise, a teaching as well as an examining body, I regret that I cannot identify myself with them. I apprehend, on the contrary, that much mischief may ensue to the University, as we have it now constituted, if an idea gained ground that any one College aspired ultimately to usurp its functions, or to claim for itself on that account a preponderance and an increasing weight. If the time should come when the University is made a teaching as well as an examining institution I trust that in its final development it will compose its teaching staff and its governing body impartially from all, and not from one only, or mainly, of its affiliated institutions; and I should above all things deprecate the growth of a belief that in some peculiar way the Muir College, more than other colleges, was identified with the University; or had been selected more especially to furnish that University hereafter with the members necessary to enable it to exercise more varied functions. However, for the present, and probably for long years, the University must remain a purely examining body. No doubt we lose meanwhile the great intellectual advantages which students gain who live in a centre of instruction under the immediate shadow of a University, gathering round it the staff of the several Colleges. The cold abstraction of an examining University—a University "pinnacled dim in the intense inane,"—casts no such genial influence over its graduates as emanate from the Alma Mater of our English type. So far as a remedy can be found for this, it can be found only in the influence exercised by the University over its distant affiliated institutions. This influence lies in its Rules and Regulations; in the attributes with which the Faculties, the Syndicate and the Senate are severally vested; and in the power of conferring degrees examination for which presupposes a course of study which it has prescribed. But in order that this influence may be welcomed by the Colleges, they themselves must be fully represented in the University. In order that the connection between the University and its affiliated institutions may be as close as possible, and that the students may feel that the University is something more than a mere name, and may regard it, however remote in point of place, as closely identified in spirit with the Colleges in which they are gathered; as being of all, though above all; as endowed with sensible attributes, though invisible; as even in some sort, of a human aspect subsisting, it is necessary that the number of Fellows on the University rolls who belong to the affiliated institutions, and especially to the institutions which cannot speak with the direct support of the Government, should be numerous. As the influence of the University over students cannot be direct, there is the more reason for endeavouring to strengthen the means by which alone such influence as it may achieve can be exercised. If it is desired that there should grow

up a tradition, which though it cannot hope to inspire like a lively presence should as far as possible resemble it, it is in the Colleges affiliated to the University that we must look for it. Again, that the University may be truly Provincial, all Provincial educational institutions affiliated to it must in an equal degree feel that they have real and vital interest in its counsels. It would be fatal to the University if any one College claimed or obtained pre-eminence, or if any one body of men or order of ideas possessed themselves of the governing body. This is even more necessary on the Syndicate than on the Senate. The scheme of this University contemplates the ordinary administration of University matters by the authority delegated through the Senate to the Syndicate. It seeks, so far as may be, if I rightly divine its purpose, to remove questions with which the University has to deal from the arena of passion or the oblique vision of self-interest. Discussion, at least in the initial phases, of these questions is confined to those whose training and profession qualify them specially to deal with questions of education, or to men who have raised themselves to eminence in public administration, and whose experience and sagacity may be relied upon to save them from rash or unconsidered views. But the Syndicate being a small body, there is the more necessity that there should be found within its ranks equal representation of all classes interested in the University. This necessity has not escaped the attention of those who have occupied themselves with the matter; but, whether in view of the need of giving our examining University not a semblance only but a reality of life, by identifying with it the interests of all institutions which are concerned: of eliminating as far as may be, elements of weakness from its councils: and of endowing them with all the strength from outside sources which a representative character will assure them,—it appears to me a matter which requires a clear enunciation of opinion such as on this occasion I desire to give to it. But if the Colleges are to exert the influence due to them in the Senate, Syndicate or Faculties, it is as necessary as we have seen it to be for their efficiency in teaching that their Professors should be men of the highest culture and capacity. That is their business; it is vital to their success; and they will doubtless be careful to see to it.

I have thus brought to a close my review of what I understand should be the aims which a University sets before itself, the methods which we have adopted to carry out those aims, and the precautions which in the future we are bound to observe. I have attempted to illustrate the application in these Provinces of the four propositions which I indicated at starting; and to show, while ours must remain an examining University, what should be its relation to its affiliated Colleges; what its own aim and ideal; what its attitude in regard to the classical language of India, and the contending courses of Western instruction; what the degree of instruction which it should regard as indispensable to admission to the course of education prescribed by it; and what its relations to the special methods of training which are necessary for professional life. It may be objected to me that I have dealt with generalities, and that nothing which I have said is calculated to give direct assistance to the solution of questions which may be dividing the councils of the University. To this I may be permitted to reply that the business of the Chancellor, especially on an occasion like this, is not to enter into discussion of the technical application of general propositions, but to endeavour, so far as may be, to facilitate the disposal of such questions, when they may arise, by an impartial exposition of the principles by which all proposals concerning University education should be decided. Again, it may be urged that much of what I have said as to the uses and functions of a University is inapplicable to India: that I have aimed too high: and that I have set before myself and before you an ideal which is unattainable by us, and therefore unsuited to our consideration: a counsel of perfection, which has no practical relation to our Provincial needs and circumstances. On this objection, should it be urged, I must join issue. If we are to attain to any good, we must keep before us the supreme type of excellence we must hold high, above all questions of country, or of local difficulties, the conception of what a University should be. We are not permitted, in truth, to modify that conception. We may fall far short of it in practice. We may aspire, but be incapable of attaining. But though we fail, we cannot dare to bring down to the level of our achievement the ideal of our aim; or alter one jot our conceptions of the character and the attributes of the source of light, because it may seem too far above us, and outside the range of our attainment.

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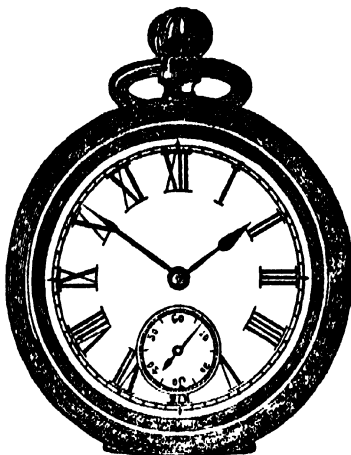
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Vol. X.

CALCUTTA, SATURDAY, FEBRUARY 28, 1891.

No. 463

CONTEMPORARY POETRY.

AN INTERNATIONAL CONGRESS OF MICROBES AT BERLIN.

Microscopical midgets
Were getting the fidgets,
On hearing the horrible news,
That the microbes were slaughtered—
Were starved and were quartered,
'T was surely a cause for the blues.

Smallest plants and wee bugs
Are not dull, snail-like slugs,
But form a unicity rare ;
They commune with each other
(Each kingdom, a brother)
When both have a terrible scare.

So an edict went forth
East and West, South and North,
For the Microbes in Congress to meet
In the place, where a sage
Who is now all the rage,
Thinks such elfins—each one—a dead beat.

A great polyglot crowd
Of wee Lilliputs proud,
Assembled in solemn conclave,
And those speaking Phthisis
With warm exegesis,
Besought all their friends to be brave.

Then one spoke in Lupus,
With tones base and croupous,
And said he was "not a bit blue,
I'm not yet like Othello—
And will fight a 'duello,
With Koch or some one of his crew."

A tenor, in Typhoid,
With gestures quite cycloid,
A tiny Professor,—then said
"On mankind I'll still sup,
I won't give his flesh up,
And of starving I'm not yet afraid."

A speech in harsh Cancer,
By a wise geomancer,
Foretold of a bright coming time,
When no more on the earth
Would there be human birth,
As the microbes were just in their prime.

And with man quite extinct,
It was clearly distinct
The Germs would then evolute gay,
Be lords of creation—
The great innovation,
At which Time was now making a play.

In Cholera lingo,
One said that, "By jingo
Men eat their choice game with suave grace,
We'll feed on their flesh-pots,
These devilish despots,
Until we have eaten their race."

In co-operation
These dwarfs of each nation
In solemn alliance agreed,
"Fierce aggression, severe,
More and more every year
Till the earth of mankind was quite freed."

They adjourned for a dance
In high glee and joyance,
And whirling round like young nymphs :
In Koch's parlor so gay
They danced a whole day
And laughed at his new-fangled lymphs.

Then they wound up the fête
With a feast quite ornate,
Consuming wise doctors, a score,
And drank their own health,
In the lymphs, got by stealth,
And wished they had kegs and kegs more.

—Med. Record.

NEWS AND OUR COMMENTS.

CENSUS was taken on the night of Thursday the 26th February. It passed off quietly.

THERE will be an exhibition of local arts and manufactures at Mirzapore, and it will be opened by Sir Auckland Colvin.

MR. Quinton has ceased to be an Additional member of the Governor-General's Council for making Laws and Regulations. Mr. J. Woodburn, Chief Secretary to the N.-W. P. Government, replaces him.

THE Raja of Manda has made an additional contribution of Rs. 5,000 to the Allahabad Branch of the Countess of Dufferin.

Subscribers in the country are requested to remit by postal money orders, if possible, as the safest and most convenient medium, particularly as it ensures acknowledgment through the Department. No other receipt will be given any other being unnecessary, and likely to cause confusion.

THE head-quarters of the defence works have been transferred from Pindi to Attock.

THE Delhi horse and cattle fair will be held on the 16th to the 23rd March. There will be prizes to the value of Rs. 1,600.

A RAILWAY from Hyderabad to Damerkote has been decided upon. It will be of the standard gauge, and completed in a few months.

MR. W. H. Rattigan has been reappointed Vice-Chancellor of the Punjab University. A thoroughly good and wise appointment. The cause of culture could not be entrusted to better hands. Mr. Rattigan's services to the University have been simply invaluable.

A LONDON washerwoman received back from a customer a necktie, which she had sent him with the hebdomadal "clean clothes," with words written upon it, "You filthy woman, do you call this washed? I don't!" The woman conceived herself insulted and applied to the West London Police Court for justice. The Magistrate Mr. Plowden, however, thought there was no remedy, for no constituted authority "could prevent a man from writing rubbish on his own necktie." Is it for this immunity, that we see rubbish and filth all round at the present hour on rags of sorts, if not on neckties?

THE *East*, the leading native journal of East Bengal, which has kept its head in the present agitation, after exposing the false pretences of the agitators, warns the genuine Hindus and the orthodox among our countrymen against being used as tools in the hands of designing men, who are only serving their own personal ends.

HERE is a call to the Graduates of the Calcutta University to prove themselves worthy of the Degrees they hold of it:—

"Calcutta, 25th February 1891.

DEAR FELLOW-GRADUATES,

An unfortunate attempt has been made to identify the Graduates with the present agitation in connection with the Age of Consent Bill, and to shew that as a body they are opposed to the proposed measure. It is necessary in the interests of high education, for the reputation for culture and advancement of this enlightened Province, for the fair fame of the Graduates themselves, that this attempt should not be allowed to be successful. Bengal has, within the last few weeks, presented a spectacle of which we cannot be proud, and of which the opponents of our progress and general advancement have not failed to take note. It is now for the educated classes to come forward and unhesitatingly to declare that, subject to such safeguards as may be found necessary, they have nothing but earnest sympathy and support for a measure which seeks to protect from physical suffering endured in silent patience those who have the highest claim on our consideration, kindness, and tender regard, *viz.*, the immature child-wives of the country—for a measure which seeks to protect from growing degeneracy the unborn generations of the land. It is in this view that we send to you the accompanying representation for signature and return, as soon as possible, to R. N. Ray, M.A., 77, Wellesley Street, Calcutta.

Yours faithfully,

KRISHNA KAMAL BHATTACHARJEE, B.A., B.L.

RASH BEHARY GHOSH, M.A., D.L.

A. M. BOSE, M.A."

The Calcutta University men have been disgraced by the rowdy meeting held in their name by a parcel of non-descript agitators, at one of the native theatres.

It is a significant fact that the Brahmos petitioned Government to be classed as Hindus, while the Chandals repudiated their designation in favour of Namasudra, and the Jolhas begged to be called Karigars. Their several prayers were granted. None of these different classes evidently thinks with Juliet, What's in a name? We are now and for ever all Hindus only—the new Smarthas, Ganesh Garbhapadhyaya and his *Jutindia*—classification of castes—notwithstanding.

A NEW crown, set with precious stones and valued at Rs. 40,000, was presented to the idol in Parthasarthy Coil, Triplicane. It is the gift of Balajee Rangum Chetty Garu and others. The image was

with the crown carried through the streets in procession. Brahmins were fed and alms distributed.

MR. Bradlaugh was interred at Woking Cemetery on February 3. There were present eight members of Parliament—Messrs. John Morley, Labouchere, Hunter, Burt, John O'Connor, Fenwick, Picton, and Mr. George Jacob Holyoake. Mr. John Coleman, the actor, the Marquis of Queensbury and Mrs. Besant also attended. There was no service of any kind, the coffin being simply carried to the grave and lowered.

IN aid of his "Darkest England" scheme, "General" Booth—the wellknown head of the Salvation Army—has received £64,000 in cash and £38,000 in promises. A receiving house has been opened at King's Cross for ex-prisoners. During a meeting to celebrate the event, Mr. Fleming, a subscriber of £2,000, began a speech, but did not finish it. He was highly excited, and exhibited great nervousness, and suddenly fell dead on the platform. No such accident marked the Gobardhan carnival of Wednesday on the Calcutta race course. Our fellows who sought notoriety on the *maidan*, averse as they are to phlebotomy, were too careful of the main chance to exhibit an enthusiasm of *inhumanity*.

A SUBORDINATE Judge, Manavalayya, at Coconada, was prosecuted for bribery. He was charged with receiving Rs. 25,000 from one Pyda Venkhanna, a plaintiff in a suit in his court. He admitted receipt of the sum and pleaded guilty. The District Magistrate sentenced the accused to 3 months' solitary confinement, 15 months' simple imprisonment and a fine of Rs. 1,000, in default 4 months' rigorous imprisonment.

A HOUGHLY correspondent, under date the 25th February, writes to a morning contemporary:—

"We have had several administration suits here of an amusing nature. One partook of the character of the famous Tichborne case, inasmuch as the alleged widow of the deceased put in an appearance in Court, and claimed the estate after the lapse of no less than half-a-century, asserting that since her husband's death she had been living at Benares as a votary in some temple. A number of witnesses were examined in and out of Court, and ultimately it turned out that the claimant was a pretender, and had not a shadow of right to the property claimed. No doubt she was set up for the purpose of defeating the claims of a rival party. Another administration case is exciting a local sensation. The parties belong to the family of the Srimanis of Baidyabatty, who amassed much wealth during the last century by carrying on a flourishing trade in Lower Bengal in brassware, linseed, and other articles. The widow asks to be the administrator of the estate on behalf of her minor son, and is opposed by her deceased husband's brother on the ground that the son in question is a fictitious and not a real one. The petitioner says that the son is a posthumous child, and therefore none the less a real one. A host of female witnesses are to be examined to disprove the genuineness of the child, and disclose the fact that the petitioner was not *eniente* at all at the time of her husband's death."

RAMKUMARI, an illegitimate, and Dukhi, a legitimate, Chetri were married as Hindoos. After a time, the wife became a Mussalmani and took to husband a Mahomedan, one Guzaffer. Ramkumari was thereupon prosecuted for bigamy, convicted under Sec. 494 of the Indian Penal Code, and sentenced by the Additional Sessions Judge of the 24-Pergunnahs to one month's rigorous imprisonment. There was a reference to the High Court, and Messrs. Justices Macpherson and Bannerjee confirmed both the conviction and the sentence. The Sessions Judge had held that the accused's marriage with Dukhi was a valid Hindoo marriage, that it was not dissolved by her conversion to Mahomedanism, and that her subsequent marriage to Guzaffer was in consequence void. It was contended in the High Court that the conviction by the lower Court was wrong on the grounds—first, because the first marriage under the Hindoo law was invalid on account of the illegitimacy of the bride and the consequent difference of caste between the pair; secondly, because the former marriage became dissolved under the Hindoo law in consequence of the conversion of the one; and, thirdly, because the second marriage was not void by the Mahomedan law which is the law governing the parties to it, by reason of its taking place in the life time of the woman's former husband. The High Court Judges thus answered the contentions:—

"We do not think there is any force in the first contention, regard being had to the facts of this case. In our opinion illegitimacy is no absolute disqualification for marriage, and where one of both parties to a marriage is illegitimate, the correct view seems to us to be to

regard the marriage as valid if they are in point of fact recognised by their castemen (as the parties in this case are in effect found to have been) as belonging to the same caste. In this view of the case it is unnecessary for us to say more upon this point. In support of the second contention, *viz.*, that the marriage of the petitioner with her first husband becomes dissolved under the Hindoo law by her conversion to Mahomedanism, we are referred to the case of *Rahmed Bibee vs. Rakhya Bibee* (1, Norton's Leading Cases on Hindoo Law, page 12). That case no doubt supports the petitioner's view, but we are unable to accept it as correct. It was argued that the Hindoo law would regard the apostate wife as beyond its pale, and as a person that is civilly dead. That may be so as regards his civil rights, but we find no authority in Hindoo law for the position, that a degraded person or an apostate is absolved from all civil obligations incurred before degradation or apostasy. So far as the matrimonial bond is concerned, such a view would, we think, be contrary to the spirit of the Hindoo law which regards that bond as absolutely indissoluble (See Mann, Vs. 156-158, IX, 46). This view is in accordance with the case of the Government of Bombay *vs. Ganga*, (I.L.R., 4 Bombay, 330) and also with those of the Administrator-General of Madras *vs. Ananda Shari* (I.L.R. 9, Madras, 467) and *in re Millard* (I.L.R., 10, Madras, 218). It remains now to consider the third contention for the petitioner which raises an important question not altogether free from difficulty. The conviction of the petitioner under section 494 of the Indian Penal Code, can stand only if her second marriage is void by reason of its taking place during the life of her former husband. Now the validity or otherwise of this second marriage, the parties to which are both Mahomedans, must be tested with reference to the Mahomedan law, and as that law does not allow a plurality of husbands, the second marriage would be void or valid according as the first one was or was not subsisting at the time. It was contended for the petitioner that her marriage with her Hindoo husband became dissolved under the Mahomedan law, by her conversion to the Mahomedan religion, and in support of this contention we have been referred to the *Hidaya*, Book II, chapter V. (Grady's edition of Hamilton's translation, pages 64 and 65) and Baillie's Digest of Mahomedan Law (2nd edition, pages 180 to 181). According to these authorities, when the wife becomes a convert to the Mussulman faith and the husband is an unbeliever, the magistrate is to call upon him to embrace Islam, and if he does so, the woman continues his wife, but if he refuses the magistrate must separate them; and if the wife embraces the Mahomedan faith in a foreign country and the husband is an unbeliever, separation takes place on the expiration of three terms of the wife's courses. These rules may be said to favour conversion to Islam, but the former meets the obvious requirements of justice by allowing an equal freedom of conversion to both parties and giving due notice to the non-converted husband, and is somewhat similar to the provision laid down in Act XXI of 1866 in the case of native converts to Christianity, while the latter rule is justified in the *Hidaya* upon the express ground of necessity as requiring the other party to embrace the faith as impracticable in a foreign country. The second marriage in this case has taken place without any notice to the former husband. If therefore it could be held that British India was a foreign country within the meaning and intention of the foregoing rules, it would be necessary to take further evidence to ascertain whether the second marriage took place before or after the expiration of three terms of the wife's courses, as the evidence on the record is not sufficient to clear up this point. But we cannot hold that British India is a foreign country within the meaning and intention of the above ruling, so that a Hindoo marriage would here become dissolved by the conversion of the wife to Islam on the expiration of a certain interval without any notice to the husband. There does not exist in the case of persons residing in British India that necessity upon which alone is based the alteration of the two rules referred to above, by which the prior marriage of a convert to Islam is said to become dissolved without any order of a court or notice to the other side. In British India, to use the words of Lord Justice James in *Skinner vs. Orde*, 14 Moo. I. A., 309. "All or almost all the great religious communities of the world exist side by side under the impartial rule of the British Government, while Brahmans, Buddhists, Christians, Mahomedans, Parsees, and Sikhs are one nation, enjoying equal political rights, and having perfect equality before the tribunals; they co-exist as separate and very distinct communities, having distinct laws affecting every relation of life." The petitioner did not give any notice to her former husband, nor did she seek the intervention of the Courts of Justice as she might have done by instituting a suit after notice to the husband for a declaratory decree that under the Mahomedan law, which was her personal law since her conversion, her former marriage was dissolved, and that she was competent to marry again. That being so, we do not think that the rule of Mahomedan law which declares a convert to Mahomedanism in a foreign country absolved from any prior matrimonial tie upon the expiration of a certain time without notice to his or her spouse can have application here. A sacred and solemn relation like marriage cannot, we think, be regarded as terminated simply by the change of faith of either spouse without notice to the other or the intervention of a court of justice. The questions that arise in this case are, as we have already opined, not free from doubt and difficulty, but after giving our best attention to them the conclusion we arrive at is that the first marriage of the petitioner was not dissolved by reason of her change of faith according to the Hindoo law or the Mahomedan law, and that her second marriage was in consequence void."

On the 16th, at 8 in the evening, an earthquake lasting six or eight seconds, accompanied by a rumbling noise as of a heavy railway train, was felt at Bangalore—the first after ten years.

HURKISONDAS NAROTAMDAS of Bombay has offered a lac of rupees for a lunatic asylum for females.

THE Governor opened the Madras Fine Arts Exhibition. He attributed the decadence of Indian arts partly to the present demand for cheaper articles from other parts of the world and partly to the absence of encouragement by the Rajas.

IN replying to an address of welcome from the Eurasian Association, Lord Harris advised that community not to rely on Government for service, unless they qualified themselves for competition with other races.

RAJA Uday Partab Singh, of Bhinga, has succeeded Nawab Mahomed Ali Khan in the Viceroy's Council as an Additional Member. He was present in Council yesterday. We hope he will support the Scoble Bill for the amendment of the Penal Code and the Criminal Procedure Code with an argument worthy of the author of the tranchant and brilliant pamphlets and articles against the Congress and the Radical propaganda.

ALL the Russian Societies for the prevention of cruelty to animals will meet in Congress at St. Petersburg, to discuss the best means of carrying animals on the railway, and of slaughtering them; the best way to prevent the destruction of useful animals; the improvement of the veterinary service; the prevention of the destruction of migratory birds as they cross the Caucasus, and of deer and other animals by means of poison, &c.

NOTES, LEADERETTES, AND OUR OWN NEWS.

THE Secretary of State has still no peace after directing the appointment of a Factory Commission. The report of the Commission and the legislation which the Government of India mean to adopt are too moderate to satisfy the English manufacturers, and the Ministry is threatened with a fresh campaign. The Under-Secretary of State is being harrassed in the House of Commons, and the Secretary of State was asked to meet a deputation. Lord Cross has, however, been firm, and has refused to receive a deputation.

THE Cabooler fighters in the streets of Burrabazar of November last, have been tried. They were accorded the privilege of Special Jury. The Suleimans had the precedence, for they were tried first, although the Jury to try the Kherootees had been previously empanelled. By direction of the Judge, the Jury found eight of the thirteen Suleimans brought up, not guilty on the three counts of causing grievous hurt, being members of an unlawful assembly, and rioting. The majority of the Jury found the remaining five guilty of the minor offence only. Mr. Justice O'Kinealy deferred passing sentence till he had heard the case against the Kherootees. The Kherootees (seventeen in number) were further charged with committing murder by causing one death. But they were all discharged either by the direction of the Judge or on the verdict of the Jury. The five convicted Suleimans next received their sentence. Addressing them, the Judge said:—

"The jury have convicted you of an offence for which you are liable to three years' rigorous imprisonment. From enquiries I have made, I understand your people are not frequently brought before our courts in this country. Except in certain isolated cases, you as a body behave very well. I, therefore, do not think it necessary to inflict a very severe punishment on you, though, of course, I am bound to punish you so far as will prevent your people from taking the law into their own hands in future. The sentence of this court is that you be rigorously imprisoned for four months."

The accused in either case were the principal witnesses in the trials, and they all, deposed in the same strain, throwing all the blame on the opposite party and testifying to their own meekness. The difference in the result of the two trials is evidently due to the difference in temper of the two sets of juries.

THE lengthy proceedings in the Jain Defamation Case in the High Court itself had ceased to attract public attention. The Court and the Jury had however to sit out the termination. After an elaborate address lasting three days, Mr. Justice Pigot left the case to the Jury with the following concluding remarks:—

"Gentlemen, I don't think I need trouble you at any greater length and I will now merely leave the matter in your hands, closing my

charge with my thanks to you all for the courteous hearing that you have given me, and with the expression of my conviction that certainly, whatever your verdict may be, it will be an honest one, and of my hope that it will be one which will not encourage the sort of proceeding which has now occupied the attention of the Court for the last six weeks. In my opinion, whether there be an acquittal, or a conviction, or a difference, the business which has occupied the attention of the Court for the last six weeks has been a mere carnival of wanton, foolish, mischievous, and pettifogging litigation."

The Jury returned a unanimous verdict of not guilty against Chutterput Sing. At the instance of the Judge, the Advocate General entered a *nolle prosequi* against the other prisoners, and they too were acquitted and discharged. The Judge himself has labelled the litigation with words that will live when the perpetrators are gone, and we do not feel called upon at present to do more than simply report that the whole thing cost the neat little sum of £40,000 to £50,000. And this in a poor country like India!

THE cost of maintenance of the Fire-Brigade in Calcutta and the Suburbs, has hitherto been borne almost entirely by the jute interest, the general public making no contribution. This has been the arrangement all along, and, indeed, it was expressly on these terms that the Brigade was established. The Chamber of Commerce, however, have since been dissatisfied with this arrangement and complained to Government of the injustice of burdening one interest alone with the charge of maintaining an institution whose benefits are enjoyed by the public in general. The Government of Bengal are impressed favorably by the Chamber's contention, and they commended it for the consideration of the Municipal Commissioners of Calcutta, Howrah, and the suburban Municipalities. These bodies are by no means disposed to undertake an addition to their already too many financial responsibilities. The Howrah Municipality, however, admit that the jute-pressing industry and owners of warehouses are now too heavily taxed for the maintenance of the Brigade, whereas docks, distilleries, cotton warehouses, roperies, timber yards, coal yards, and dealers in inflammable articles contribute nothing, and they suggest an alteration of the Act so as to embrace these industries. The Calcutta Corporation object to make any contribution, while Mr. Lambert, Commissioner of Police, dissents from the Corporation's view, and recommends that a moiety of the cost should fall upon the several municipalities concerned, being apportioned among them in fair proportions. In view of the great variety and conflict of interests involved in the question, the Lieutenant-Governor has appointed a Committee under the presidency of Sir Henry Harrison, and composed of representatives of the Chamber of Commerce, the Calcutta Municipality and the Port Commissioners, with Mr. Lee, and Mr. Lambert as *ex-officio* members, for drawing up for the approval of Government a fair and conciliatory scheme of apportionment of taxation for the maintenance of the Brigade.

THE presentation of the Select Committee's report on the Age of Consent Bill was due in Council yesterday. But the Local Government not having sent in their opinions on the Bill, Sir Andrew Scoble took time till next Friday to present the report. The opposition is welcome to attribute the credit of the delay to its open-airing of Wednesday.

WHEN Vambéry visited Samarkand, there was a strong little Hindu community there of men pursuing trade, unmolested and even thriving, as bankers and money-lenders. At this moment, there is but one Hindu household of two brothers and a servant. How this has been brought about, we shall let a recent traveller to the City of Timour tell:—

"I came across an old Hindoo who had been here, as he told me, for forty years. He said, in former days there used to be numbers of Hindoos here, but the Russians had driven them all out except himself, his brother, and their servant. It appears that most of the Hindoos formerly living here were money-lenders at very high rates of interest and that the Russians, finding that they had a demoralising effect upon the inhabitants of the country, without further discussion, cancelled all the debts that these latter had contracted, and expelled the Hindoos from the place. The old man groaned and sighed dreadfully over his losses, and said the Russians were not like the English: such *zoolum* would never have been allowed in India."

Certainly not. There is no better school for the cultivation of loyalty to British Rule than personal experience of the amenities of indigenous Oriental administration. A residence in Native States for ever so short a time, is sufficient to dispel the illusions of sentimental

patriotism, and lead to appreciation of the stern justice and humdrum colourless liberality of the British system.

THE *East* congratulates Syed Mahmood Khan Bahadoor, Deputy Magistrate of Patna, "on his elevation to such an honourable office" as that of second Inspector-General of Registration in Bengal. In expressing its gladness at the appointment, our contemporary informs the public that Syed Mahmood is the great grandson of the well-known Mir Ashruff Ali of Dacca. When the amiable and accomplished Bishop Heber visited East Bengal, Dacca was still a Nawabate. The great ecclesiastic of course visited the Nawab. Mir Ashruff Ali was the only other native at whose house he called. He has left an interesting account of his impressions.

"THROUGH the blessing of the Almighty, the *Rajasthan Mirror* is born on this sixth day of January, 1891." Such was the opening announcement of a new weekly hailing from Ajmere. There were not wanting evident signs of difficult delivery in this birth. Otherwise, it was a respectable looking, if modest, infant. But it was not fated to live. In a few weeks, it died—from failure of circulation or for want of nourishment, we suppose.

ABOUT a year ago, a great sensation was caused in the Native Press by the publication of an account of an interview which a well-known Bengali pleader, in his capacity of representative of an Association, had with Mr. Henvey, then Agent to the Governor-General for Central India. That account, supplied by the pleader, put the political wholly in the wrong. It attributed to Mr. Henvey the most extraordinary and persistent rudeness to a leading citizen—conduct altogether unbecoming a gentleman and an official. No official notice, we believe, was taken of the matter. Mr. Henvey's administration did not enhance his reputation. Without the brilliancy of his predecessor, he was not altogether free from the vices of his craft. Unable to control his subordinates, he kept the Rajas out of their legitimate dues for the lands and materials granted by them for the construction of the Railway. He was snubbed by Government for his pains, and he was fain to retire with the usual certificate of his eminent services to the state. At last, in the *Rajasthan Mirror*, comes the explanation of his demeanour and language towards the Baboo. That explanation is that Mr. Henvey was deaf. Like a deaf man, he concealed his weakness and each time that the Baboo mumbled his apology, the great Agent Bahadoor was more and more vexed, and actually thought himself defied and insulted. That is an ingenious suggestion, but is it true? Anyhow, that is a contribution to be remembered to the credit of our poor little short-lived brother of Rajputana. Who will after that doubt the value of local journalism? Here is another argument in favour of the *Gorakhpur Chronicle*.

THE Miranzai Expedition is at an end. The Malik Makmuddin of the Rabiya Khel, who was the prime source of all the late British troubles in the Kohat frontier, having surrendered to the Political Officer accompanying, the Field Force received orders for breaking up on the 24th of this month. A part only—the 29th Panjab Infantry—remains till the roads are made and posts built.

THE Ameer is himself again, and attending to business as ever.

LAST week, there was a raid on the Kiwlin post from the Shan State of Wuntho. The engagement was rather stiff, in which the enemy lost eight men and the British garrison four men. It is in contemplation, in consequence, to occupy and disarm Wuntho, and some others possibly into the bargain.

THE prospects of the opium revenue may well cause some anxiety. The present condition of the market was not unanticipated. For, in making the Budget estimate, the revenue from the drug was taken at a modest figure. But there is no hope of this modesty being realised. Just now, the market is dull to a degree. Exports have mostly ceased, the price having gone down very much in China. According to present forecast, there will be a loss of near half a million sterling below the Budget estimate of the year in Opium revenue. From this has to be deducted, of course, a saving of some ten lacs in outlay on the drug.

THE *Indian Daily News* notices that, while the Hindu papers in town like *Hope* and the *Indian Nation*, which have plunged head and ears in the Gobardhan mire, are full of the Scoble Bill, the *Behar Herald & Indian Chronicle*, hailing from Bankipore, "has not a word in all its 25 columns on the burning question that is agitating Calcutta."

SOME of our contemporaries on the other side of the question are really to be pitied, they have worked themselves into such a state of excitement. The man of *Hope* and the "manner" of the *Indian Nation* are so miserable over the Bill, that they cannot wait for their weekly appearance to express themselves on it. This was an old symptom with Mr. Roy of *Hope*, and there would be little cause for wonder if the present agitation aggravated it. Mr. Ghose of the other concern is altogether a new patient, and his case is of a very acute type. Chafing under some remarks of the *Indian Daily News*, he resolved to knock some sense into the brains of the stolid Briton. Instead of fighting from his own works and at his own time, he rushed out to meet the enemy in the latter's stronghold. He fought at a manifest disadvantage, but fought valiantly. He returned wounded and bleeding at several points, but still unbroken in wind—a sadder but by no means a wiser man. Again he issued forth on the war path and penetrated the enemy's columns—again to meet with, if possible, a worse fate. In vain our countryman argued, analysing and "analogising." The dull Briton would not see it. Failing to appreciate the epistolary compliment to which he was treated, he almost treated it as a nuisance. He certainly made a determined effort to abate it. Not content with shooting footnotes at his correspondent, he now opened his broadsides on him.

THE mountain has not been in labour in vain. It has produced its mouse. And a monster mouse it is—a prodigious brute, stone-blind as a mole and obstinate and noisy as a pig.

HERE is a translation of the manifesto of the great Calcutta Opposition of which we hear so much:—

"On the Maidan—Monster meeting at the Race Course—(14th Falgoun), 25th February, Wednesday, at 4 P.M.

Unforeseen, Unprecedented, Unspeakable Congregation of over One Lakh of Men.

Protest, Protest! Don't want the Bill, Don't want the Bill!

Brethren! Great Danger! Ruin is at hand. Government is going to interfere with the religion of the Hindus and Mahomedans through mistake. Religion is being lost. Mothers', sisters' and wives' respect are at stake. Hindu families are on the verge of ruin. We, therefore, assembling in millions to-day on the Maidan, will cry up and explain to Government:—

Our Religion is being lost. Save us!—Save us!

This monster meeting will be held on the great race course on the Maidan. The proper business of the meeting will begin at 5 o'clock, Wednesday afternoon, though masses will begin to accumulate from 2 o'clock. Six speakers will speak in Bengali, Hindi, and in English. Pandit Sasadhar Tarkachuramani, Paribrajak Srikrishna Prosonno, Bhudar Chuttopadhyaya, Pandit Rajkumar Nayaratra, and others will speak out their minds in ringing tones. Rajas, zemindars, vakils, doctors, shopkeepers one and all will meet. Every business is likely to be closed for the day. The Viceroy himself with his Minister will be invited to witness the distress of their subjects. Perhaps the town will be empty of men on Wednesday afternoon. Everyone will join the monster meeting at the Maidan. None has ever witnessed such an unprecedented and unexpected spectacle. The site will be illuminated with electric light in the evening."

It was this impudent call, continually dinned into the ears of the inhabitants, by trumpeters in show-waggons, for days, and by messengers on foot, going from door to door, that the populace assembled, on Wednesday, in the race grounds before Fort William. The speaking there was of a piece.*

It is the *Bangabasi* raj—in Calcutta. That weekly rag for the rabble thus relates an incident of the open-air demonstration: "There was some trouble with a vakil. He spoke indiscreetly—saying perhaps what he did not mean. He was immediately attacked by the surrounding people. He loudly cried out 'Dohai Bangabasi' 'Dohai Bangabasi,' (appealing to the all-puissant name for his safety). The editor of the Hindi *Bangabasi*, Amrita Lal Chuckerbutty, on hearing this cry, ran to the spot, and repeating the words 'I am of the Bangabasi. Fear not!' entered the crowd. The people coming to see the vakil taken under protection by the *Bangabasi* men, cleared away. With the help of Baboo Amrita, the vakil Baboo saved himself that day."—Joy, *Bangabashi*! *Bangabashiki* Joy!

HERE'S another description of a prominent figure in the crowd in a queer situation:—

"In one place we saw the old, experienced pleader of the High Court, Rai Annadaprasad Banerjee Bahadoor, his face overflowing

with joy. Addressing the friends in the neighbourhood, he said 'I shall never see this happy day again. I cannot remain silent on such a day.' While saying so, the hair of his body stood up, he began to shiver, his eyes were full of tears. Then mad with delight, forgetful of all, forgetful of self, in that crowd he began, at the top of his voice, to give vent to his heart,"

how it is not stated. And this is the end of Government Pleaders and Roy Bahadoors! Mad and forgetful of everything—religion included—they all were.

ON Monday, at 5-15 P.M., the Viceroy will open the Lady Dufferin Victoria Hospital which will abut on the new Central Road now being constructed, North of Presidency College and Hare School, and at the same time unveil the bust of the Marchioness of Dufferin and Ava. In the evening, Lord Lansdowne starts for Chakardarpore on the Bengal-Nagpore Railway. The next day he opens the line, returning to Calcutta on Wednesday, the 4th March.

WE publish elsewhere the memorial prepared by the Calcutta Committee appointed at the meeting of the 15th February at 12, Wellington Square in support of the Age of Consent Bill. An advertisement in another column invites signatures. Excepting those who still really believe that the raising of the age of consent of girls from 10 to 12 will interfere with a religious practice which they observe—if such there be—all Hindus, Mussulmans, Jains, who are for protecting the immature girlhood of the land, are free to join in a memorial which has been expressly prepared by a mixed body of both sects, for general adoption by all classes. The document is not controversial and keeps clear of all objection, except that of the obstinate Garbhádhanists.

REIS & RAYYET.

Saturday, February 28, 1891.

THE DEMONSTRATION—OF IGNORANCE.

IN the present temper of people in Calcutta, it is impossible for us to speak on the Bill, which has been the occasion of a spurious agitation, without being misunderstood and our motives attacked. But, nevertheless, we must say that no opposition could be more unfortunate than that raging at the present moment. It reveals the unreality of our boasted advancement. It lowers us in the estimation of the world. The opposition is simply a reproach to our religion, our education, nay, our very common sense and decency. Not that there might not be legitimate grounds of opposition to the Bill. Legislation is by no means a desirable instrument of social reform. The evil against which this legislation is directed, is disappearing by degrees and might be left to a natural death. Such arguments may be honourably adduced against the measure. But the cry of "Religion in danger" is mere moonshine. The Garbhádhanists have taken up a position, in which they can expect no support from other parts of India, nor even from nearer provinces like Behar and Orissa. Against a pan-Indian enactment, they are opposing, at best, a provincial custom. But this custom, whatever its religious force even in the province of Bengal, is falling into desuetude as it deserves to fall. It rests on the authority of Raghunandan—an authority which is crumbling day by day. The modern school of Bengal have already made a departure from Raghunandan in notable respects. We will give one example. A few years before, no Bengal Pandit would venture to grant permission for the performance of the funer-

Holloway's Pills and Ointment.—Rheumatism and Gout.—These purifying and soothing remedies deserve the earnest attention of all persons liable to gout, sciatica, or other painful affections of the muscles, nerves, or joints. The Ointment should be applied after the affected parts have been patiently fomented with warm water, when the ointment should be diligently rubbed upon the adjacent skin, unless the friction causes pain. Holloway's Pills should be simultaneously taken to diminish pain, reduce inflammation, and purify the blood. This treatment abates the violence, and lessens the frequency of gout, rheumatism, and all spasmodic diseases which spring from hereditary predisposition, or from any accidental weakness of constitution. The Ointment checks the local malady, while the Pills restore vital power.

al ceremonies of a *felo de se*, simply because there was no sanction for it in Raghunandan, although the older jurists had provided for it on condition of certain preliminary expiatory ceremonies being gone through. So great was the respect for Raghunandan's authority in Bengal, that the more ancient provisions remained as a dead letter, so that, until of late, even Rajahs and wealthy zemindars failed to induce the Pandits of Bengal to sanction the performance of the funeral rites of a relative who had killed himself. This was no small humiliation to the survivors—no small social infamy—all the more painful from the high social position of the family in which such an event occurred. But what is the case now? Raghunandan's authority has been discarded in favor of old law, and hardly any *felo de se* goes now without receiving his last funeral rites. We commend the moral of this to the more candid among the Garbhádhanists and their adherents. But the agitators wanted a good cry, and nothing better could serve their turn than a religious cry with which to work upon the passions of a people so sensitive on religion. Nothing, however, could be more unjust than their imputations upon the Government after the Viceroy's elaborate explanation of the position of the Government with respect to questions of religion. His speech on the introduction of the Bill was one long argument with the influential Reform Party in England, showing how the Government of India were precluded, by their pledge of religious neutrality as well as by inherent or practical difficulties involved in the problems, from undertaking any one of the reforms which had been so earnestly pressed upon their acceptance. No thoroughgoing orthodox Hindu or Mahomedan but would be delighted with the Viceroy's clear and straightforward adherence to the policy of religious non-interference. If nevertheless his Government undertook the present measure, it was from a belief, "as at present advised," that it involved no interference with religion. After this, to fall foul of such a tolerant Government, in the passionate way the agitators are doing, is simply marvellous.

The Garbhádhanists are exulting over their late demonstration on the *maidan*. It was numerically a great gathering, the number being variously estimated, but the significance of numbers, such as it is, is minimised by the questionable devices by which the crowd's were drawn. Admitting, however, the fullest success that may be claimed for the mass meeting, the greater is the pity of it. The demonstration is not one of which we may be proud. It shows that there are some ingenious and desperate men among us who are ready to go to any lengths. It certainly shows in no enviable light the character of our so-called leading men, whoever they may be, that lent themselves to such a thing. Let them rave who like about the prodigy of brute numbers wheedled by false pretences. As a respectable movement the meeting was an abortion. A meeting meant to impress the Government called by no recognised individual or Association, indeed upon an anonymous summons—from which the more prominent citizens kept away—which was addressed by no recognised public man! The number itself would indeed have been impressive, but how was it swelled? The town was for days disturbed by noisy trumpets calling the people to the *maidan*, to save their religion and the honor of their mothers and sisters and daughters from the attack of a reckless gang of legislators, by

representing before the Governor-General—who would be there—the enormity of the Bill. And the people—that is such part of them as could swallow the bait—responded to the call—all honour to them for their respect for their religion and their regard for the honour of their women! We ourself went through a busy part of the city to the *maidan*, and had a fine opportunity of observing how the bulk of the gathering was made up of schoolboys and the ignorant classes who were drawn to see the Viceroy and share the *Tamasha* that was sure to be provided for His Excellency. There were not more than half a dozen Mussalmans and not a single Ooriya. There were many Marwaris who went in their gala dresses, lustily maunching betel leaf, as to a *Ram Leela*. Of men who know the object of the demonstration—of men who understand the *modus operandi* of legislation—of men who had seen the Bill, there was scarcely a trace. In such a great crowd, there were doubtless many serious minded men who were led to the grounds from conviction. But what is the value of that conviction? The only reality about the demonstration was a feeling of terror that had possessed the popular mind that the law would be an engine of tyranny, attacking the peace and privacy of the native household. We have talked with even respectable and educated men, and they are also possessed by an abnormal fear. That such a feeling has been generated in the public mind is undeniable, and it is this feeling which drew the more respectable portion of the gathering. This feeling owes its origin to a settled distrust of Government, which it has been the business of some agitators to spread among our people. It is, however, an idle fear. The law will be seldom called into requisition, and its importance lies chiefly in its educative influence. The popular suspicion of the Government is quite groundless and undeserved. The Government mean well for them, and it is peculiarly hard they should receive opposition when they deserved grateful support and cordial sympathy.

RECENT THERAPEUTIC DEVELOPMENTS.

WHEN the triumph of Dr. Koch's discovery of a certain cure for consumption was at its height, and the whole civilized world rang with his praises, *Reis & Rayyet* almost alone refused to swell the chorus of applause before the promised results were achieved. We were old enough to remember several oracles flourish and decay, and our reading had furnished countless instances of exploded certainties in medicine. What wonder that that cure would be anything better than a nine days' wonder? It was at least prudent to wait. We did not wait long before rumours of an adverse character invaded our ears. Another startling scientific discovery has attacked and discredited the Koch discovery. The new prophet is Dr. Liebmann. It appears that Koch's treatment, whether it can cure consumption or not, aggravates it. Dr. Liebmann announces in a Berlin medical journal that inoculation with Koch's lymph generates in the blood tubercle bacilli. Such bacilli do not otherwise occur in the blood of consumptives. But two or three injections of Koch's lymph fluid is sufficient to cause these living germs in the blood.

We now find that Koch's discovery did not altogether escape criticism at home. In the first place, its originality was, if not roundly questioned, detracted from, considerably. The discovery was fully expect-

ed in the precise direction in which it has occurred. Then the great pathologist Virchow found fresh tubercles developing in different parts of the bodies of dead consumptives who had undergone the lymph treatment. The power, for good or evil, of the lymph is admitted. According to the great pathologist, it creates such a disturbance in the tissues, that they throw out the bacilli into the blood to circulate in all parts of the body and produce new tubercles. It is reassuring to learn that these nasty living punctuating pests are not so formidable after all. They do not take root in every soil, and they are usually eliminated with ease. Thus, anthrax introduced into a rabbit's circulation do not stay more than some minutes. If they are usually found in numbers in the spleen, that is because that dull organ is a sort of sieve or a sponge which receives all the impurities of the circulation. Luckily, the spleen is provided with cells—phagocytes—which elbow out the bacilli, not without a hard struggle. It seems established that the phagocytes of the rabbits always get the better of the anthrax bacilli. The latter secrete a poison which threatens paralysis to the former, but the phagocytes are roused to energy and overpower and crush the enemy and eat them up. By analogy, the phagocytes in man ought to be equally efficient against each and sundry of the bacilli kind. The experiments held do not discourage such a hope. But it is feared that enfeebled constitutions might not survive the war between the minute belligerents. In justice to the great discoverer, it must be remembered that Koch himself does not claim for his lymph the virtue of curing advanced cases. Herein at any rate, the experiments confirm him. We only hope all this ado may result in giving mankind a true remedy against tubercular consumption.

The French faculty too are busy. For some years, two medical men of Nantes have been conjointly conducting their enquires, and they have hit upon an original treatment. It is infusion of the blood of goats. Dr. Bertin and Dr. Picq, the investigators in question, have at length emerged from provincial obscurity into the light of the metropolis. They lately gave a demonstration of their method before the doctors of Paris. They proceed on the fact that certain animals are exempt from certain diseases. Thus, rats are above the reach of diphtheria, and rabbits beyond the attack of tetanus. So goats are under no liability to tubercular disease. Not only are these diseases unknown respectively among these classes of animals, but all attempts to give them these diseases have failed. They would not take the taint. There surely must be some property in the blood to resist the encroachments of the particular ailment. Acting upon this hint, these doctors concluded that, if the blood of goats could be introduced into the human organism suffering from tuberculosis, the disease would be eliminated. Accordingly, they experimented by transfusion of the blood of goats, and appear to have met with success so far as to embolden them to come forward before the Parisian faculty.

THE AGE OF CONSENT.

WITH NOTES BY DR. J. N. BHATTACHARJEE.

SIR,—I propose to be very brief this time.

I am not at all inclined to grudge the Rishis the assistance of Counsel at their present trial. But I find it impossible to shut my eyes to the fact that, if the Rishis are on trial, the country is threatened with a most mischievously inquisitorial piece of criminal legislation, on the strength of a foregone conclusion of its guilt, without so much as giving it the benefit of a trial. It is a

libel (1) on the country to assume that the evil which the legislature seeks to put down exists at all.

Your first note to my last letter raises a very difficult question, (2) namely, what are the sources to which a Hindu in general and a Bengali Hindu in particular is to look for his law? I await your answer.

With all deference to you, I beg to be permitted to demur to your proposition that Hindu commentators never pry into reasons. I agree with you so far that they seldom avow the fact, but the interpretations they put on religious texts are tinged all the same by what they consider to be the reasons for the rules embodied in them. We have seen that, in his *Jyotish Tatwa*, (3) Raghunandan lays down that the lowest age at which a girl is capable of bearing healthy children, is 16, and again in his *Smriti* he makes out that marriage is to be consummated on the first occurrence of a certain event in the girl, which admittedly may take place when the girl is no older than 11. But does he say anything in his *Smriti* to discountenance such early consummation? If not, why? I think, there can be but one answer. He must have thought—I do not say that the early Rishis thought—that the object of *Garbhudhan* was not to beget healthy children but any children. If he thought so, his opinion must have been induced by some such considerations as I suggested under the third issue in my first letter. The opinions of other commentators may—indeed, must—have been similarly influenced by what they conceived to be the reasons for the particular rules interpreted by them.

I note that you have, by one of your notes to my last letter, conceded that the desirability of the perpetuation of lineage is one of the reasons that prompted the declaration by the Rishis of a son being the source of greater spiritual bliss than a daughter. But why is perpetuation of lineage held to be fruitful of spiritual bliss? Is perpetuation of lineage a thing to be desired for its own sake? Is a desire to perpetuate one's self by leaving behind him children the outcome of a natural craving of the human heart? Speaking from actual experience, I venture to assert that it is not (4). I know of many persons who view the prospect of being blessed (as it is thought by some) with children with actual horror. Why then this stress on the importance of perpetuation of lineage, (5) specially male lineage? When the early Rishis legislated, we were but a handful of men surrounded by an overpowering host of unfriendly aliens, the *asuras*. Property, person and life were utterly insecure. Every family therefore required a protector capable of successfully fighting the *asuras*, if necessary. Every family also required a bread-winner, and bread had to be won then by hard manual labour, by "delving and spinning" probably. Society (of course, Arya society) required any number of fighting men (6) capable of wearing arms and success-

(1) So the cat is out of the bag at last!

If the Age of Consent Bill, now on the legislative anvil, is a libel on our countrymen, the doctrine of the Garbhudhanists is much more so—it is a libel both on them and the Rishis whom they profess to follow. They do not deny the existence of the evil which the legislature seeks to put down by the Bill. On the contrary, they admit all the allegations of fact relied upon by their opponents, but claim the privilege of being exempted from punishment by throwing the entire blame on the ancient Sages, who are accepted by us as our guides. We cannot possibly help those who are determined to be convicted on their own admission. But as our Lawgivers cannot be expected to come back again to this world in order to explain their doctrines, we, as their humble followers, consider it our sacred duty to show that they were not devoid of humanity and common sense like the Garbhudhan agitators, and that, as a matter of fact, they never enjoined or sanctioned the act of impregnation on child-wives of eight or nine years. —ED. R. & R.

(2) It is an extensive question, and we do not think that we have anything to say on the subject which is not known to our correspondent. —ED. R. & R.

(3) The text of Bhujā Bala Bhūma cited by Raghunandan in his *Yatis Tatwa*, is taken by him in a very different sense from that attributed to it by our correspondent. The context shows that the founder of the Bengal school meant to treat it as a *pratiprasāh* or a rule for meeting exceptional cases. The plain meaning of the text may support the view that impregnation is not proper before the wife has attained her sixteenth year. But Raghunandan takes it in a different sense, and there is no such conflict in his Digests as our correspondent has attempted to explain by his theory.

(4) Our belief is that there is such a natural craving, and our Rishis stimulated that craving in order (1) to induce men to marry in regular form (2) to make them live as peaceful and industrious citizens (3) to safeguard the proper care of children (4) to make illegitimacy as rare as possible (5) to render it possible for the priestly class to marry and beget children without losing their sanctity.

(5) Because it was the only handle by which our legislators could work upon the sentiments of their followers. —ED. R. & R.

(6) This is rather an argument in favor of the position that sickly children were not wanted. —ED. R. & R.

fully protecting it from oppression by its enemies, the *asuras*, who were numerically considerably superior to it and who were by no means slack in coming down upon it as frequently as they could possibly manage. In such circumstances, every man who contributed a male member to society contributed to its efficiency and vitality, and thus earned its gratitude and reward in the shape of spiritual bliss.

Just another word about the spiritual merits of having a son. It is not simply for the sake of one's own spiritual benefit that a son is important. Every man owes his *pitriloks* (7) a son, and so long as he does not present them with one, his debt is not discharged. (Manu, ch. IX, v. 106). A man may, indeed, ascend to heaven by avoiding sensuality and without leaving any issue in his family under v. 160, Manu, ch. V., but he must be put down as a selfish man who, while he compasses his own ascension to heaven, fails to pay the just debt he owes his *pitriloks* of the (shall I say?) sum of a son.

Verses 159 to 161 of Manu, ch. V., to which I have been referred, talk of the duties of the widow to the memory of her departed lord and not of the duties of the wife to her husband. That fact alone appears to me to take away a great deal from the force of the argument based on them. The Verses, read with those on the reciprocal duties of husband and wife during coverture, appear to be intended to apply to such unfortunate widows alone as have not borne children, not owing to any remissness on the part of themselves or their husbands during coverture, but owing to unavoidable circumstances, such as the barrenness of themselves or their husbands, the supervention of their widowhood before they were capable of bearing children, and such like. One, who has not had opportunity given him or her of discharging a given duty, cannot be held guilty of omission to do that duty. But the case of one who, having had opportunity, neglects to avail himself of it, stands on an altogether different footing.

Then again, though a childless widow in the circumstances contemplated by Vyavasthas 159 to 161 may demand admittance to heaven under those provisions of Manu, what is the poor girl, who departs this world, during coverture, after having arrived at the child-bearing age (8) and yet without having any issue, to say to the cruel inexorable gate-keepers of heaven when they refuse to open the portals at her bidding? I do not find any provision in Manu that will let her into heaven. In fact, woman stands on a very different footing from man and for good reasons too.

Then again, the language of Verse 159 shews that it is a statement of a fact, while that of the following shews that it is only an inference based on the fact adverted to in the foregoing Vyavastha. One thing is clear from the difference in the wording of the two Vyavasthas. It is—that, though many thousands of Brahmins had before the time of Manu ascended to heaven by dint of their abstinence from sensuality, no individual of the womankind had up to then done so. I am, however, quite willing to take Manu's word for it that a childless woman too will ascend to heaven by devoting herself to pious austerities during widowhood. But if she

(7) The Rishis did all they could to stimulate the craving for an *Aurasa* son. In order to make assurance doubly sure, they declared that such a son was a source of spiritual bliss in several different ways. With regard to the texts in which it is declared that the father, grandfather, brother and mother of marriageable girls suffered endless torments in hell by not giving them in marriage at the proper time, the only rational explanation seems to us to be that the object of the Rishis was to enforce the marriage of girls at a very early age. The most orthodox follower of our Shasters will not, we fear, be prepared to maintain that our Lawgivers started with any *a priori* belief about the spiritual necessity of the early marriage of girls. It seems to us much more reasonable to suppose that they were swayed by more practical considerations, namely,

(1) The necessity of abolishing the Gandharvya form of marriage, by which innocent maidens ran the risk of being ruined for ever.

(2) The making of *Kanina* and *Sahodraja* sons as rare as possible. The Rishis nowhere say that these were the considerations which led them to enjoin the early marriage of girls. They have only laid down that great sin is incurred by allowing a girl to remain unmarried after her attaining puberty. Similarly, they have expatiated on the spiritual advantages of having a son. But the considerations which influenced them in their legislation were obviously very different. One has only to read their Codes carefully, in order to be able to make out under what circumstances they legislated, and how they achieved the objects which they had in view.

(8) The question is, What is the child-bearing age? It cannot be the fault of a girl-wife if she die at the age of twelve, without leaving any progeny.

chooses to practise pious austerities during coverture, (9) she does so at her own risk and must take the consequences, I presume.

I am going to clinch the foregoing argument (over which I confess to having laughed at myself, though I am convinced that it is a good enough argument in all conscience,) with an apt quotation from Manu. Vide Vyavastha 4, ch. IX., which lays down that a husband, who, during his wife's *ritu*, does not have intercourse with her is blameworthy. Now, there is no corresponding provision in all Manu that a wife, by denying herself to her husband during her *ritu*, becomes blameworthy (10). This state of things clearly indicates that intercourse during *ritu* and, therefore, begetting children are necessary more for the sake of the wife than for that of the husband, for he is free to take another wife if he likes.

I can fortify my position still further by another quotation from Manu. Vide Vs. 147 to 149, ch. V., which lay down that a woman can never and shall never be permitted to get on without a protector. When old, she is directed to be under the guardianship of her son. (11)

Let alone guardianship, what is she to do for a living?

I referred in my first letter to the necessity to women of offspring in order to qualify them for inheritance. I wish just to elaborate the argument a little and shew how far-reaching may be the consequence of failure to consummate marriage with and impregnate a young wife at the very earliest opportunity. To take an instance. A girl is married to a rich man's son. She is likewise the only child of a rich father. She menstruates at the age of 11. Her husband cannot consummate marriage with her by reason of the proposed law. He dies before the girl is quite 12. His father dies soon after. The girl's father too dies. The husband's father's property, let us suppose, passes to the husband's brothers, and the girl's father's to a distant uncle of the girl. What will be the result? You will have to strain the law a great deal before you can fix on the girl's husband's brothers the legal obligation even to give the poor girl bare maintenance. (12) Do you not then cause a very serious hardship to the girl by depriving her of the chance she otherwise had of inheriting a princely (?) fortune, the opportunity she might have of benefiting humanity with it and the consolation she could have derived from the possession of a son? A HINDU.

(9) We have nowhere said that a married woman can attain heaven by practising the austerities which are prescribed for widows only. Whatever our views may be as to the *rationale* of the doctrine, we cannot but admit that a son is necessary, according to our Shasters, for spiritual purposes. But the rule is not so very hard and fast as "A Hindu" seems to imagine. Our opinion is that the begetting of a child is not obligatory, where it is impossible or very likely to be attended with danger. And, in order to prove this, we cited verses 159-61, of Manu's Code, chap. V, and also some passages from the Mitakshera. We never meant to say that the begetting of a child was not desirable where there was no apprehension of any untoward result.

(10) There is no such express text in Manu's Code. But there is a text of Gautama, and the rule may be inferred also from those texts in Manu wherein it is laid down that it is the duty of the wife to comply with the wishes of her husband in all matters. It is also to be observed that, according to the view which our jurists take, the husband alone is the author of the act of Garbhadhan or impregnation, the wife being only the subject or passive element in the act. The *shastric* rule on the subject applies to the husband who is the possible author of the act, and not to the wife whose duty is only to be obedient to her husband.

(11) "A Hindu" here seems to suppose that there is no provision in our codes for the guardianship of childless widows. If that is his idea, we have only to refer him to the following texts which he will find cited in the Dayabhaga.

Mrite bhurtaryaputrayah pati paksha prabhu smritah
Viniyogartharaksashu bhurane cha sha Iswara
Parikshine patikule nirmanusye nirasraye
Tatsapindeshu chasatshu piti paksha prabhu smritah.

From these texts it appears that "on the death of the husband his relatives are the guardians of his childless widow. They are the persons who have the right of managing her property and are also bound to maintain her. If there be none belonging to her husband's family to take care of her, her father's relatives are entitled to be her guardians. The reasoning of "A Hindu" would justify remarriage and even Niyoga.

(12) The Mitakshera doctrine of survivorship operates very harshly on all daughters, and the Dayabhaga law is similarly harsh to widowed and sonless daughters and daughters-in-law. But there is no reason whatever to suppose that these considerations led the ancient Rishis to lay down that the earliest opportunity should be taken by all females to have themselves impregnated.

THE MEMORIAL PREPARED BY THE CALCUTTA COMMITTEE IN SUPPORT OF THE AGE OF CONSENT BILL.

TO HIS EXCELLENCY THE RIGHT HONOURABLE HENRY-CHARLES-KEITH, PETTY-FITZ-MAURICE,
MARQUIS OF LANSDOWNE, G.M.S.I., G.M.I.E., G.C.M.G.,
Viceroy and Governor-General of India, &c.

The Memorial of the Undersigned,
mostly Hindoos and Mahomedans,
of Calcutta and the Provinces of
Bengal and Behar,

SHEWETH---

That Your Memorialists, native Indian subjects of Her Majesty the Queen-Empress, occupying different positions and pursuing several professions and callings, as landlords, priests, lawyers, medical men, architects, engineers, merchants, traders, manufacturers, public and private servants and otherwise, but all respectable members of their respective communities, whether Hindoo or Mahomedan, Jain or Parsee, beg leave, in the general weal, to approach Your Excellency with the loyal offering of their humble but hearty gratification at the proposal of Your Government now before Your Excellency's Council for making Laws and Regulations, for raising what is technically called the Age of Consent.

The Government of India has always been distinguished for its broad statesmanship. Placed by Divine Providence at the head of a great Empire, composed of many kingdoms and of a vast population of many and various elements, ethnic, religious, historic and social, it has, while strictly maintaining the balance between the different races and creeds and communities, indulged them all in the fullest enjoyment of their respective Personal Law and social usages, Beliefs and Prescriptions. In the humble judgment of Your Memorialists, that humane indifferentism is the source of the success of Government.

It is the British uprightness of purpose that is the bottom of British Power. In that uprightness, the British recognised the right of the people to live as they listed. And the people could not but appreciate the blessing of being unmolested. Thus the masterly inactivity of the rulers quietly gained on the hearts of the people. It was not so much by doing as by abstaining that a proud sensitive race could be reassured. It was moderation that subdued them. The Government lived, because it let live.

Your Memorialists cannot but remember how other European nations, who preceded the British and acquired political power in India, compromised their chances of Empire by abusing their opportunities. They overdid their part. Not content with governing, they would change the manners of their subjects and even save their souls--with the result we all know.

Not so the British. They commenced and have continued in cordial toleration. At the beginning, they proclaimed the policy of Religious Neutrality, and under many vicissitudes, in spite of every pressure, they have persevered in it. This is by no means so easy. Considering how the entire life of the East is guided by the Creeds and Scriptures of its various races, the foreign law-maker is continually in danger of unwittingly giving offence, while earnest-minded rulers are tempted to brush away all petty punctilios and all absurd loves and horrors that may stand in the path of useful reform or necessary rectification. It has taxed the patience of the Indian Government to the utmost to leave the people in the complete enjoyment of all their varied doctrines and laws and usages. British statesmen have calmly, with imperturbable indifference, seen improvement after improvement stopped, and project after project abandoned, rather than outrage the people in their notions. In letting live, they have had to let ill alone.

There are exceptions to all rules, and there have been in this: But not a single one, it may boldly be affirmed, in malice. There have been, as must now be admitted, unavoidable exceptions. Whatever their fathers may have said, Your Memorialists in general, at this time of day, are free to admit that it is scarcely possible, in the nature of things, that any civilized state can be conducted, with profit to all concerned, on the fixed determination to maintain intact, to the letter, all and every possible doctrine of books composed many centuries ago, taken on the narrowest interpretation. There is always, therefore, a mental reservation understood, and it is only when the demands of absolute decency or of protection to life have been urgent, that the Government has seemed to depart from the pledge. Thus was the burning--for their good--of widows with the bodies of their husbands--possibly of many poor ladies with one corpse--abolished. Thus was the throwing of children into the sea in the name of religion, prohibited. Thus was female infanticide in the name of Hindu chivalry, stopped. Thus was the laying siege of households by Brahman duns, suppressed. Thus were fiery ordeals, which may still be found in Native States, shunted out of British India. Thus were the horrid practices of the religious order of Agorees, whipped out of the haunts of men. Thus has

the swinging aloft in the air of poor fellows with wounded and tortured backs in the name of religious heroism, been done away with. Not even the cheap show of mercenary wretches piercing their own bodies and very tongues with knives and forks, is permitted to shock the sensibilities of British subjects. Yet it was not a little difficult to uproot these shameful evils. There was an outcry in the name of orthodoxy when each of these abuses was attacked. Where is the orthodoxy that would revive them? Where is the Hindu that does not bless the British Government for rooting them out?

All the same, the Government of India has, in a rational spirit but with fullest loyalty, always kept its pledge. Your Memorialists can not honestly affirm that it has, at this late hour, when principles of fairness and toleration have become the common possession of mankind, and when respect for popular prejudices is the order everywhere, departed from it.

The Project of Law now before your Excellency's Honourable Council, is but a necessary amendment of existing legislation approved by the experience of thirty years, while the amendment is of so slight and obvious a kind and involves so small a concession to satisfy a grave reproach, that one cannot help being amazed at the prodigious controversy that has been excited.

That agitation, for numbers at least, if not for argument, specially in some Bengal Districts, may well make Government pause. Apart as the European and native communities live in India, the Government labours under a disadvantage, and, in the absence of accurate information, Your Excellency and Your Honourable European colleagues and advisers may easily mistake the character and exaggerate the importance of the outside opposition.

The candour itself of Government may lead to such a conclusion. The very constitution of the legislature--the absence in it of any popular element to speak of--may, while aggravating the painful sense of responsibility of the legislators, dispose the instinct of fair play of British character to give the opposition more than due significance. Your Memorialists are only concerned that a good measure may not be sacrificed to a misimpression.

Your Memorialists are anxious to assure Your Excellency that, although a great many people, specially in the metropolitan Districts of Bengal, have been alarmed by an alternative or a cumulative cry of Religion and the Honour of woman in danger, the majority of the inhabitants of the Empire are not all uneasy, are at least indifferent, while there are not a few, men and women, who like themselves are deliberately in favour of legislation to protect the dumb infant girlhood of the land from brutality and violence of the worst type.

In presuming to appear before Your Excellency with this expression of their humble sentiments on the question of the hour, Your Memorialists are willing to allow that the Bill may admit of improvement. They or many of them think that, without sacrificing the main object, something may be done to safeguard the liberties and peace of the subjects, if only to remove a not unnatural suspicion of the executive agents of administration. In that view only, they would beg to throw at the feet of the Throne the following suggestions, to wit---

- (1) That no Magistrate shall take cognisance of any case under the proposed law, where the alleged offender is the husband of the girl, except under cl. (a) Sec. 191, C.P.C., and that no such complaint shall be entertained unless the complainant deposes to relevant facts from personal knowledge.
- (2) That in such cases Magistrates shall not be competent to direct an investigation either by the Police or by any other person under section 202, C.P.C.
- (3) That in such cases, where the age of the girl is above 10 and below 12 years, the maximum punishment should not be the same as in the ordinary offence of rape.

Lastly, Your Memorialists would respectfully suggest to Your Excellency's Government that it might be authoritatively made known to the entire magistracy of the Empire, that in no instance should the new law be set in motion unless a strong *prima facie* case has been made out.

It does not become your Memorialists even to seem to impose any duty on the exalted Representative of Majesty itself, but, in view of the peculiarity of the subject and the peculiarity of the situation, they venture to think that all reasonable fears would be removed and most nervous suspicions appeased, if, following upon the assurance given in your great speech in Council--a speech of the highest as well as most generous statesmanship--Your Excellency gave suitable warning to the Local Governments and undertook yourself to watch the operation of the new Law.

THE JAIN DEFAMATION CASE.

THE JUDGE'S CHARGE TO THE JURY.

[Continued from page 94]

Mr. Justice Pigot continued his summing up (this morning Feb. 17) He had (yesterday) closed what he had to say on the subject of a por-

tion of the first charge. He had addressed himself to that subject in the first instance, because he desired, before referring to the subject-matter of the other charges, to reach some firm foothold on the facts which at that stage of the case, and under the circumstances, it was desirable to do at once. If the jury thought it would assist them in considering the case, his lordship proposed to refer shortly to the different charges now, and would proceed, after referring to the terms of the first, second, and third charges, to deal with evidence relating to what took place in London, which was chiefly concerned in the second and third charges, and which furnished a guide for their determination of the second question raised yesterday. Perhaps, it would be convenient to deal with the first three charges before continuing to refer to the evidence; but his lordship did not propose to express to the jury his view of the mode in which they ought to deal with all six charges together, until he had gone further into the evidence, because he thought it necessary in a case which had taken so long a time to have the mass of facts re-called to their memory, and the meaning of the charges as discussed placed distinctly before them. His lordship read to the jury the terms of the first charge. It was unfortunate, perhaps, that there was no system in this country like that under Lord Campbell's Act at home of pleading to such charges, but the answer to them would probably be, had there been a pleading, as follows:—"Summarising the first charge, the title of the pamphlet, relating to excommunication, &c.," It was said that the use of the expression was defamatory. That was for the jury to decide. Mr. Phillips, in his address, said that excommunication might mean being put out of caste for misconduct. That is not a meaning which his lordship would attribute to it, having regard to the contents of the pamphlet. The term excommunication had another meaning which his lordship would suggest to the jury they would not consider defamatory at all. It might be that the meaning of the pamphlet was this, as the title stated that it was only a statement of the rules passed in the caste, prohibiting persons of the Jain religion going to Europe. No doubt they attempted, desired, and succeeded to some extent in laying them down as caste rules. It might also be said that the title of the book related to the excommunication of the young men as lately raised in the caste. It would be for the jury to judge which of the meanings should be attached to it. Another consideration in regard to the meaning of the term is this, that whatever was the character of the act of the persons, whoever they were, who published the document, it was perfectly clear that they had no intention of mincing their words. That was a consideration which arose from a perusal of the document. What they wanted to say, and let people know was in their minds, they certainly did not conceal their intention in what they said regarding excommunication. If they (the jury) were of opinion that the title of the book meant that the matter referred to the excommunication of the young men from their caste, then the title was not defamatory. It was a well-known fact that the young men were to be excommunicated preliminary to the statement of opinion of the gentlemen who composed the document. Then the telegram imputing that at the hotel and on board of the steamer they had partaken of food contrary to the rules of the caste, was the next innuendo. The case for the defence was that it was true that they did go, and that they were prepared to prove it, and even if they failed from one difficulty or another to prove this, those who published the document had reasonable grounds to believe they had done so. The imputation follows that thereby he had rendered himself liable to excommunication, and that constituted a complete defence. A further innuendo followed that any member of the community who ate and drank with him would be excommunicated. The defendants say that that was perfectly true. The community had done so by the resolution of the meeting of the 10th *Augbran*, and had acted on it, and there was a complete unanimity of the caste on this question. Two points of fact arose out of this charge—one as to eating in the hotel in Bombay which had not yet been dealt with: the other as to eating on board the steamer which had been dealt with the previous day. Then, as to the second charge of falsely imputing that prosecutor had put up at an hotel and eaten food prohibited by the Jains, it is urged by the defence that the prosecutor had declared his intention to do so. It was perfectly immaterial whether he had said so or not, and it did not matter a straw whether he had done so. Even if the defendant was unable to bring evidence to support the allegation that the prosecutor had put up in an hotel in Bombay, under the circumstances the defendant had reasonable grounds for believing that he (prosecutor) had done so, and he had a right to criticise and condemn it for the public good—that is, the good of the caste as a whole. Then, as to the third charge of defamation by reproducing the final orders of the resolution of the *punchayet* in Calcutta, it was quite true that the meeting did pass that resolution, and the pamphlet correctly set out the resolution. The defamation, if any, would be in the statement that the resolution had been come to by the *Sree Singh*, or the whole of the Jain community in Calcutta. What was the effect of the whole transaction? Chatterput would say that the Calcutta community—except a certain following of the powerful family of Boodh Singh—indignant at the proceedings at the

Moorsheadabad *punchayet* in which, in their view, a farce had been enacted, owing to the influence of the wealth and considerable astuteness and ingenuity of the principal members—indignant that a polluted society was sought to be forced on them as a result of family influence, would not have anything to do with them, and they were under certain difficulties because hampered by a small knot of devoted adherents of the family. After a long discussion at Ram Mohun Mullick's and at the meeting of the 10th *Augbran*, they passed a resolution, which had since been practically accepted, not only by the Calcutta community, but by several influential members of the Jain community upcountry, whose signatures have been attached to exhibit B., many of them quite recently, and in perfect good faith, which was not well rewarded in the observations made by the prosecution in reply. The view suggested by the resolution of the meeting of the 10th *Augbran* was that whether it did or did not act upon notice to the complainant, or whether it did or did not contain the opinions of the majority of the caste, it remains that whereas in the previous year the sacred feast of the Jains was not held, it was held last year. As to the question whether there was defamation in the use of the words "entire community," or that the resolution was put forward as of the whole community, it did appear from the subsequent action of the community that the resolution was decided, and afterwards accepted, by the entire community. His lordship believed that this was the case, and he instructed the jury that it was for the good of the caste that it should be published. His lordship dealt similarly with the rest of the charges, and then proceeded to read and comment upon the evidence of the witnesses who spoke to what took place in London. The question—a crucial one which arose on these points as to the acts of Indur Chand Nahatta—was, they had a mass of evidence, partly relating to the ship and partly relating to London on which it was absolutely impossible in any way to reconcile his testimony both as to the kerosine stove, and as to the eating of cooked food at the same table with Europeans, eating beef and mutton, and as to the eating in London, and the determination of the controversy between all the witnesses on the one hand and this young man on the other was a matter for the jury. But his lordship felt that he was entitled to tell them what he thought. He was clearly of opinion that the witnesses spoke the truth in regard to most of the incidents in London, but with regard to the matter of eating eggs he felt bound to say he had been unable to come to any satisfactory opinion himself as to whether on this point there had been any definite recollection. His lordship went on to deal with the evidence relating to the return of the young men to Moorsheadabad, and the various *punchayets* and meetings of the boatmen with regard to their admission into caste. He put it to the jury to say if the defence had sufficiently established their case with regard to the *manjees*. If that was so, two questions would arise with regard to the third charge. Suppose the defence were unable to establish the accuracy of what was said in the pamphlet about the Bengalees, could the jury say that the matter contained in the charge was a defamatory statement within the meaning of the Indian Penal Code? The meaning, looked at broadly and fairly, was that, in consequence of the acts of Indur Chand Nahatta and his cousin, their ancient and proud caste was so disgraced in those regions that even the boatmen would not eat sweetmeats from them, and even the Bengalees had expressed an unfavourable opinion. Hearing that the action of the *manjees* was being followed by the Bengalees, had they not fair and reasonable grounds for believing that, on the information they had received, they had done so? The second point was as to what was the jury's view of the evidence as to the resolution come to by the Bengalees? Evidence on this subject was read and commented on. The third charge related to the publication of the resolution of the 10th *Augbran*. His lordship thought he need not trouble the jury much with regard to the evidence on that matter. It was very voluminous, and was very eagerly followed. He would have to draw their attention to some of it, but for his own part he was disposed to doubt whether, having regard to the main features of the case, any particular question with which they need trouble themselves could arise on that point. There was no doubt that the absence of notice to the persons it was sought to incriminate might in some instances be of the utmost importance, inasmuch as it would in some instances deprive the resolution of any legal binding effect. But in the present case they had only to determine whether the publication of the document, as charged, was defamatory. It was alleged and proved by witnesses that the *punchayet* of a man's native place had jurisdiction in caste matters. The Calcutta *punchayet* had, therefore, no right to interfere. Could the jury, therefore, go so far as to say that, because the Calcutta community had no right to interfere, the assertion that they did so by the defence was criminal? Another suggestion made why this resolution was defamatory was that a complete unanimity was requisite for a resolution of a *punchayet*. With regard to the unanimity of this meeting, the jury would have to decide, but it seemed a bad introduction to a case to take advantage of a technical want of unanimity of this suit.

His lordship had not concluded when the Court rose for the day.

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MAHOMEDAN LITERARY SOCIETY.

The 27th Annual Conversazione of the above Society will be held at the Town Hall, on Friday, the 6th March 1891, from 9 to 12 P.M.

ABDOOL LUTEF,
Secretary.

Taltollah, 11th Feb. 1891.

ARMY CLOTHING DEPARTMENT.

Alipore, the 23rd February, 1891.

The date for opening Tenders for Miscellaneous Stores invited in this Department's advertisement of 15th and 21st January 1891 respectively, is postponed to Tuesday, the 3rd March, 1891.

(Sd.) W. H. MACKESY, Colonel,
Superintendent, Army Clothing.

AGE OF CONSENT BILL.

THE Committee of Hindoo and Mahomedan gentlemen appointed at the meeting held in support of the Age of Consent Bill, at No. 12, Wellington Square, Calcutta, on the 15th instant, beg hereby to invite the supporters of the said Bill throughout the country, with a view to concerted action, to communicate, without delay, by telegraph if necessary, with the undersigned, at No. 12, Wellington Square, Calcutta.

JOGESH CHUNDER DUTT,
A. F. M. ABDUR RAHMAN,
Secretaries.

The 17th February, 1891.

THE AGE OF CONSENT BILL.

THE Memorial to the Viceroy in support of the Age of Consent Bill of the Calcutta Committee being ready, is lying for signature at the Committee's Office, at 12, Wellington Square, at the office of Reis & Rayyet and the Saturday Herald, at 12, Lal Bazaar, at Baboo Bhupendra Nath Bose, Solicitor's, Hastings' Street, at Coomar Dowlut Chunder Roy's, Cossipore, at the Hooghly Docks, Sulkea, at Baboo Prosonno Kumar Banarjee's, Kalighat, at Baboo Debendri Chunder Ghose's, 54, Kansaripara Road, Bhowanipore, at Baboo Gogonendra Nath Tagore's, 6, Dwarka Nath Tagore's Lane, at Dr. M. N. Banerjee's, 371, Upper Chitpore Road, at Baboo Gopal Lal Mitter's, 51, Shambazar Street, at Kumar Girindra Krishna Deb's, Shovabazar Rajbati, at Baboo Akhoy Kumar Ghose's, late Raja Radhakant's, at Nawab Abdool Luteef Bahadur's, Taltolla, at 24, Royd Street, at Messrs. D. B. Mehta's 55, Canning Street, where Hindoos, Mahomedans, Jains, Parsis, &c., are invited to call for the purpose without delay.

The Memorial is also published in the papers. Mofussil gentlemen will please empower, on or before Wednesday, the 4th March 1891, by letter or telegram, the undersigned or others to affix their signatures to the memorial.

JOGESH CHUNDER DUTT,
A. F. M. ABDUR RAHMAN,
Secretaries to the Calcutta Committee
in support of the Age of Consent Bill.
12, Wellington Square,
Calcutta, Feb. 26, 1891.

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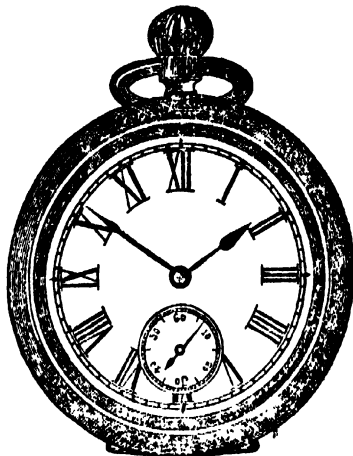
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(the last of the Nawabs Nazim of Bengal,
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WEEKLY NEWSPAPER

REVIEW OF POLITICS LITERATURE AND SOCIETY

Vol. X.

CALCUTTA, SATURDAY, MARCH 7, 1891.

No. 464.

CONTEMPORARY POETRY.

MAN'S LOVE.

BY MISS MARY ANN BROWN.

WHEN woman's eye grows dull,
And her cheek paleth ;
When fades the beautiful,
Then man's love faileth ;
He sits not beside her chair
Clasps not her fingers,
Twines not the damp hair
That o'er her brow lingers.

He comes but a moment in,
Though her eye lightens,
Though her cheek paleth,
Feverishly brightens ;
He stays but a moment near,
When that flush fadeth,
Though true affection's tear
Her soft eyelid shadeth.

He goes from her chamber straight
Into life's jostle,
He meets at the very gate
Business and bustle,
He thinks not of her within
Silently sighing,
He forgets in that noisy din
That she is dying !

And when the young heart is still,
What though he mourneth,
Soon from his sorrow chill,
Wearied he turneth.
Soon o'er her buried head
Memory's light setteth,
And the true-hearted dead
Thus man forgetteth !

WOMAN'S LOVE.

BY THE SAME.

When man is waxing frail,
And his hand is thin and weak,
And his lips are parched and pale,
And wan and white his cheek ;
Oh, then doth woman prove
Her constancy and love !

She sitteth by his chair,
And holds his feeble hand,
She watcheth ever there,
His wants to understand ;
His yet unspoken will
She hasteneth to fulfil.

She leads him, when the noon
Is bright, o'er dale or hill,
And all things, save the tune
Of the honey bees, are still,
Into the garden bowers,
To sit 'midst herbs and flowers,

And when he goes not there,
To feast on breath and bloom,
She brings the posy rare
Into his chamber room,
And 'neath his weary head
The pillow smooth doth spread.

Until the hour when death
His lamp of life doth dim,
She never wearied,
She never leaveth him ;
Still near him night and day
She meets his eye alway.

And when his trial's o'er,
And his turf is on his breast,
Deep in her bosom's core
Lie sorrows unexpressed ;
Her tears, her sighs, are weak,
Her settled grief to speak.

And though there may arise
Balm for her spirit's pain,
And though her quiet eyes
May sometimes smile again ;
Still, still, she must regret,
She never can forget !

Holloway's Pills.—Weakening weather.—The sultry summer days strain the nerves of the feeble and decrepit, and disease may eventuate unless some restorative, such as these purifying Pills, be found to correct the disordering tendency. Holloway's medicine gives potency to the nervous system, which is the source of all vital movements, and presides over every action which maintains the growth and well-being of the body. No one can overestimate the necessity of keeping the nerves well strung, or the ease with which these Pills accomplish that end. They are the most unfailing antidotes to indigestion, irregular circulation, palpitation, sick headache, and costiveness, and have therefore attained the largest sale and highest reputation.

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NEWS AND OUR COMMENTS.

THE most interesting event of the week was the Viceroy's opening of the Bengal-Nagpore Railway. The ceremony passed off with great *clat*, at Chakradharpore in Singbloom, which is likely to be the head-quarters of the Company. Mr. Hoare, M. P., Chairman of the London Board, came himself all the way from home for the special purpose of acting the host on the occasion. There were three several contingents of guests from Calcutta, Nagpore, and Bombay, while Chota Nagpore was fully represented by its Chief Commissioner, Mr. Grimley, and a number of the Native Chiefs of the province in their picturesque costumes, under state umbrellas of many insignias. The Company had been at great pains to make the ceremony as imposing as possible. The station as well as a great part of the line leading to it had been festively decorated, while the arrangements for the comfort of the guests along the line either way are described as admirable. The chief attraction in the way of decorations was a long line of elephants in front of the station, in splendid caparison, and attended by *Mahuts* in gay dresses.

After the Viceroy had, in response to the request of Mr. Hoare, declared the Bengal-Nagpore line open, the party adjourned to the workshop shed where breakfast was served.

THE shed was amply decorated and looked for the nonce like a regular banquetting hall, there being covers laid for three hundred guests, accommodated at three separate tables. The speeches were thoroughly worthy of the importance of the occasion. The Viceroy's speech, in particular, was a most valuable deliverance on the subject of railway enterprise in this country. Lord Lansdowne has an admirable way of making his speeches on important occasions perfect models of thoroughness and careful study. The speech of Mr. Wynne, the Engineer and Agent of the Company, is an interesting history of the line, and of the numerous difficulties which he and his staff had to overcome in its construction.

WHILE emphatically maintaining the almost solemn nature of the obligation resting on the Government of India to promote the extension of railways, Lord Lansdowne is at the same quite against a policy of reckless precipitation. His full sympathy with the caution and deliberation which Government have always observed in this respect, His Lordship expressed with his usual thoroughness and frankness:—

"I expressed at the commencement of my observations a hope that my presence here would be regarded as an intimation of the interest which the Government of India takes in the expansion of the railway system of this country. I shall not be sorry if it suggests another conclusion also. It has been not unfrequently stated that the Government of India is animated by a rooted antipathy to the employment of the agency of Companies for the construction of railways, and I have heard it said that we desire to keep such construction entirely in our own hands, and that in furtherance of this policy we are always ready to find pretexts for excluding what is spoken of as 'private enterprise.' Let me take this opportunity of saying emphatically that no misconception could be greater. The work, administrative and executive, which is already thrown on the shoulders of the Government of India is of such colossal proportions that you may depend upon it that we shall be only too glad if some of it is taken off our hands by the intervention of Companies. If, as is unfortunately the case, we have not unfrequently been obliged to regard proposals laid before us in the name of private enterprise with a critical eye, it has been for the reason that they have been accompanied by conditions so disadvantageous to those whose interests are committed to our charge, that it was absolutely impossible for us to accept them. In some cases the offers made to us have involved the proposals that we should virtually assume the whole of the responsibility for any loss which the bargain might entail in the event of its proving a disastrous one; in others, we have been asked to alienate vast areas of land without any sufficient equivalent for thus parting with the national estate; in others, again, we have been pressed to concede monopolies of timber or minerals without really knowing what we were going to part with; in yet other cases we have found private enterprise seeking to construct a section of some great railway, the section selected being I need not say, the easiest and most profitable, with the certainty that Government would have eventually to undertake the completion of the more difficult and unremunerative sections. Or again we have been invited to sanction the construction of projects competitive with lines already in existence, and certain if completed to deprive these of a portion of their income. Pray do not understand me as suggesting that the promoters of Railway Companies are seeking to take an undue advantage of the Government of India. They are merely endeavouring, as all men of business should, to make the best bargain they can for their clients, and, so long as India has to suffer, as we do at present, from a fluctuating exchange, it is useless to disguise from ourselves the risk and uncertainty which

attach to every Indian speculation, or to expect that those who are engaged in them will not endeavour, by direct or indirect means, to guard themselves against the losses to which the vagaries of the rupee at present render them liable. These are, however, matters which it is impossible to deal with in the course of an after-breakfast speech, and all that I need add upon this subject is that we are not only ready, but anxious, to encourage private enterprise by affording it every facility in our power, and, within reasonable limits, by assuming a fair share of the risks and responsibilities of the transaction."

Of the value of the line as a protection against famine, the Viceroy spoke with the utmost confidence:—

"I believe it is now an admitted fact that in no one year does India ever fail to produce enough food to supply the requirements of its population. The mortality occasioned by recurrent famines has been due, not to the fact that there was no food for the people, but to the fact that the food was in one place and the people in another, and that there was no means of bringing them speedily together. In the case of the districts served by the Bengal-Nagpore line, we have until now been confronted with the melancholy and humiliating spectacle of acute suffering from scarcity in one portion of those districts, and a superabundant supply of food stuffs in another portion, coupled with a deficiency of communications which rendered it impossible to supply the poverty of one area out of the affluence of the other. A complete failure of the harvest is, I believe, an unknown occurrence in the wheat-producing region of Chhattisgarh, the fertility of which is, except perhaps in the valley of the Red River, without a parallel in the world: it has been called the granary of India, and it is a granary which has this peculiarity, that it is always full even when other granaries are empty. But in bygone years the surplus produce of Chhattisgarh has been wasted or destroyed because there was no means of bringing it to market, while thousands of acres of productive land have remained uncultivated or imperfectly cultivated, simply because their yield would only have swelled an already useless and unprofitable surplus. Should it be the will of Providence that any part of Eastern India should be again visited with a failure of her staple crops, we may rest assured that this line, which will bring the great food reserves of the Central Provinces within reach of Behar and Upper Bengal, will certainly go far to mitigate the sufferings of the people, and to relieve the strain which would be placed upon the resources of the Government."

How the Railway will be an instrument of general progress to the province and its people, Lord Lansdowne spoke with touching benevolence:—

"And now, gentlemen, it remains for me to ask you to drink the toast of the morning. I give you 'Success to the Bengal-Nagpore Railway.' (Loud cheers.) May it prove a source of unmixed advantage, not only to the Company and to the Government, but to the people of this portion of India. Their interest in this great enterprise is, after all, one far transcending in importance those either of the Company or the Government. (Cheers.) I feel confident that one of the results of its completion will be that the condition and requirements of these districts, hitherto so completely isolated, will become better known and understood; that its leading men will feel that they are no longer cut off from the rest of India; that the Chiefs and land-owners will be stimulated to carry out local improvements; and that the immense natural resources of a region which has hitherto been backward from no fault of its own, will with every year that passes undergo a new measure of progress and development. (Cheers.) Their country is one which till now, to use the words of a friend of mine who is with us, has never had a history. If this is true, its history may be said to begin to-day, may it be one of steady progress and increasing contentment and well-being to all, from the Raja to the humblest rayyet who cultivates the soil."

THE *Madras People's Friend* notices the case of poor Bysani Rungiah Chetty:—

"He was charged with forgery but neither the Special nor the Common Jury was unanimous. In both instances the majority was for the acquittal of the prisoner. But Mr. Justice Shephard, the presiding Judge at the last Sessions, wanted a unanimous verdict and so the Chetty has to go through another fiery ordeal. It was in the power of the Judge to accept the verdict of the majority, but he did not use that power and the inconvenience and annoyance and anxiety have to be repeated."

Our contemporary disposes of the 'pretence for this judicial persecution in one pertinent sentence:—

"If the next Jury disagree, surely it will not be maintained that the accused should be tried again."

THE same paper reports the death, on the 12th February, of Augur Chand, a prominent Sowcar and the Prince among Madras Marwadis:

"Originally he was a water carrier to another of the race of Shylocks, then he became his gumastah and thence forward he lent on his own account and set up for himself."

He has left more than thirty lacs, besides extensive landed property in Madras and elsewhere.

LAWYERS are up to any contention, and the English system of judicature allows them the utmost liberty. A recent case in England illustrates this. A foreigner named Anashas Vreones was indicted at Bristol on the charge of altering samples of corn in transmission in sealed bags to the London Corn Trade Association, the samples being

Chandra Roy, of Cossipore, the Hon'ble Gurudas Banerjee, Kumar Ramessur Mallia, Baboo Bholanath Mullick, Baboo Jadu Lal Mullick, Mr. Ishan C. Bose, Mr. Suryakumar Agasti, Babu Mohendranath Bhattacharjee, Dr. Jogendra Nath Bhattacharjee, Baboo Jogendra Chunder Ghose, Rai Budridas Mohim Bahadoor, Nawab Syed Badshah Nawab, Moulvi Abdul Jubbar, Moulvi Abdoor Rowoof, Baboos Jogesh Chunder Dutt and Hem Chunder Mallik, and many others too numerous to recall. Several gentlemen—Mr. R. D. Mehta for one—were unavoidably absent from illness. The great visitors were unmistakably pleased at the entertainment. Some of them had their first acquaintance with the phonograph at this Conversatione. The institution, for the annual entertainment of the Literary Mahomedans has become so, maintains its popularity, due in no small measure to the popularity of the Secretary, Nawab Abdool Luteef Bahadoor.

THE Call to the Unperverted University men has not gone for nothing. The joint remonstrance of Professor Bhattacharjee, Dr. Ghose and Mr. Bose has already borne fruit. The Graduates are awaking to a sense of their disgrace from the wild palaver against the Consent Bill held in their name by a few irresponsible men with the slightest tincture of the University element.

THE following disclaimer to the opposition to the Bill to raise the age of consent from 10 to 12 years, is in course of circulation among the Graduates of the Calcutta University for signature. The way in which some of the distinguished Graduates have plunged into the mire has rendered such a disavowal necessary. We hope the Graduates as a body will prove superior to the uncivilization and brutality of the hour, and preserve the University against the savagery of the Garbhadhanists:—

"We the undersigned Graduates of the Calcutta University beg most respectfully to assure His Excellency the Viceroy and Governor-General in Council of our hearty sympathy with the objects of the Bill now before His Excellency's Council to raise, to however small an extent, the limit of age up to which the persons of Indian girls are to be protected. We regard with abhorrence the practice which the proposed law seeks to put down."

Already in Calcutta, 66 graduates have signed that statement, and others are daily coming forward. The principal centres of civilization in the country are following suit. Bhagulpore was first in the field with the signatures of 9 of the best men in that town. Lucknow has sent 24 names, Dacca has well maintained her credit with 43 signatures. Faridpur and Mymensing each sends 8 names. Khulna is 13 strong. Purnea sends 5. At the bottom of the list stands Suri in Beerbhun with only 3 sound graduates: In all as many as 179 graduates have come forward to support the Bill. In the course of the week, we expect to hear from others.

UNDER the chairmanship of the Vice-Chairman—the Chairman vacating his seat for the purpose—the Municipal Commissioners instructed the Budget Committee to include in the next Budget Rs. 6,000 as House allowance to the Chairman Mr. Lee. It was not a full meeting, and, such as it was, all the Commissioners present did not vote. There was, besides, opposition to granting the enhancement so early in a new career. At any rate, the vote was not understood as final, the Chairman-for-the-nonce assuring the meeting that it was a preliminary sanction that was asked for and that the matter would come up again for final decision of the Board. After the vote, Mr. Lee returned to the room and, again taking his place at the head of the meeting, thanked the Commissioners. Another step still remained to enable the Chairman to draw the Rs. 500. The law has reserved a check on the generosity of the Commissioners to their Chief. The Local Government might disallow the grant. So Mr. Lee hastened to apply for confirmation by the Local Government. But Sir Charles Elliott was in no hurry. He has withheld his sanction. The Lieutenant-Governor has just shown that he can be munificent with his own money. But he is not the man to allow a pice of the public money to be wasted. He was not satisfied that the Commissioners were unanimous, or that a great majority of them had voted. He further thought, if the increase were to be granted, the Rs. 500 ought to be gained in five years, by annual increments of Rs. 100. This reminds us of the action of a former Lieutenant-Governor on a similar occasion. The vote on the allowance to Sir Henry Harrison was almost unanimous. Nevertheless, it was not sanctioned by the Local Government without comment or qualification. Sir Ashley Eden wondered why the Commissioners had granted it at all. He would

not override such a consensus of the Commissioners, but he suggested the capitalization of the sum for a Lord Mayoral residence. At the same time, the Lieutenant-Governor reminded the Chairman that the increase must not be taken as an addition to the pay, hinting thereby that it was to be a sumptuary allowance to be expended in entertainments and in maintaining the dignity of the office. The question of the erection of a house for the Chairman was shelved, and Sir Henry drew the allowance every month and instituted the Garden Party on the Queen's Birth Day.

WHILE the Viceroy was about his engagement in connection with the Bengal-Nagpore Railway, Her Excellency the Marchioness of Dufferin performed in Calcutta a ceremony which must have been more congenial and pleasing to her than was the more august occasion of inaugurating an important line of communication to her consort. We need scarcely say, that ceremony was the opening of the Lady Dufferin Victoria Hospital and unveiling the bust of the benevolent founder of that institution. The proceedings commenced with the reading of the Committee's report by Mr. Cotton, the Honorary Secretary. The report is an interesting record of the progress which has been made since the first starting of the Hospital in a hired house to the completion of the new building upon the New Central Road, upon about half an acre of land and at a total cost, including the cost of the acquisition of land, of one lac and seven thousand rupees. This expenditure has been met by liberal donations from several quarters, but there are a few things yet wanting to complete the equipment of the Hospital. The more urgent of these were a Children's Ward, separate and private Zenana Wards and a dispensary and quarters for a Resident Surgeon, estimated in all to cost Rs. 35,000. Sir Charles Elliott announced lately that towards raising this sum an English gentleman was willing to subscribe Rs. 15,000, provided the remainder were forthcoming by the time the Hospital would be ready for the opening ceremony. It has since transpired that the generous donor is Sir Charles himself, and it is gratifying to learn that his announcement has already had a stimulating effect in the way he desired, if not as yet to the fullest extent. Two handsome subscriptions of Rs. 5,000 each have been received from the Maharajah of Bettiah, and Maharaja Sir Jotendra Mohun Tagore, while contributions have been obtained from the Jubilee Fund and otherwise which will enable the requisite supplementary works being taken in hand at once. The report being read, Sir Charles Elliott, in an excellent speech, invited Her Excellency to proceed to the ceremony. Sir Charles announced the receipt of further donations and expressed his great satisfaction at the response which has been given to his call and which has gone far to wipe away the reproach of backwardness which had been levelled at Bengal at the last annual meeting of the Fund. He also testified to the zealous and self-sacrificing services rendered to the cause by Mr. Cotton, Mr. Guyther, and last, and by no means, the least, by Her Excellency herself. The Hospital was then declared open. A vote of thanks to Her Excellency for presiding on the occasion was moved by the Maharaja of Bettiah and seconded by Prince Jehan Kadr. The assembly then adjourned to the main building for the ceremony of unveiling Sir E. Boehm's bust of Lady Dufferin. This ceremony to which she was invited by the Hon. Mr. Mackay, as Chairman of the Memorial Committee, who paid a graceful compliment to the illustrious object of the memorial, performed, the proceedings terminated after an inspection of the buildings.

The bust was one of Boehm's last works and shows no falling off of cunning in the hand of the illustrious artist. Lady Dufferin has been taken in one of her most winning expressions, as we heard good judges declare that afternoon, it is a true work of art and Calcutta is fortunate in having such a specimen of sculpture. As far as we could judge in the imperfect light of the vestibule in which it is placed, it is an unmistakable likeness.

THE Calcutta Committee in support of the Age of Consent Bill have issued, for free distribution, a pamphlet under the title of "Reprints from *Reis and Rayyet*. On the Legislation of the Rishis and the Age of Consent Bill. By Jogendra Nath Bhattacharjee, M.A., D.L., author of *Commentaries on Hindu Law, Vyavastha Kalpadrum*." The cost of printing has been generously borne by a munificent Raja of East Bengal who is a staunch supporter of the Bill.

The Committee's Memorial is ready in translation.

THE Legislature has taken a step in the right direction, and certainly not too soon, by providing, in the Criminal Procedure Amendment Act (IV of 1891) just passed, that, in any case instituted by complaint or upon information given to a police officer or to a magistrate, it shall be competent to the trying magistrate to direct the accused to pay the accused compensation up to Rupees fifty, if the accusation appears to be frivolous or vexatious. Cannot something in the same direction be done in regard to civil actions? If a person frivolously or vexatiously accused of a crime requires the protection afforded him by the recent amendatory Act, a person harassed by a frivolous or vexatious civil claim being put forward against him, requires similar protection still more imperatively, for he is almost without any remedy. Even without the amendatory Act, a person frivolously or vexatiously accused of a crime can avenge his false prosecution by setting the criminal law in motion against the accuser under section 211 of the Indian Penal Code, and also indemnify himself for the mental anxiety caused, the expenditure incurred for the defence and all loss incidentally sustained. But no such remedies are open to the unfortunate litigant harassed by a false civil claim against him. Probably, it is supposed that the authority vested in civil courts to award costs to the successful party serves the purpose for which it has been found necessary to devise so many different remedies for the protection of persons falsely accused of crimes. But it is notorious that the costs that the civil courts can award (for they have to award them according to a hard and fast scale laid down by the law) are sometimes infinitely short of the actual costs. For example, the pleader's fee awardable under the law in a case in which the claim is one rupee is four-fifths of an anna, but would any pleader ever accept a brief for such infinitesimal remuneration? Almost any case may be carried up to the first appellate court in appeal, and sometimes the most rotten case is. The necessity then arises to the successful party of engaging rather expensive legal gentlemen to support the decree in his favour. Let us suppose he wins in the appeal too. But the hearing of the appeal may be postponed several times, and the parties have to dance attendance each time to see to their case and probably also to fee their lawyers as often. And dancing attendance means more than mere trouble. It may sometimes mean very serious loss to the labourer- or cultivator-litigant. The result is that the successful party, if poor, may have to come out of the struggle worst and completely financially ruined. It is a well-known practice with the unscrupulous rich, well up in the law and in its abuse, to ruin their poor opponents by litigation of this sort. "They defeat the enemy by being defeated themselves," as they say. Does it not behove the Legislature to afford some sort of protection to litigants harassed in this fashion?

Similarly, a defendant too in a civil action may harass a plaintiff by putting frivolous or vexatious obstacles in the way of his obtaining justice. There ought, therefore, to be some punitive provision against him too.

Cannot the object desired be secured by some provision in the civil law enabling courts to direct compensation up to a certain sum, to be paid by the harasser to the harassed?

H.

MR. Palit (junior), son of the wellknown Mr. T. N. Palit, has not escaped with the fine of Rs. 500, which the District Magistrate inflicted upon him for his misconduct in the Court of Babu Khagendranath Mitter, Deputy Magistrate of Monghyr, the unfortunate details of which have already been reported in these columns. The case came on for consideration before a Full Bench of the High Court, upon a rule issued against him to show cause why he should not be struck off the rolls of Advocates. Fortunately, he placed himself in the hands of Mr. Bonnerjee and, under his advice, tendered an apology. But the apology came too late, and was besides not personally made. The Chief Justice, in delivering judgment, said:—

"Mr. Palit is a gentleman who has the education and reputation of a Barrister, and as a Barrister goes to practise before his countrymen in this country; and it is right that it should be known, in our opinion and in the opinion of every one, it is the duty of a person in that position not only to protect his client, not only to expect protection himself from the Court, but it is one of his first duties to protect the Court itself, and that duty is increased by the fact that the tribunal is one which does not rank as one of the highest in the country. When a person in the position of Mr. Palit, with the education of Mr. Palit, and his advantages goes down to practise before a Deputy Magistrate, it is his duty to show people there how the business of a Court of Justice ought to be conducted, and by the respect which he shows to the Magistrate before whom he is practising, to induce people to show the respect which is due to any properly constituted tribunal. In these Mr. Palit has on this occasion signally failed. He has conducted himself in such a way as to show that, whatever his acquirements may be, he has not that respect which any gentleman ought to have for a tribunal before which he practises, or the respect which any gentleman ought to have for himself. Now added to this is the fact that Mr. Palit has practically, down to this day, refused to apologise for what he has done. It is true that to-day he has placed himself in the hands of his counsel, Mr. Bonnerjee, and has allowed himself to be so far influenced by the wisdom and good taste of Mr. Bonnerjee, as to consent that that gentleman shall apologise for him. But he has never made personal apology in this matter. The apology which he has made at the last moment through his counsel, however eminent he may be, and however gracefully and fully that apology may have been worded, from his mouth, is not an apology which we can accept as being satisfactory for the offence in his case. Lastly, we think that the least punishment which it is possible for us to pass upon Mr. Palit as marking our sense of the gravity of the offence in this case, is that of suspension for six months from practising in this Court."

The other party to the disagreeable wrangle, the pleader of the Monghyr Court, Babu Prosunno Coomar Mookerjee, on whom a similar rule had also issued, was, in consideration of the more satisfactory

nature of his apology which was made by himself and repeated on several occasions and of his previous good conduct, let off with a less severe punishment, *viz.*, suspension for one month.



REIS & RAYYET.

Saturday, March 7, 1891.

THE RECKLESSNESS OF OPPOSITION.

As a weighty political fact, the demonstration on the *maidan* was a *fiasco*. That is a small matter. The more important question is, Whether it ought to have been. No reasonable man can doubt that, if it could not be held on better terms, it should not have been held at all. It was a bad business altogether, for all concerned. We are not permitted to take consolation in the reflection—What is done is done—would it were worthier! For we cannot say it is done and forgotten. The thing sticks to us. It would have been all right but for the *modus operandi* of the getting up of it. It is the methods of the movers that have compromised the people. We are afraid we may be reminded of them when we might least expect it.

We confess we regard with grave anxiety the tactics of the agitation against the Age of Consent Bill. They have already filled the European community with violent disgust. And not unreasonably. They were tricks rather than tactics. The promoters were as defiant of the Government as they could well be. The very placards were an incitement to the worst passions of the mob. The language employed for working upon the people was seditious. The Government were accused of attacking religion. Attacking religion forsooth! After more than a century's abstention from interference with religion, all on a sudden to have a fit of intolerant zeal and break all our temples, demolish our gods, and destroy the *Shasters*! Now such tactics betray a complete incapacity for political movements in the leaders of the agitation. Nor would they have any chance of being employed, except under a lenient Government like the British. Or it may be, the Government have too great a contempt for the people of Bengal to care for their menace. So they can afford to give them a large rope to hang themselves with.

Speaking in all seriousness, the incidents of the last few days are simply lamentable. The paroxysm of passion to which the citizens of Calcutta lashed themselves, seems to us almost like a dream. The occasion is scarcely commensurate. Here is a small alteration of an already existing provision of a law ungrudgingly borne for thirty years—an alteration proposed, upon advice and careful consideration, in the sincere belief, on the part of Government, that it involved no interference with the religion of the people, while it was, on the other hand, manifestly called for in the interests of humanity and the true welfare of the people. And upon this to work yourselves up to a towering passion, because the Government did not take *your* advice beforehand, to attempt to terrorize the Government into dropping the proposal, to offer open affront to the Viceroy himself—what is all this? Are these devices at all proper—are they safe? Had the leaders of the *maidan* demonstration any reckoning of consequences that might ensue—had they any organization for preventing popular *émeutes*? Not that the authorities themselves were without anxiety or forethought, whatever might be the lightness of heart with which our Jacques Bonhommes might be playing at popular demonstrations. The *maidan* was more than usually guarded, and there was an air of alertness about the police which struck us as significant.

Happily, the crowd dispersed as they came with no more apery of similar demonstrations in Europe than a few bolder spirits setting a howl of "Don't want the Bill" around the Government House.

And these are the men who are so clamorous for political privileges—who would have a St. Stephen's Chapel in Calcutta, if they could! They never wait to deserve before they desire. Political privileges mean capacity for their exercise, and the proof of capacity and intelligence they have just given is simply disastrous to the cause of the country. Their conduct discredits us all—brings suspicion upon all our professions. The credit of a century is forfeited, and the eyes of Government have been opened to the dangers of popular institutions in this country.

THE CHAMPION GARBHADHANIST AND HIS CHELAS.

THE Garbhadhanist Pandit has fired a second pamphlet, in which he has attempted to controvert some of our arguments, and a weekly contemporary, which has distinguished itself by its neophyte zeal, has challenged us either to repel the attack or to admit defeat. The discussion has already become so nauseating that we would fain retire from the field altogether, and leave our friends to enjoy their triumph like Titu Mir of old. But the holy Rishis whom we revere and follow have been sadly libelled, and we consider it our sacred duty to continue the fighting, even at the risk of having the choice Billingsgate of our opponents poured upon us in still greater abundance.

With the limited amount of space which we have at our disposal, we cannot, in these columns, attempt at anything like a thorough review of all the arguments and assertions in the pamphlet under notice. We will only examine the force of the more important items in the pleading and specially those that are directed against us. To begin with, the passage in Medhatithi which we cited in support of our position, has been explained away by the Garbhadhanist Pandit in a manner which can hardly be characterised as honest. We mean no offence. But we fear that, in the heat of the controversy, he has been led to sacrifice truth and fairness with a view to serve his party. We say this, not by way of returning his compliments, but in the sincere belief that the erroneous view which he has put forward is otherwise simply unaccountable. The passage which we cited from Medhatithi had reference to V. 45,* Chap. III., of Manu's Code. The first clause in the *Sloka* enjoins cohabitation on the occurrence of Ritu. But there are texts in the treatises on rituals which enjoin that married couples must abstain from sexual intercourse for a certain period after marriage. To avoid conflict between these and the text of Manu under comment, Medhatithi has laid down that the latter does not make cohabitation binding within the first year after marriage.

The commentator then goes on to discuss another question altogether, namely, whether the rule laid down by Manu is an obligatory injunction, *i. e.*, a *niyama*, or a prohibition by implication, *i. e.*, *parisankhya*. If it is the former, then cohabitation at the time of Ritu is absolutely binding. If it is the latter,

then it is optional at Ritu, but is absolutely forbidden at other times. With a view to decide this question, the distinction between *niyama* and *parisankhya* is explained at some length, and, at last, the conclusion is arrived at that the rule about approaching the wife at Ritu is a *niyama* and not a *parisankhya*, the ultimate result being that cohabitation with the wife at Ritu is held to be binding.

The commentator then proceeds to consider the question whether the aforesaid rule is an arbitrary one and based upon an independent text* of the Vedas, or is deducible from other rules.

After some discussion, it is shewn that the injunction necessarily follows from the doctrine that an *Aurasa* son is absolutely necessary for spiritual purposes. But as one *Aurasa* son is quite sufficient in order to secure salvation, the commentator is obliged to lay down also that the injunction as to approaching the wife at Ritu is a *niyama* or an obligatory precept only to those who have not at least one son. This rule has no connection whatever with the doctrine deduced at the outset from the texts in treatises on ritual. To those who have a son already, the injunction as to approaching the wife at Ritu has admittedly no application. If Medhatithi meant to say that the rule, which forbade sexual intercourse within the first year after marriage, applied only to persons who had a son already, he could have, by saying so, explained away the texts in the treatises on ritual, instead of attempting to reconcile them with the *Sloka* under comment in Manu's Code. His meaning is so clear and obvious that it cannot possibly be misunderstood by any one having the least pretension to Sanskrit scholarship.

The texts which lay down that the wife must be approached at Ritu, are inapplicable to persons having male issue, not only according to Medhatithi, but according to all the authorities. From this alone, it follows that the rule is not so very hard and fast as the Garbhadhanists would have us imagine. The wording of the texts which lay down that rule, may lead to the supposition that it admits of no exception. But from the principle—as respected by Hindu jurists as by Coke—*cessante ratione legis, cessat ipsa lex*, our commentators deduce the conclusion that the injunction is not applicable to persons having male issue already. The texts and rules of interpretation, which we have relied upon, similarly lead to the conclusion that the injunction is not binding where the wife is a girl of such tender years as to be presumably incapable of being safely impregnated, according to the common course of natural events. Our reasoning has been characterised as overstrained, but, overstrained or understrained, we are in the best company. We follow the best precedents. Certainly, our argument is not strained beside the process by which the commentators have arrived at the conclusion that the rule as to approaching the wife at Ritu is not binding on husbands having male issue. At any rate, we have, in the present instance, a far better occasion for all legitimate and rational latitude than the commentators had in deducing the aforesaid exception. We are confronted by a grave public mischief, and we have avoided, by legitimate course, a palpable absurdity. In the absence of any express text inconsistent with our view, our interpretation cannot be fairly taken exception to.

* The following is Sir William Jones's translation of the text:—
"Let the husband approach his wife in due season, that is at the time fit for pregnancy; let him be constantly satisfied with her alone; but except on the forbidden days of the moon, he may approach her being affectionately disposed, even out of due season."

* Our exegetes take for granted that there is a text of the Vedas for every text of the Smritis. It is also one of their recognized principles that it is not proper to postulate the existence of too many *sruti* texts. And for this reason they work out their conclusions from general principles whenever they can.

As to the definition of Ritu, what Pandit Sasadhar has said in his second pamphlet rather supports the view which we take. In his Bengali dissertation he had the goodness to observe that even dogs and cats understood what was meant by the word, intending apparently to place us in a lower category than even the inferior animals. In his English pamphlet, he does not repeat the compliment. Perhaps the passage has been expunged by the translator. Whatever it was, Pandit Sasadhar now agrees with us so far as to say that the word Ritu is defined by the commentators, because in the texts in which it occurs, it is not meant to be used in its ordinary acceptation, but in a peculiar sense including in it 16 days or rather nights. This may well be taken to support the conclusion which in our opinion follows from the wording of the definition. At any rate, the learned gentleman, who criticised our views in the columns of the *Indian Nation*, will have now found that we are not alone in taking an ordinary word in an extraordinary sense.

To return to the Pandit's latest deliverance. The thing in it that astounds us most, is the assertion that practices sanctioned by custom only can be binding.

In his answer to his own queries in the columns of the vernacular paper with which he is connected, he said :—

"I have shown in my first pamphlet that customs not at variance with the written law are obligatory. The commentator of the Dayabhaga has not recognised the legality of those customs which are at variance with the Shasters."

In his English pamphlet, the Pandit speaks in a somewhat different tone. But we may presume that what appears in his own language in his own paper represents his views more accurately, and, in that impression, we do not feel inclined to continue this discussion further. We said that ceremonies sanctioned by custom only could never be binding, and we cited the authority of Sreekrishna to prove our point. If our readers feel inclined to inquire whether our contention is well supported or not, they may refer to the following passage in his commentary on the Dayabhaga :—

*Acharyashya nityatve pramanavahat.**

Dayabhaga. P. C. Tagore's Edition, p. 78.

In connection with this discussion, we have to observe in conclusion that, according to a recognised canon of our exegetes, every text that may be found in the Vedas or the Smritis is not authoritative. Those texts only can have any binding force which have been quoted and commented upon by authoritative writers. This, we think, is sufficient to dispose of some of the texts which have been relied upon by our opponents.

JOGENDRA NATH BHATTACHARJEE.

A CONTRADICTION.

TO THE EDITOR.

SIR,—Your contemporary of the *Amrita Bazar Patrika*, in its issue of the 3rd instant, publishes a memorial to the Viceroy on the "Age of Consent Bill," submitted by Hafiz Abdur Rahman, the *mutwalli* of the mosque founded by his father the late Hafiz Jamal Uddin. The facts mentioned in the said memorial against the Bill are contrary to Mahomedan Law. The said Hafiz is not a learned man and consequently he knows little of Mahomedan Law, but being duped by others who are, like himself, ignorant, made certain statements which require flat contradiction.

First, the Koran does not lay it down "that a girl is to be married immediately after she has attained her marriageable age;" secondly,

the learned Commentators never settled this marriageable age "to be the period when the first menstruation takes place."

According to Mahomedan Law, the minimum period of puberty is 9 years and the maximum 15. No particular age has been fixed for the marriage of Mahomedan girls. The cohabitation of a man with his wife entirely depends on individual constitution. The *Shara* permits a husband to cohabit with his wife *only* when she is physically fit for such intercourse and without the least fear of being hurt or harmed.

The proposed restriction of the age of 12, without infringing the Mahomedan Law of consummation of marriage, only deprives husbands of the advantages they hitherto possessed, according to the *Shara*, of cohabiting with their wives before the age of 12, in the event of the wives being fit for it.

A MOULVI.

* * The existing British Indian Law too is a restriction to some, if less, extent. There can be little practical objection on that score, seeing that Nature is on the side of the British. The letter is well timed, though it will scarcely stop those Hindus who are making political capital of poor Hafiz Abdur Rahman.—ED. R. & R.

DR. SIRCAR'S OPINION ON THE CONSENT BILL.

TO SIR JOHN EDGAR, K.C.I.E., C.I.E.,

Chief Secretary to the Government of Bengal.

SIR,—I have the honor to acknowledge the receipt of your letter No. 306 J, dated the 26th January, asking my opinion on the provisions of the Bill now before the Legislative Council of India to amend the Indian Penal Code and the Code of Criminal Procedure 1882, and have to apologize for the delay due to continued illness in forwarding my reply.

2. My opinion on the custom of early marriage prevalent in this country is before the public since 1871, when, in reply to a circular letter of the late Babu Keshub Chunder Sen requesting opinion on the age of puberty of native girls and their minimum marriageable age, I gave my views on the subject in a rather lengthy letter to the Babu, and in an article, both of which were published in my *Journal of Medicine* (*Calcutta Journal of Medicine* for July 1871).

3. In the *Letter*, I said :

"Early marriage, in my humble opinion, is the greatest evil of our country. It has stood, so to say, at the very springs of the life of the nation, and prevented the normal expanse of which it is capable. And I am inclined to date the fall and degeneracy of my country from the day Angira uttered the fatal words, and those words became law, or custom which is stronger and more mischievous than law itself :—

अष्टवर्षा भवेद्गौरी नववर्षा तु रोहिणी ।

दशमे कन्यका प्रोक्ता अत ऊर्ध्वं रजस्रजा ॥

तस्मात् संवत्सरे प्राप्ते दशमे कन्यका पुनः ।

प्रदातव्या प्रयत्न न दोषः कालदोषतः ॥

"The girl of eight years is Gauri (*i. e.* of the same elevated character and purity as Gauri or Parvati, the goddess Durga) ; of nine, Rohini (one of the wives of the moon) ; of ten (a simple) virgin ; of above that age, a woman who has menstruated. Hence the learned should give their daughters in marriage whenever they attain the age of ten, and they will not be liable to the fault of not marrying their daughters in due time."

"I have no doubt in my own mind that high and luxurious living and early seeing and knowing of child-husbands and child-wives, favored by the anxiety of fond parents to see their little ones become fathers and mothers, are the chief causes of the forced puberty which we so much regret in our female no less than in our male children.

"The advocates of early marriage urge that the custom is nothing else than the expression of a stubborn necessity which has arisen from the fact of early pubescence in this country. I think, however, we are warranted, by what has been already adduced, in concluding that early marriages have been the cause of early pubescence. The primary object of marriage is no doubt the production of healthy offspring, and physiologically speaking it ought not to be consummated before the ages when the offspring is not calculated to be long-lived or healthy. The commencement of the menstrual function is no doubt an index to the commencement of puberty. But it is a grave mistake to suppose that the female, who has just begun to menstruate, is capable of giving birth to healthy children. The teeth are no doubt intended for the mastication of solid food, but it would be a grievous error to think that the child, the moment he begins to cut his teeth, will be able to live upon solid food. Our anxiety, on the contrary, should be that the delicate masticatory organs are not injured or broken by giving the child too hard food. So when we see a girl is beginning to have the monthly flow, we should not only anxiously watch its course and regularity, but should also watch the other collateral developments of womanhood to be

* There being no sanction to render an *Achura* or custom obligatory.

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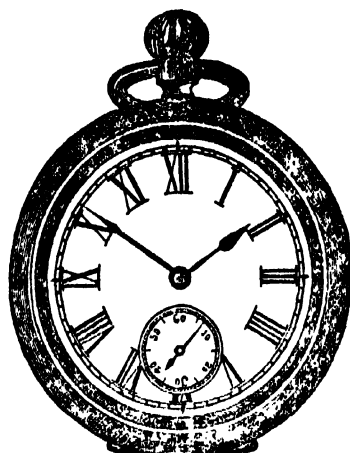
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REVIEW OF POLITICS LITERATURE AND SOCIETY

Vol. X.

CALCUTTA, SATURDAY, MARCH 14, 1891.

No. 465

CONTEMPORARY POETRY.

THE REBUKE.

Oh ! speak to me no more—no more—
Nor cast your sighs away ;
For what you think is to adore,
I feel is to betray.
Your words—your vows—in vain would hide
The truth which I divine,
If wedding me would hurt *your* pride,
Then wooing me hurts mine.

Oh ! ne'er commit so great a fault,
Nor wrong the vows you 've made ;
For what you say is to exalt—
I feel is to degrade !—
To make me yours, whilst life endures,
Must be at God's own shrine ;
If such a bride would hurt your pride,
Then such a love hurts mine.

DO YOU REALLY THINK HE DID ?

I waited till the twilight,
And yet he did not come ;
I strayed along the brook side,
And slowly wandered home ;
When who should come behind me,
But him I would have chid ;
He said he came to find me—
Do you really think he did ?

He said, since last we parted,
He 'd thought of naught so sweet,
As of this very moment—
The moment we should meet.
He showed me where, half shaded,
A cottage home lay hid ;
He said for me he made it—
Do you really think he did ?

He said when first he saw me
Life seemed at once divine ;
Each night he dreamt of angels,
And every face was mine ;
Sometimes a voice, in sleeping,
Would all his hopes forbid ;
And then he wakened weeping—
Do you really think he did ?

NEWS AND OUR COMMENTS.

It is reported from Cashmere that the Wuller lake is completely frozen with snow.

ON February 16, in the House of Commons, Mr. Morley moved the following vote of censure :—

"That, in the opinion of this House, the action of the Irish Executive in connection with the recent prosecutions at Tipperary, and other proceedings, is calculated to bring the administration of the law into contempt, and violates the civil and constitutional rights of Irish citizens."

Mr. T. W. Russell thought that not only the present motion like similar ones in former years should be rejected, but it was time that the House should pass an affirmative resolution approving of the action of the Irish Executive, and accordingly moved as an amendment :—

"That the action of the Irish Executive had been rendered imperative by the existence and activity of an illegal conspiracy directed against the civil rights of a large section of Her Majesty's subjects in Ireland, who have been subjected to cruel persecution and great loss in following their lawful callings, and this House rejoices in the successful vindication of the law at Tipperary and elsewhere, which has gone far to restore freedom to the individual in every part of Ireland."

Mr. Gladstone considered the amendment an attempt to stifle discussion by the House of the formidable charges brought against the Chief Secretary, and it was unprecedented. Mr. W. H. Smith observed that there was nothing unusual to meet a vote of want of confidence by an amendment. Mr. Balfour stigmatized Mr. Morley as guilty of making matters still *sub judice* a subject of debate. The House divided, there being 245 for Mr. Morley's motion and against, 320. The amendment being put, on the motion of Mr. T. Healey, seconded by Sir W. Harcourt, the House adjourned the debate.

THE examinations of candidates for appointment as Deputy Collectors and Sub-Deputy Collectors, will be held at the Senate House of the Calcutta University, on the 23rd, 24th and 26th March 1891.

THE Road cess for the year 1891-92, for each of the Districts of Balasore, the 24-Pergunnahs, Durbhunga, Gya, Furreedpore, and Pooree, has been fixed at the maximum of one-half anna per rupee on the annual value of land, &c.

BABOO Juggernath Khunnah having resigned the Port Commissionership of Calcutta, Mr. S. Finney has been appointed a member of the Trust in the vacant place.

SIR Alfred Croft, K.C.I.E., Director of Public Instruction, has been reappointed a member of the Bengal Legislative Council.

MR. P. Nolan goes on furlough for eight months from the 25th instant. Mr. C. E. Buckland, from the Board of Revenue, officiates as Secretary to the Government of Bengal, in the General, Revenue and Statistical Departments. Mr. C. W. Bolton, from the 24-Pergunnahs, acts as Secretary to the Board of Revenue and Mr. H. H. Risley, Deputy Commissioner, on special duty, does the duty of the Magistrate and Collector at Alipore.

Subscribers in the country are requested to remit by postal money orders, if possible, as the safest and most convenient medium, particularly as it ensures acknowledgment through the Department. No other receipt will be given any other being unnecessary, and likely to cause confusion.

FOR personating a public servant—a municipal license inspector—and thereby realizing two sums of Rs. 4 from two shop-keepers, Kally Nath Banerji, an old offender, has been sentenced by Syed Ameer Hossein to two years' imprisonment.

THE Northern Division Magistrate has fined a milkman Rs. 25 with the alternative of one month's imprisonment, for milking a cow suffering from smallpox.

THE Presidency Magistrate, Egmore, Madras, sentenced a native cook to two months' hard labour, for removing a coral necklace with a *thoyet* and *batoo* attached from the person of a child playing in the streets.

ONATH NATH DEB sued in the Small Cause Court T. R. Scallan for Rs. 713-5-6, being the principal and interest due on a promissory note for Rs. 564-8. The defendant admitted the execution of the note and the writing of a letter acknowledging the debt, but denied liability to repay. The note was not for money received, but in lieu of rent of the house he had lived in as undertenant, under a gentleman who was originally liable for the rent but had left the house without paying it up, and on the landlord's refusing to allow the undertenant to remove from the house his goods, the undertenant had executed the promissory note as the only way open to him to take away his furniture. Under these circumstances, he considered he was not bound to redeem his pledge to the landlord. The Court—Mr. R. S. T. MacEwen—took a different view and decreed the claim of the plaintiff with costs and a pleader's certificate.

OKHOY COOMAR MANNAH stood security for a post office peon named Peer Golam Khan in a bond for Rs. 1,000. The peon misappropriated some money orders valued at Rs. 467-7, and absconded. He could not be found nor the money recovered. Under the circumstances, the Secretary of State sued the surety for the amount of the bond. Having executed the deed, Okhoy Coomar had hardly any valid reason to plead against the claim. He, however, gave the circumstances of his connection with the peon. He said he knew nothing whatever of the postman, and that he was obliged to sign the bond, because he, defendant, was at that time serving under the postman's father in a thana. He wished the court to be merciful. Mr. Upton, on behalf of Government, wanted to secure the money that was misappropriated, and agreed to a decree for Rs. 467-7 with costs on that sum, payable in monthly instalments of Rs. 4.

ON March 29, 1889, while crossing from Ostend to Dover, the *Countesse de Flandre* was run into by the *Princess Henriette*. Her boiler burst and mortally wounded Castel, servant of Prince Napoleon who was on board. Shortly before the explosion, the Prince had ordered his servant to go down to the cabin for a box containing important political documents. Castel's son has now sued the Prince in the Civil Court of the Seine for the death of the father, assessing the damages at £400. He maintains that his father died in the execution of a special service at imminent peril to himself to which he was exposed by the order of the Prince. His was not an ordinary death from accident. An unprincipally Prince to grudge this petty sum to the family of a faithful servant!

MOULVI Mahomed Khan, in execution of a decree of the Small Cause Court against a third person, attached a pair of horses which Ismail Solomon Bhamji claimed as his. Bhamji accordingly filed a claim in the Small Cause Court which was disallowed with costs. He next applied for a new trial which too was refused. He then brought a regular suit against the Moulvi in the High Court. Mr. Justice Wilson has dismissed the suit with costs, with the following closing words in his judgment:—

"In my opinion an order made upon a claim filed under Section 278 of the Civil Procedure Code is an order in the suit within the meaning of section 37 of the Presidency Small Cause Courts Act. The words in Section 278 to the effect that the Court is to investigate the claim with the like power, as regards the examination of the claimant or objector, and in other respects, as if they were a party to the suit, are strong to show this. It follows that by the terms of section 57 of the Presidency Small Cause Courts Act the order is final, subject only to the right to apply for a new trial. And there can be no doubt that the omission of Section 283 from the section of the Procedure Code applied to the Small Cause Court was intended to give effect to this view. The balance of convenience is, I think, altogether in favour of the same view. Under

the rules of the Small Cause Court claims are not tried summarily—they are dealt with just as suits are, with the same remedy in case of mistake by application for a new trial; and the Court has full power to award damages to either party. A person who thinks himself aggrieved by the seizure of goods, in execution of a Small Cause Court decree, has his choice of remedies. He may bring an ordinary suit in the proper Court, or he may make a claim in the Small Cause Court. In either case his rights are fully tried out, and it would, I think, be inconvenient and contrary to sound principle to allow him to try first one remedy and then the other."

THE Howrah Municipality has the privilege of electing its Chairman. In exercise of that right, the Commissioners have elected Baboo Upendra Chandra Mitter as their head. That election, by law, is subject to the approval of the Local Government. Following past precedents and probably relying on the law, Baboo Upendra wanted to take charge of the office before confirmation. This was opposed by the retiring Chairman, the Magistrate of Howrah, Mr. Fiddian, who had been beaten in the election. He argued that the election was not complete without confirmation. The Legal Remembrancer too has confirmed the same view of the law. There is an outcry against Mr. Fiddian for obstruction. Mr. Allen too comes in for his share of the abuse. Whatever the motive of the Magistrate-Chairman, even if he acted differently when he himself was appointed Chairman, it is not fair to tax him for not doing what he now believes to be illegal. His contention does not seem unreasonable and is not opposed to the intention of the law. True, under the Bengal Municipal Act, the appointment dates from the day of election, yet, by the same law, the election may or may not be sanctioned by Government, and if not sanctioned by Government cannot take effect though there be the fact of appointment. It is therefore not unreasonable to suppose that the appointment virtually dates from the date of approval by the Lieutenant-Governor.

IN November 1890, the *Hindu* of Madras wrote:—"The General Store-keeper S. I. Railway. The General Store-keeper resigned his post and left for French territory. We hear stores worth about Rs. 60,000 are missing, and the Agent, it appears, has reported the matter to the Board of Directors, London." The store-keeper, Mr. George Henry Wynn Tremenhare took it as an insinuation against his character, and sued Mr. Subramanya Aiyer and Mr. M. Veeraragava Chariar—the former described as the editor, printer, publisher and a part proprietor and the latter a part proprietor of the newspaper—for Rs. 60,000, valuing his reputation at the price of the stores said to be missing. The plaintiff denies the allegation of the paper, and says that the plaintiff was never dismissed from the service of the railway and still continues its storekeeper. He had been on leave for two months and that he passed through French territory on his way to and from Tranquebar where he spent his leave. The defendants admit the publication of the statement complained of, but deny that they were aware that it concerned the plaintiff, and aver that in publishing it, they acted without the slightest malice towards the plaintiff, and that in the discharge of a public duty they published the information in the *bona fide* belief that it was true. They further rely on the correction published subsequently in December following, namely, "Mr. Tremenhare, of S. I. R. The correspondent on whose information it was stated in our columns that this gentleman, who is the General Store-keeper of the S. I. R., had resigned his post and left for French territory, now writes that there is no truth in that statement. The correspondent reports that he was misled into an unfounded statement about the officer." The defendants make it a grievance that the plaintiff never gave notice of the suit or called for apology. On the institution of the suit, they offered an ampler apology if that was desired, and being informed that the recantation published was not sufficient, they published the following further apology:—

"Under the head of Local News we published in our issue of the 19th November last a paragraph reflecting upon the General Store-keeper of the S. I. Railway. On subsequently learning from our informant that there was no foundation for the statement contained therein we published what we believed to be a sufficient contradiction of such statements in our issue of the 22nd December last. We, however, now admit that in justice to Mr. Tremenhare the contradiction might have been fuller and that we ought to have expressed our regret in addition to our correspondent's for the publication. We are satisfied that there was no truth in the statement that any stores were missing, nor is it true that Mr. Tremenhare resigned. Our correspondent subsequently contradicted and expressed regret for his statement. We need hardly say that we fully share his regret for having published an untrue statement, for which we offer our unreserved apology to Mr. Tremenhare."

When the suit came on for settlement of issues, the defendants further offered to pay Rs. 100 by way of damages, which was not accepted. Mr. Justice Shephard then fixed one issue as to the extent of the damages.

This phenomenal railway official who never casts a longing eye on the stores in his keep, has evidently an eye on our contemporary's money-bags. But who knows, that when he comes to handle them as his own they may not turn out to be filled with copper instead of silver!

It appears that the wife of Mr. Littledale, who accompanied her husband in his adventurous journey over the Pamir mountains recently, is a Marhatta lady. She is the daughter of the wellknown Dr. Atmaram Pandurang of Bombay.

THE bridges in the world have been censused with this result, viz.,

"There are now in the world 47 bridges with spans of more than 400 feet, and 29 of these are in the United States. Of the total, 9 are cantilever bridges, 7 arch bridges, 4 stiffened suspension bridges, 19 truss bridges, 2 tubular girder bridges, and 6 draw-bridges."

It is in contemplation to have a royal Bank of Siam. We hope there is no Law at court.

NASSICK town has been connected with the Nassick railway station by tramway, to the great convenience of pilgrims.

WE read in a Madras paper that "For the first time the Maharaja of Vizianagram and the Raja of Bobbili, whose ancestors were at feud with one another, the whole of last century, exchanged visits on the 1st instant."

ACCORDING to *Sell's Dictionary of the World's Press, 1891*, by Henry Sell,

"There are now 2,263 papers published in the United Kingdom (of which London has 493), and 1,882 magazines of all sorts."

NOTES, LEADERETTES, AND OUR OWN NEWS.

SIR Charles Dilke's forced rustication is drawing to its close. Driven out of public life, by the disclosure of a scandalous private life, he bowed to the storm, biding his time. He knew his people and he could afford to wait, being neither old nor poor. The rage of the hour was bound to be followed by calmer thoughts and merciful feelings. The generalization of Macaulay that the British are subject to sexennial fits of moral upheaval demanding, and being appeased with, a victim every time, itself had its element of comfort for him. So he

—bent like perfect steel to spring again and thrust.

He plunged into retirement from Parliament, to emerge in the sea of letters. That geographical resort was always open to him. And he made the best of it, insinuating himself into notice by the employment of his facile pen on the most important public question of the day—Foreign Politics. In the pages of the *Fortnightly Review*, he poured the results of his ripe experience and judgment in essay after essay which was admired before the authorship was suspected. Thus, quietly, unperceptibly, was the dismissed public man accepted as the accomplished publicist. The national anger has been satisfied, and the remainder of his sentence may be remitted. Meanwhile, he has been showing his face near the old arena. Indeed, he evidently thinks that it is time for him to resume political life. We learn by telegraph that the Liberals of the Forest of Dean have nominated him as their candidate at the next election.

IN the House of Commons, a resolution was moved by Mr. Clark for separate legislatures for England, Scotland, Ireland and Wales. It collapsed on the House being counted.

LONDON has been visited with a heavy snowstorm on the South and East Coasts specially. The telegraph wires were broken down and traffic suspended in many places. Trains are still buried in snow between Exeter and Plymouth, as also other trains in Cornwall. The passengers have, of course, suffered terribly. That they escaped with life is the wonder. To complete the gloom, severe frosts have now set in.

THE Manchester City Council has agreed to advance two and-a-half million sterling to the Ship Canal Company.

THE note of alarm at the supposed decadence of the British Navy, which has been raised of late in the papers and in other circles, seems to have culminated at the Colonial Institute. There, in the presence of Lord Brassey and several Generals, General Edwards read a paper urging Parliament to maintain the strength of the English Navy, to enable Great Britain to take the offensive in time of war, and advocating an Imperial Convention to consider a plan of defence for the Empire.

THE telephone cable between London and Paris has been completed.

THE Viceroy leaves Calcutta on Tuesday, the 24th March, at 10 P.M. He will visit *en route* Allahabad, Philibit, Naini Tal, Somesur, and Ranikhet, arriving at Simla about the end of April. Lord Lansdowne will open the water-works at Allahabad and the Philibit railway at Lucknow. The Marchioness of Lansdowne started on the tour on Thursday evening. She joins her lord at Naini Tal.

AT the Supreme Legislative Council, yesterday, the Viceroy announced a sitting of the Council on Thursday next, the 19th instant, for consideration of the Age of Consent and the Factory Bills. The remaining business will be finished at a sitting on Saturday following. There being no financial legislation, the Financial Statement will not be presented in Council but only published in the Gazette.

THE Secretary of State for India, under command of Her Majesty, acknowledges, in a despatch to the Viceroy, the receipt of a telegram from Moulvi Mahamad Hussain, President, Anjuman-i-Rifa Islam at Allahabad, expressing the gratitude of Mahomedans at a meeting for stopping the Play "Mahammad." Lord Cross communicated with the Lord Chamberlain on the subject, and points out that the London Theatres never accepted it and there was no occasion for stopping the Play.

THE Governor-General in Council has directed that the rate of postage on letters sent through the Post, by any route, on and after the 1st day of April, 1891, from British India to any British Colony or possession or to any foreign country or Post Office which is or may hereafter be comprised in the Universal Postal Union, shall be two and a half annas for every half ounce or fraction of half an ounce in weight. The exceptions are that the Indian inland rate will apply to Ceylon, by land route or by Indian packet *via* Tuticorin; to the French and Portuguese possessions in India; to Persia, Indian offices; and to Turkey in Asia, and Guadur (Mekran Coast) Indian offices: The postage on letters to Persia (not Indian offices) will be 2 annas.

THE rates of postage on letters and other articles by post on and after the 1st day of April, 1891, between Aden and any other part of British India, in either direction, will be at the inland postage rates in force for the time being in British India.

THE Postmaster-General admitted in the House of Commons that there was ground for reducing the Australian and Indian postcard rates, but would wait for a favourable occasion for the purpose.

TWO hundred and forty-two Graduates of the Calcutta University have already expressed to the Viceroy their abhorrence of the agitation against the Age of Consent Bill. The total number is expected to run up to three hundred.

OWING to the failure of rain in Rajasthan, great distress prevails. It has become necessary already to open famine-relief works in parts of Marwar. Still we venture to hope that the scarcity is not general, and no great efforts will be needed.

Nearer home, there has been rain within the last few days, to the damage of agriculture in many districts, specially in Behar, from heavy hailstones. Yesterday, we had a good shower in town and the neighbourhood. To-day, the weather is most agreeably cool.

HERE is the official preliminary summation of the Census in Calcutta :

"Occupied houses 65,147, males 4,16,123 and females 2,34,123, total 6,50,246. These results cannot be regarded as perfectly accurate as they have not been checked. They also do not include the figures for the Port or the Canals within the Municipality. The area of the present Municipality does not correspond with that of the year 1881, and the population of certain blocks must be added to and subtracted from the figures of each year before an exact comparison can be made. But it may be said generally that the results show an increase of about seven per cent. in those wards in which comparison is at present possible."

After the arbitrary extension of the limits of the town, annexing outlying tracts, under the new Municipal Act, Calcutta was hardly worth censusing. Certainly, the Census has lost all its public interest for the generality of men. Its worth will commence ten years hence.

TARKACHUDAMANI has been dished in his own gravy by Tarkaratna. He had already been satisfactorily answered in these columns by our Smartha Shiromani, Pandit Jogendra Nath Bhattacharjee, who has for some years been recognised as a Hindu jurist of high authority. The finishing stroke has been delivered by the most learned Pandit of the time. Pandit Shashadhar has left not a leg to stand upon. Not only is his error proved, but his pretensions to learning exposed. For all save sworn agitators, the religious objection to the Bill is exploded.

Pandit Ramnath Tarkaratna, of Santipore, author of *Vasudeva Bijya*, (a fine Sanskrit epic in 18 cantos, in its second edition), and attached to the Asiatic Society, Bengal, has risen to the height of the occasion and recorded an opinion on the question of the hour, in thorough demolition of the prevailing Gobordhan cry. From an examination of the Shasters, he has arrived at the conclusion that (1) according to Baudhāyana, the husband commits no sin by not performing the *garbhadhan* ceremony within three years of the period now claimed for it and (2) that the proper age for impregnation is above twelve years. In addition to Baudhāyana, the Pandit quotes from Madhavacharya to shew that omission of any religious act during an illness, under royal or state command, or terror of robbers is no sin. The Tarkaratna quotes chapter and verse to arrive at the correct interpretation of the word *ritu* which is not to be taken in its ordinary sense but at a certain stage which is defined which should precede conception. The Pandit quotes from the *Rig Veda* downwards to disprove the religious contention of the Opposition to the Bill. Incidentally, he points out that the writer in a certain issue of the *Bangabasi* manufactures texts to prove his own point.

We publish elsewhere an abstract of the Tarkaratna's opinion with excellent notes by Professor Nilmoney Nyalankar, M.A., B.L., of the Presidency College.

The scruples of the candid ought now to cease.

IN the advertisement column, will be found the publications of the Calcutta Committee in support of the Age of Consent Bill.

MR. R. FISCHER, Barrister-at-law, convicted under the Christian Marriage Act, has not succeeded in his appeal against the order of the Acting Sessions Judge of Madura, for imprisonment till the rising of the Court and fine of Rs. 1,000, for marrying a couple without authority.

MR. Rudra, Barrister-at-law, has made a name for himself wherever he has been. He can never advocate a cause without coming in hot water with the Judges. At Mysore, he had to apologise to the Judges. Now we find his name struck off the rolls of advocates by a full Bench of the Nizam's city High Court, for passing, while pleading in one of the Residency Courts, some severe strictures on the manner in which justice was dispensed in the Nizam's courts of law.

His impatience of injustice may account for Mr. Rudra's temper, but he must learn to say unpleasant things in a pleasant way.

THE Revd. Mr. Thomas Evans characterizes the opposition of the Bengalis to the Age of Consent Bill as "the death knell of their political aspirations."

IN the Madras Legislative Council, the Hon'ble Mr. Bhashyan Iyengar has introduced what is called the Hindu Gains of Learning Bill. It is intended to secure to a person and his heirs the fruits of his learning, skill and industry, to the exclusion of the other members of an undivided family. The *Madura Mail* asks "Will Bengal oppose a bill framed on these lines and introduced into the Viceregal Legislative Council, so as to be applicable to all India?"

MR. Lockhart's great picture of the Queen's Jubilee, upon which he had been working for the last three years, has at length been finished. It contains about 270 portraits of celebrated personages, including many Indian Rajas, and has been reproduced in Photo-gravure in order to secure perfect accuracy in the portraits.

HERE is a true cure for snake bite :—

"Dhundu Gunajee, a gardener, employed at the bungalow of the late Sir Mungaldas Nathooobhoy, at Walkeshwar, Bombay, was on Thursday night bitten by a snake while he was working at some trees. His cries brought his relatives on the spot, and they at once set about applying native medicines to the wound. They caused about a dozen fowls to suck the poison from the wound, all of which died on account of the poison imbibed by them. The man rallied in about an hour and is now doing well."

This might be a good remedy if attainable. The fowls are not Bombay ducks, we hope. They are veritable geese.

WE read :—

"A curious case is being heard in a German Law Court. The aggrieved party is a married man. His complaint is that while he was playing a game of cards, the accused, a rosy-cheeked young woman, suddenly slipped her arm round his neck, and kissed him. The man at first made light of the injury, but the matter coming to the notice of his wife he has sued the girl for damages."

Poor fellow ! He must be subject to strong "Home Rule," indeed, to perpetrate such baseness—to persecute, with all a pettifogger's arts and zeal, the gracious Peri. He is luckier at any rate than the poor Assistant Harbour Master nearer home who, surprising his wife in the act of kissing and being kissed, by a stranger, and remonstrating, was told to mind his own business—which seemed to be to provide board and lodging and all comforts for his wife, then and thereafter for her life, and conveniences for her intercourse with her lovers. He of course showed the stranger the door, but the fellow snapped his fingers at him. There never was such an illustration of the Bengali saying about the thief in one's own house. He was driven to seek the assistance of the Police, but in trying, with the help of an inspector, to oust the intruder, he was expelled his own, not before he had received a sound drubbing, the dutiful wife adding insult to injury by hiding his Christian carcass with shoes ! Well might the poor German take example from the fate of the Briton, and try quickly to set himself right with his Christian better and possibly stronger half.

HERE is a group of men known to the world who never led a woman to the altar :—

"Leibnitz, the philosopher, theologian, mathematician, physician, lawyer, historian and philologist in one ; Spinoza, the aggressive thinker ; Descartes, the metaphysician ; Sir Isaac Newton of the gravitation law fame ; Swedenborg, the mystic spiritualistic philosopher ; Emanuel Kant, the veritable hermit and eminent founder of German philosophy ; Voltaire, the cynical atheist ; Horace Walpole, the witty lively letter-writer ; Gibbon, the heterodox historian ; Charles XII of Sweden, the warrior king ; Sir Francis Drake, the adventurous sailor ; Beethoven, the artist ; Richelieu, the cardinal and statesman."

The idea seems to have been to notice the celibacy of only first class men. If so, it is a slur upon the Catholic Church to take one example from it. As for the rest, what claim has Horace Walpole to be on the list ? If the Earl of Orford, why not Cowper, who was a Poet of merit besides a charming letter-writer. And why brand Voltaire as a "cynical atheist ?" Cynic he may have been, but surely no atheist.

ABDUL HUQ *alias* Sirdar Diler-ul-Mulk sued, in the Bombay High Court, Captain Charles Norman, his late Private Secretary, Messrs. William Watson & Co., Agents of the Captain, and Messrs. Roughton and Byrne, solicitors and solicitors to the Nizam of Hyderabad. The plaintiff prayed that the defendant, Captain Charles Norman, be decreed to deliver up to him a packet referred to in a letter of the 10th October, 1890, and other documents which he may have obtained by means of his employment as private secretary to the plaintiff, and may be restrained from communicating to the defendants, Messrs. Roughton and Byrne, or any other persons, any of the information acquired by him by means of his employment; that in the meantime the defendants, Messrs. William Watson and Co. and Michael T. Carroll, be restrained by injunction from handing to the defendants, Messrs. Roughton and Byrne, the packet entrusted to them by the defendant, Captain Charles Norman; and that Messrs. Roughton and Byrne may be restrained from receiving the packet in question, &c.

Mr. Lang and Mr. Inverarity, instructed by Messrs. Crawford, Burder, Buckland and Bayley, appeared for the plaintiff. The Hon'ble Mr. Latham and Mr. Kirkpatrick, instructed by Messrs. Craigie, Lynch and Owen, representing Messrs. Roughton and Byrne, while Mr. Basil Scott, instructed by Messrs. Conroy and Brown, appeared for Messrs. William Watson and Co., there being no appearance for the defendant Captain Charles Norman.

The suit is based principally on two letters of the Captain to the plaintiff. They are:—

"SS *Etolia*, off Suez, 19th September, 1890.

My dear Sirdar,—If you wish me to continue to work on your behalf, you had better place £2,500 at my credit with Messrs. William Watson and Co., 28, Appollo Street, Bombay, and desire them to communicate the fact by telegram to me. Should I not hear that this has been done by the 10th October, I shall consider myself at liberty to follow my own course towards the Nizam's solicitors. You have treated me as you have treated everyone else, from Mr. Hawes downwards, who has helped you, with infamous meanness; and unless I receive the £2,500, by the 10th proximo, I shall know what steps to pursue with regard to your case. If you wish me to come out to India again, you must lodge an additional £500 with Watson, and pay me £100 on the 1st of every month as long as the case lasts. You know quite well that without my help you cannot win your case, and that I can put Messrs. Freshfields in possession of facts which will upset you altogether. If I don't hear by telegram, I shall call on Mr. Freshfield and Mr. Labouchere on the 17th October with letters, dates, facts and figures."

"Suez, 10th October, 1890.

My dear Sirdar,—I have received as yet no intimation that you have paid the £2,500 into Messrs. William Watson and Co., of 28, Apollo Street, Bombay. I have therefore written to them that, if within twenty-four hours of their sending this letter to you, they have not received that sum from you, they are to forward to Messrs. Roughton and Byrne a letter which I have this day forwarded to their care. If within twenty-four hours you pay them the said sum of £2,500, then the parcel addressed to Messrs. Roughton is to be handed to you in return for the cash. I have sent them a receipt binding myself on its receipt, not to divulge anything I know of your affairs; and in return they are to take a document from you that you will breathe to no one at any time that you have handed me this money. Should you do so my promise of secrecy is at an end. I think, if you have not already been sensible enough to pay this money to Watson, that you had better do so at once to avoid the loss of your many lakhs; for of course, you know, if the truth is told, you cannot win your case."

The Captain, according to the plaint, left the service of the plaintiff on the 1st September 1890. It appears also that defendant Norman was arrested at Suez on criminal charges, at the instance of Messrs. Aideshir Bhicajee and Co. and Messrs. Herjeemull and Co., both of Bombay. The plaint continues to state to the effect that:—

"On the 21st October 1890, about 7 P.M., the plaintiff saw the defendant Michael Thomas Carroll, who was then manager in Bombay of Messrs. William Watson and Co.'s firm; and he informed the plaintiff that he would carry out the instructions contained in the letters. The plaintiff believed that in order to obtain possession of the packet referred to, that firm were endeavouring to settle the criminal charges brought against the defendant Norman, and had in fact offered to the prosecutors large sums of money in satisfaction of the claims. The packet referred to in the letters contained, the plaintiff believed, certain information relating to the disputes with His Highness the Nizam, which had been obtained by the defendant Norman in his employment by the plaintiff, and he believed that, unless restrained, the defendants Messrs. Watson and Co. and the defendant Carroll would hand over the packet to Messrs. Roughton and Byrne."

The defence taken by Messrs. William Watson and Co. and Mr. Carroll, was that, as agents of the defendant Norman, they had no alternative but to carry out his instructions and that, under an order of the Court, they had handed over to the Prothonotary the letter addressed by the defendant Norman to Messrs. Roughton and Byrne, and as they had no interest in the suit and simply acted under instructions, they claimed exemption from the suit. Messrs. Watson and Company

were subsequently allowed by agreement to retire from the suit on payment of their own costs.

Messrs. Roughton and Byrne deny endeavouring to settle the criminal charge against Norman in any way whatever, and generally repudiate their connection with the Nizam except through their Mr. Roughton who alone attended to the business of His Highness.

"They knew nothing of the packet, and had received no instructions from any person regarding it, nor had they written or done anything connected with it, save that after the institution of this suit, they had written letters to the plaintiff's solicitors, denying all knowledge of the packet. They had no desire or intention of receiving the packet from the defendant Norman, and had no objection whatever to the injunction restraining them from receiving the packet, but they considered that under the circumstance the injunction was wholly unnecessary; and that as they had been unnecessarily made parties to the suit, their costs ought to be paid by the plaintiff."

Mr. George Woodford Roughton was examined as a witness. He objected to a letter being read in Court, as it was addressed to him in his capacity of Solicitor to the Nizam's Government, and claimed privilege. There was a discussion, and the Court took time to consider the question.

STRANGE are the ways of men. No doubt, there are many who are resisting the attempt at legislation from a fear lest their occupation might end. At the same time, there are others who are sufferers from the evil custom, rampant in the metropolitan districts of Bengal, of all India—who yet are not ashamed to join the unmeaning cry against the Bill. Some of them, however, are evidently more sinned against than sinning. Such is an illustrious lady of Bengal, who herself is a cruel victim of *garbhadhan* practice—of the insane Bengali haste to marry and beget. Were it not for it, she would not in her age be without the consolation of an heir of her body to succeed to the vast estate left by her deceased husband. Pathetic, indeed, is the story of the loss of her only daughter from the consequences of the early consummation of marriage and of premature maternity, and yet she is reported to have telegraphed her opposition to a Bill which she, of all people, ought to be foremost in supporting. There are, thank God, ladies of another stamp. A respectable lady of Calcutta and the unfortunate grandmother of two girls both killed by early maternity, is not only in thorough sympathy with the Bill herself, but she is reported to be pouring out her own spirit into the sterner sex of her household, where these betray signs of giving way to the influence of the agitators. "Go," the bereaved grand old lady tells them, "and tell Government for legalizing an even higher age, or there is no safety for our daughters."

REIS & RAYYET.

Saturday, March 14, 1891.

THE INCOME-TAX.

EVIDENTLY the Income-tax bids fair to be a permanent burden. Or, why is it retained, after the removal of the especial emergency which it was imposed to meet, and in spite of the protest of the Chamber of Commerce, and, indeed, of a consensus of non-official opinion condemning its unsuitable, inquisitorial and oppressive character? If Government had the will to repeal it, they could easily find the way. There is no doubt that the revenue under all the principal heads is expanding with a steadiness as gratifying as fiscal officers could wish. Turning to the reports of Divisional Commissioners, one is struck by the testimony they afford of the constant development of all the sources of the Provincial revenue. There is increase under Land Revenue, Stamps, Customs, Registration and Railways. Under Excise, there is, indeed, a temporary falling-off here and there, but, taking the country as a whole, the excise reforms have not affected the revenue, and the decrease in one or two provinces is but temporary. We may therefore safely say that there is year after year such marked improvement in the revenue from most of the principal sources, that if Government really cared to with-

draw the Income-Tax, they might do so without any difficulty. But this is not to be.

All the ingenuity of Government is employed in justifying its retention. It is explained how they cannot wisely abandon any existing resource—how neither an undeniable surplus nor the fertility of the revenue affords justification for such abandonment. Nor is much ingenuity, perhaps, called for in the case. There is always some element of real uncertainty in the financial problem which is easily made much of, and, for the rest, the estimates of receipts and expenditure are, with a little manipulation, capable of supporting any foregone conclusion.

After the recent correspondence between the Government of India and the Chamber of Commerce, all hope for the repeal or even the revision of the Income-tax has been rudely dispelled from the heart of the people. Yet, curiously enough, it returns, like hope against hope, with the recurrence of every Budget, if only to receive a fresh repulse. For some time past, ominous foreshadowings of the coming disappointment have been flying before our vision. Announcements, evidently by way of feelers,—since, however, unfortunately confirmed by the Government themselves—were published that there was no repeal of taxation to be looked for in the ensuing Budget. Sometimes, inspired writings appeared in *quasi*-official organs, deprecating the popular demands for economy or abandonment of existing taxes. Under the head of "Financial Shadows," appeared recently in the *Pioneer*, an able and plausibly argued leader, the object of which is to show that, as things are, Government cannot but jealously maintain the existing resources intact. With much of what is said in support of this view, one cannot but agree. The necessity of a large and annually recurrent expenditure for the military defences of the Empire, is undeniable. The fluctuations of the exchange in view of the action of the United States, and the steady decline of the opium revenue from China's betaking to the cultivation of the poppy, are also serious difficulties to be reckoned with. But if these are good and valid reasons for a policy of financial caution, are there no equally good and valid reasons for conforming to the terms on which Government were popularly understood to have imposed the Income-tax? Will nothing be ever done to give a relief to the taxpayer which we believe to be much needed?

But the truth is, Government do not share this belief. The official advisers of Government are of opinion that the unpopularity of the Income-tax has disappeared and the country has learnt to be reconciled to it. But this is not true. It is a constant source of irritation to the people of all classes, while the petty oppression committed under colour of the law by the assessing agency, in compelling the poorer classes of tradesmen, who never earn the taxable minimum of income, to pay, is something frightful. But this fact, it is apparently not in officials to bring before Government, and, as for unofficial testimony, it has little chance of acceptance before official testimony.

Our contemporary of the *Indian Daily News* writes justly on this subject, and we are so thoroughly pleased with what he has said that we quote his remarks *in extenso* :—

"The *Pioneer* has an article on the decline of the opium revenue, in which we are told 'the moral is that existing sources of revenue, whether from direct or indirect taxation, must be carefully guarded in view of the contingency that the revenue derived from the opium monopoly may eventually vanish altogether. Economy in administration is a term glibly used by those who would reform the Government of

India off the face of the earth, but with heavy interest charges to be met in sterling from a depreciated silver currency, and with one main channel of revenue slowly but surely closing up, retrenchment in expenditure cannot alone meet the case.' We wonder is this meant as a demi-semi-official intimation that no remission of taxation, either under the salt tax or the income-tax, is to be looked for in the coming Budget. If so, we are tempted to ask whether the financial genius of the Indian Government can find no other and no less objectionable means of raising revenue than to tax a necessary of life to such an extent as to constitute a serious hardship to millions of its subjects, and deprive large numbers of them of an article which is essential to the preservation of health, or to enforce another tax which is, and must be from the conditions of the country, grossly unjust in its incidence and a source of vexatious oppression. It is the duty of a Government where representative institutions do not exist, to give attention to such public opinion as is able to find expression; and if the Government of India are unable to hit upon a medium of taxation which would yield a large revenue without either raising any necessary of life to prohibitive prices for a large section of the population, or introducing vexatious, inquisitorial, and oppressive procedure, public opinion will readily indicate one. Public opinion in India would greatly prefer a revival of the import duties to a continuance in its present form, not to speak of extension, of the unpopular income-tax, or to a high salt-tax. Public opinion in England would not doubt be disposed to take a different view; but in all the circumstances, is it not the duty of the Government of India to raise the point, and endeavour to establish the principle that in the fiscal relations between England and India those entrusted with the administration on the spot have a greater claim to say what imposts are best suited to the country than has been allowed them in the past? There would be no just reason for opposing a revival of the cotton import duties on the selfish ground of home manufacturing interests if a countervailing duty were imposed on the out-turn of Indian mills."

Our contemporary has given expression to the real public opinion in this country on the subject. If that opinion could prevail with anything like the power with which English public opinion swept away the import duties, the Income-tax would not be maintained so long.

THE GARBHADHAN VYAVASTA.*

[A Condensed Version of the Opinion in Bengali of Pandit Ramnath Tarkaratna, of Santipore, author of *Vasudeva Vijaya*, with notes by Professor Nilmoney Mookerjee Nyalankar, M.A., B.L., Presidency College, Calcutta.]

Question I.—Does the husband incur any sin in not approaching his wife at the first menstruation, and is there any mode of expiation to be gone through?

Question II.—What is the proper time for conception (Garbhādhāna)?

Answer to Question I.—

Parāsara enjoins in general terms :—

"He who does not approach his wife who has taken her ablution after menstruation, is guilty of fœticide, and there is no doubt about it."

Whilst Vaudhāyana lays down :—

"He who approaches not his wife during her menses for three years, shall undoubtedly incur a guilt like that of fœticide."

Now the conflict between the two Rishis is more apparent than real. It can be obviated by the wellknown rule of interpretation which says that a general injunction can not prohibit a particular one. Hence, it is evident that the rule of Parāsara applies only to those who do not have intercourse with their wives at any time during the first three years from the first menstruation.

Moreover, Vyāsa specifies other exceptions to the rule of Parāsara. He says :—

"One who is diseased, confined, and staying away from home, and also one on the prohibited days, shall be exonerated from the sin of fœticide if he does not approach his wife during her menses. By avoiding a woman, aged, barren, and of no character, one whose children do not live, one who is not in her menses, one who has no signs of pubescence and one who has many children, the husband is free from fear (of sin)."

In the work called Grihya-Sangraha, the different stages of maidenhood are thus defined :—

"(1) One who has not menstruated is (called) *Gaurī*, (2) one who

* *Opinion on the Garbhādhān Ceremony according to Hināu Shastras, Delivered to Government.* By Pandit Ramnath Tarkaratna, of Santipore, author of *Vasudeva Vijaya* (an epic in Sanskrit) a Pandit attached to the Asiatic Society of Bengal, &c. Published by the Calcutta Committee in support of the Age of Consent Bill.

has menstruated is *Rohini*, (3) one who has no signs of pubescence is *Kanyā*, (4) and (lastly) one who has not her breasts developed is *Nagnika*.*

The writer of the Grihya-sutra, Gobhila, mentions the signs of pubescence, and the exegete, Bhattanārayana, in explaining them, prohibits even sleeping with such girls on the same bed,* so as to avoid giving them any pain by premature intercourse.

From the above remarks, it follows that a girl till she manifests undoubted and visible signs of pubescence, should not be allowed to have intercourse with her husband, even though she has menstruated. The conclusion is, therefore, inevitable that where there is no guilt, there can be no expiation.

Now I pass on to the consideration of the second question, "What is the proper time for conception?" Let us quote from the *Jyotish-Tatwa* of Raghunandan†:—

"The advice I would offer to those who are unable to follow the aforesaid injunctions, is this—If a husband, twenty years old, has intercourse with a woman who has completed her sixteenth year (when the blood in her womb is purified), good offspring will be born, but if they are of less age, their offspring will be bad."

Raghunandan thus defines menstruation (*ritu*) when it is taken in its proper sense:—

"That condition in a woman, in which the flow of blood is stopped in three days, and unattended with pain, in which the blood is as red as the *javā*-flower, and devoid of bad smell, is the *Ritu*, or menstruation."

When the words *ritu* (menstruation) and *ritumatī* (menstruated) are taken in their right senses, according to the above definition, there can be no misgiving as to the right interpretation of texts bearing on the subject.

The principal object of marriage is to secure male issue, for the due performance of obsequial rites; and to attain

* Those who do not see much harm in allowing immature girls to sleep with their husbands on the same bed, will do well to refer to Bhattanārayana.—Translator.

Yes, and specially our good friends the amiable Pir Ali Rajas and Baboos of Calcutta, who have ranged themselves among the Coryphæuses of the Garbhādhān Chorus. They claim—and they have, on numberless occasions, in a variety of shapes, asserted—Bhattanārayana as their first progenitor in Bengal.—ED. R. & R.

† It is a wonder that those who follow Raghunandan implicitly, should misunderstand and misinterpret him so egregiously. The same Raghunandan who sanctions sexual intercourse at the first menstruation, condemns it before the husband is twenty years old, and the wife has completed her sixteenth year, and also defines menstruation which qualifies a girl for proper intercourse, and which is only possible after she has attained some degree of maturity. The so-called followers of the great exegete make a fool of him, and instead of reconciling many apparent inconsistencies occurring in the different parts of his *Ashtāvinsati-Tatwa*, cite only such portions of it as are in favour of customs of very recent growth. A few lines after, the same compiler quotes another stanza which says, "Should a woman who is in her sixteenth year, *i. e.*, who has not completed her sixteenth year, give birth to or conceive a child, she, her child and her husband shall die." What would be the meaning of all these denunciations, if premature intercourse were sanctioned, and not only sanctioned, but its omission visited with the punishment provided for fornicide. Curiously enough, Raghunandan, in his chapter on *Dvirāgama* cites a stanza which directly supports the present legislation. It is this:—"Should a bride at her twelfth year go to the house of her husband, then her husband will die." (*Samprate dvādasē varṣe patim hanti dvirāgame*). Hence, before a girl has completed her twelfth year, she will not be allowed to go to the house of her husband and the couple cannot live as husband and wife. This prohibition does, by implication, put a stop to *dvirāgama* of a bride before her twelfth year, though there is no express provision to that effect. But the present custom that obtains only in Bengal runs counter to that prohibition. None of the advocates of the Age of Consent Bill, so far as I am aware, has quoted the above stanza. Some of us are, however, old enough to remember with what pertinacity the Pandits of the last generation would stick to the above injunction and make no exception, in violation of it. The Pandits of the present generation have, however, at the bidding of their rich patrons, hit upon a plan to do away with that prohibition, by allowing what is called *Dhulpāye-lagna*, according to which, a newly married girl can go to the house of her husband on the very day of her return to her father's house from her first journey.—Translator.

such an object, intercourse with young girls, well developed, is enjoined.

In the *Rig-Veda*, Mandal 10, Sukta 183 and Rig 2, it is mentioned that a wife when *yuvati* can give birth to male issue.

Now the celebrated exegete Sāyana interprets the term *yuvati* into *tarunī*, which is thus defined in the *Bhāva-prakasha*, a medical work of great repute:—

"Upto the age of sixteen years a woman is called *vāla* (maiden), then upto the age of thirty-two, she is to be known as *tarunī* (young woman), and then till her fiftieth year, she is *adhi-rudhā* (matron), and after that she is *vridhdā* (aged.)"

The renowned medical authority Susrata, in the chapter called *suridasthana*, affirms:—

"If a male before he attains his twenty-fifth year produces conception in a female of less than sixteen years, the child shall die either in the womb, or shall not live long after the birth, or live as a weakling. Hence one should not cause conception in a girl of tender age."*

Now there are certain authorities which are in favour of intercourse soon after the marriage. It is time to cite and explain them.

Gobhila says:—

"Some authorities hold that intercourse may be permitted three days after marriage."

Aswalāyana says:—

"When intercourse takes place three nights, twelve nights, or one year after the marriage, a son like a *rishi* will be born."

Parāskar says:—

"One should have no intercourse for a year, or for twelve nights, or six nights or three nights at least."

Authorities like the above evidently relate to what is called the *Gāndharva* marriage, which the bridegroom and bride themselves contract after mutual agreement, and which is only possible in case of grown-up brides.

Manu permits such a marriage to a Brahman, and holds:—

"A maiden who has menstruated should wait three years, and then after that she should get a husband of her own caste. In such a case neither the wife, nor the husband incurs any sin."

It is now easy to reconcile the above dictum of Manu with that of Parāśara who lays down:—

"A Brahman who, in his infatuation, marries a menstruated girl, becomes the husband of a Sudra woman; he should not be spoken with, and should be expelled from the dining company (of his peers)."

This denunciation can touch only marriages other than the *Gāndharva* when no expiation is gone through. But when such is the case, the menstruated girl becomes purified and is fit for being married according to the Brāhma and other three methods of first class marriage.

The author of the *Nirnaya-Sindhu* has shewn all that, when explaining the text of Aswalāyana,

"*Kanyām ritumatīm suddhām kṛtvā nishkṛitimatmanah*," &c.

Gobhila, in the chapter on "Who is fit for marriage," does not prohibit marriage with a menstruated girl, though he gives preference to one unmenstruated, affirming that the unmenstruated is the best.†

* Any scion of a good Radhiya Brahman family in Bengal might vouch for the truth of the statement that, in bygone generations, premature conception was a rare occurrence. Had it been insisted upon before as at the present time, misalliances in the best families, instead of being an exception, would have been the rule, and the purity of descent would have been a thing of the past.—Translator.

† Any one who has any acquaintance with the Shastras cannot but see that our ancient lawgivers have had three objects in view. First, purity of sexual relations; secondly, legitimacy of offspring; and thirdly, birth of healthy and virtuous offspring. These three objects they have striven to secure, first, by enjoining fathers to bestow their daughters to good husbands, secondly, by denouncing husbands staying away from their wives, and, thirdly, by regulating intercourse between husband and wife. They have laid down that if a good bridegroom is at hand, the father can give to him his daughter in marriage before her pubescence; but in no case would they sanction premature intercourse or intercourse on prohibited lunar days or intercourse by a diseased husband, for that would defeat the primary object of marriage, *i. e.*, birth of healthy and virtuous offspring. Custom followed in the wake of these salutary injunctions from generation to generation, until, in Bengal, extraneous influences, which it is needless to describe here, have produced a change which every educated man must deplore.—Translator.

A DELIVERANCE OF AGE ON THE BILL.

TO DR. SAMBHU CHUNDER MOOKERJEE.

MY DEAR SIR,—I thank you and your collaborators for the honor you have done me by summoning me to a conference on the subject of the Age of Consent Bill, but I deeply regret that, being a confirmed invalid, I am unable to leave my house. Your summons emblematises to my mind a call to duty by every individual conscience which has been awakened by the agitation on the question. Coterie debates are taking place in almost every home on the momentous topic of child marriage and the bearing of the little Bill upon it. I have my own share of cogitations, and I gladly take part in talk and argumentation with members of my family and intelligent and learned friends who visit me. Not having ever taken part in public life, I believe, so far as I am conscious, that I can approach the subject under the dry light of reason and deal with it as a problem of casuistry. As I have thus been exercising my mind, I may be justified to have my say on the subject and, anticipating your permission, I shall endeavour to give expression to my humble views.

1. The general aim of the Bill is to protect Indian female children, of all creeds and nationalities under the age of 12 years, from physical or organic injuries, originating from concupiscent acts of males, and that too in amendment of a thirty years' old law of the same kind, by extending the age from 10 to 12 years. It is such a beneficent measure as to preclude the possibility of there being two opinions on it in any civilized community, and in fact nothing but words of approbation have been heard from oppositionists of all shades of views so far as its principle is concerned.

2. It embraces in its scope two classes of females under 12 years, unmarried and married. With reference to the former, which includes prostitutes and concubines and the seduced of all grades of society, no dissentient voice can possibly be raised. Proposals, if I mistake not, have come from opposers as well as supporters of the Bill to raise the age of consent in their case still higher than what has been recommended; nor has the power of the legislature to legislate in this respect been questioned in any quarter.

3. In respect of married girls, no ground of opposition exists among people who, from religion, practice, principle and motives and circumstances do not or cannot or even strongly dislike to, marry their daughters or allow consummation of marriage under 12 years. This very large portion, I may say a vast majority of Her Majesty's Indian subjects of all castes and creeds, not only remain unaffected by the Bill, but their instincts should impel them, unless otherwise led, to hail it with pleasure. Opposition, however, in a marked form, comes from Bengal, and in order to ascertain the extent of this local opposition, we must exclude from the province, districts in which the most objectionable forms of child marriage or its attendant foul practices do not prevail, as also the larger portion of its inhabitants who profess the Mahomedan faith, and then, examining the remaining portion of Bengali Hindus, keep out of reckoning the Rarhi Kulin Brahmans who, in respect of their marriages, are guided by their own conventional rules and allow their females, as a rule, to be married at a higher age, also that class of critics who want to discuss the Bill on its merits but have thought fit and convenient to join the hostile camp under various impulses. It will now be easy to take muster of the residuum of Bengali Hindu oppositionists.

4. Now I fail to see how injuries to female children from the congress of males—whether those injuries be of a patent and violent form, or less hurtful at first but working insidiously and with certainty, according to the rule of averages—how such injuries, which in the case of children all over the world are *per se* wrong in their nature, wrong in the view of civilized nations, revolting to humanity and to the universal sense of justice and which must appear so too to the oppositionists whoever they are, in reference to unmarried female children—can be at once metamorphosed into a right, proper and humane thing, by the magic application of the holy word *married* to qualify the phrase Hindu female children of Bengal proper, by any amount of special pleading of the said residuum of its Hindu inhabitants.

5. I humbly admit the right of every enlightened Government to combat evils of such enormity, however they may appear to the people familiarised with them by long established custom or by any particular religion sanctioning such custom in respect of married life. Such right is identical with the *raison d'être* of the British Government, and it has been illustrated, times out of number, by its legislating acts, and is being exercised every day by Judge-made laws, and therefore it cannot clash against its *ab initio* declared policy and the Queen's Proclamation which have no meaning when opposed to the eternal laws of the universe.

6. Most irrelevant, far-fetched or barely possible issues having been mingled up with the criticisms against the Bill, and false or exaggerated fears and perhaps pseudo-patriotism having been imported into the discussion, the voice of Young Bengal and right-minded Old Bengal is silent which would otherwise have been loud-mouthed to protest against the infernal practices in connection with child marriage in Bengal proper, to depict which the pen of a Stead and a *Pall Mall Gazette* is needed, after the thick veil is torn

asunder that shrouds them. I am an old man of three score and ten, and I cannot resist weeping over their silence, and here I must confess reason's light remains not dry but I must brush up.

7. Viewed under the fierce light of truth, Bengal proper of to-day exhibits in respect of the nature of its child-marriages and in respect of the practices under their shelter, the most demoralising acts in the shape of antepubertal commerce between lad and lass the same acts and premature sexual intercourse in the case of gross misalliances in respect of ages with all the serious consequences of an insidious nature aggravated by the proverbial modesty and power of endurance of our females, by the association of poverty in most instances and various other circumstances.

8. The particular custom of *Garbhadhan* which is pleaded against the Bill, is in respect of the actual custom, generally nonexistent. Nowadays, on the first occurrence of an event in a female, the ceremony which is performed is called the *Punarvivaha* or second marriage. With reference to most Brahman and all other castes, the family priest officiates in it, and at its termination the husband does not necessarily approach his spouse. The *Garbhadhan* has been unearthed to emphasise the necessity on such *Punarvivaha* occasion of the sexual congress—a necessity which, driven to its logical conclusion, would justify an adult of any age and of any vigorous development of body to approach his wife on the above occasion, however tender be her age or delicate her frame, because of her exhibiting an initial sign of approaching possible ovulation. If this were true, if it were as prevalent as it has been urged, it would more strongly justify Government interference.

9. Thus then reason, humanity, justice and true statesmanship prompted the incubation of the law which should ride roughshod upon any old custom or pretended religion, to the contrary, specially that which is corroding the vital energies of Bengal. As a matter of fact, however, neither custom nor religion can be pleaded in favor of the opposition so far as the *Garbhadhan* is concerned, and the Government, with the most commendable and most tremulous regard for our religion, so long as it jars not with public policy, has, in regard to this legislative measure, confined itself to a particular custom, and contemplated only an educative effect upon the people, in respect of eschewing an admitted evil custom—a custom against which young men are already fighting, but not always with success. It is well known also that, owing to various reasons, though not all of them of the best sort, marriages of girls in their 12th or 13th year, among some high and middle castes, are coming into vogue. The proposed measure would help the spread of this salutary practice. In connection with this practice, it is worth noticing that the pushing up of the nubile ages of girls glaringly proves the fact that, as a general rule, they do not exhibit their catamenial condition until some time between 12 and 13—a fact which corroborates strongly the testimony of the Doctors on this subject, which Government has collected.

10. The only argument against the Bill or rather criticism in respect of its merits, to which I have conscientiously been able to attach some importance, is that which applies to allowing nature to tempt the exercise of the concupiscent appetite under peculiar favorable circumstances of connubial life, whereby it would be next to impossible to prevent the breach of the proposed law which, when proved, would be most disastrous to the very creature whom the law wants to protect. But thinking over the subject, I am humbly of this mind. No human institution can be perfect, and we must accept as inevitable certain evils which form the black side of a measure compensated by its bright side. Then again penalties attached to the breach are of a graded character, and it is not always that the highest forms will have to be resorted to, nor in the nature of the case can such convictions be many. Antepubertal commerce can only be sufficiently checked by home influence, but its stealthy prevalence in an immoral atmosphere would be minimised by the law hanging *in terrorem* over the heads of the married people and their parents. As to the fear of false prosecutions, they may be successfully checked by attaching very heavy penalties to them, while at the same time the prosecution under the law might be left to those whose interest it would not be naturally to conceal the crime.

11. There are many things which may be suggested as adjuncts to the fair and smooth operation of the law when passed, but these details can be worked out by wise heads and men of practical knowledge. It occurs to me only now that the law should not come into operation under less than a year, and that during this period all sorts of publicity that could be devised should be given to the law that it may reach with certainty every home. Some forms of registration combining in one view birth, marriage and the first birth of such marriage, death and widowhood, with circumstances of age, &c., may be devised.

12. If we are satisfied in our consciences that, we are right, with, maybe, simple shades of difference of opinion in minor matters, we should as honest men and loyal subjects represent, as we really feel, our convictions in support of the Bill, which is indeed a beneficent measure such as under existing circumstances Government in its wisdom is bound to adopt.

Shovabazar, 15th February, 1891.

ANANDA KRISHNA BOSE.

THE AGE OF CONSENT.

BY "A HINDU"

With Notes by Dr. J. N. Bhattacharjee.

Premature intercourse is admitted on all hands to be a grave evil. But what is premature intercourse? According to our Rishis, pre-menstrual intercourse with a girl, whatever her age, is premature, and has accordingly been denounced by them in no measured terms. But according to the Government of to-day, intercourse, whether pre- or post-menstrual, with a girl under 12 is premature. Evidently, the Government of 30 years ago did not think so. Has it since been proved by physiology beyond the possibility of doubt that that is so? It is on record that in the early days of steam mills and factories, boy and girl operatives were allowed in some establishments in England to sleep in the same place under the impression that they were but children and no harm could result from the arrangement, and the result was that some girls of 12 and also under were found to be *eniente*. The climate of our country may possibly have some little influence in accelerating maturity. I know of a well-known gentleman in the Sub-Executive Service who was born when his mother was only 11, and the gentleman's physique is admirable. The mother too is not known to have suffered in any way. I know a young man (who is an assistant jailor now) whose physique is absolutely enviable, in spite of the fact that he was born when his mother was but 11. The mother too is as healthy as any average Hindu lady of her age. The Rishis, whom we are bound to credit with infallibility, have also indicated their opinion on the physiological aspect of the question by laying down that consummation of marriage is to be performed ordinarily (1) on the first occurrence of a certain event in the girl, though they expected that that event might occur while a girl was still under 12.

If the supposed conflict in Raghunandan's digests does not exist, then it follows that he believed, on the authority of the Rishis, that Garbhadhan on the first occurrence of a certain event was not premature from any point of view.

The argument in my last letter, which, you say, is rather one in favour of the position that sickly children were not wanted, is also one in support of the theory that spiritual bliss was attributed to the possession of a son because of the necessity to society of male members and also of the position that, according to our Rishis, the outcome of consummation of marriage with wives under 12 need not be sickly. If they did not want sickly children, and if at the same time they directed (2) consummation of marriage ordinarily on the first occurrence of a certain event in the wife, which event might in their own estimation take place at 11, it follows that they expected that the outcome of such consummation would not be sickly. It is probable that they thought they had sufficiently provided against sickly children resulting from marriage, by laying down that men shall not ordinarily marry under 24.

It is possible to deduce a very strong argument in favour of the position that the Rishis commanded consummation of marriage at the very earliest opportunity, from the reason assigned by them for the punishment to which the guardians of a girl expose themselves by letting her remain a maiden till after she has menstruated. The reason is said to be that they become guilty of fœticide as often as there are *ritus* during her maidenhood. That shews wherein lay the gravamen of the offence of the guardians. According to the Rishis, their offence evidently lay in their suffering an opportunity (3) for impregnation to go by without the possibility of impregnation, such opportunity beginning, according to them, as soon as a girl menstruated. What could they mean by laying down that the guardians would be guilty of fœticide of all things? The fiction is pregnant with significance. Menstruation endows a girl

(1) Yes.—The rule as to approaching the wife at every Ritu, including the first and the last, appears at first sight to be laid down in such broad terms as not to admit of any exception. Yet the commentators have deduced very important exceptions as we have shown already. We do not say that the injunction is not binding at all. Our contention is that the rule is subject to such reasonable exceptions as are deducible from other texts and rendered necessary by the dictates of common sense and humanity.

(2) Here is a begging of the question at issue.

(3) We have again to warn "A Hindu" against attaching too much importance to the public utterances of the leaders of mankind. Their object is anyhow to enforce obedience to their *fiats*. There need not be much of truth in their reasoning or in their threats. By the very necessity of their position, they are obliged to adopt any weapon that they can lay their hands on, provided it is sufficiently effective for the purpose of persuasion or bullying. If the inference, drawn by "A Hindu" from the denunciation pronounced by the Rishis on fathers who neglect to give their daughters in marriage before Ritu, were sound, then how is it that Medhatithi lays down that consummation is not proper on the first occurrence of a certain event within the first year after marriage?

with conceptual potentiality, and those who are instrumental in preventing the potentiality from becoming an actuality, are guilty of destroying what the actuality might have been.

There cannot be the least doubt that the Rishis were swayed by practical considerations in enjoining the early marriage of girls and ascribing spiritual merits to such marriage. There is also as little doubt that the considerations suggested by the Dr. in note 7 to my last letter, were among them. But it appears to me that they had also other objects in view, one of them being to secure the greatest possible increase of population, (4) consistently with marriage in regular form. The problem for the social scientist of early times was how to bring about increase of population, as the problem for the social scientist of modern times is how to get rid of extra population and to restrict population within reasonable bounds. If the marriage of all girls were secured before they menstruated so that impregnation would be possible at the very earliest opportunity, his object would be accomplished.

I hope I have said enough to shew that, according to the Rishis, the child-bearing age is the attainment of puberty, which is indicated by a very characteristic natural phenomenon in the girl. The fact that some girls do conceive immediately after the first occurrence of a certain event, affords physiological proof of the position.

I never meant to say that the begetting of a child is obligatory, even where it is impossible or very likely to be attended with danger. It cannot be obligatory in the first case, for the simple reason that it is not possible to achieve an impossibility. It is not obligatory in the second case according to the Rishis themselves, but they have taken care to enumerate the circumstances in which they consider it likely to be attended with danger. For instance, they provide that marriage need not be consummated on the first occurrence of a certain event in the wife, if either the husband or the wife is ill at the time. My opinion is that there is nothing in the *Arsha* Shastras (5) to shew that the Rishis thought post-menstrual consummation of marriage with wives under 12 to be likely to be attended with danger. On the contrary, they would appear to have been of opinion that post-menstrual consummation of marriage, irrespective of the age of the girl, was safe enough. Possibly, they were right too. Unless menstruation is brought about by artificial stimulation, its occurrence denotes the subject's capacity for sexual intercourse.

I do not suppose that there is no provision in our codes for the guardianship of childless widows. What I suppose is that there is none in our early codes, and also that the son is the most approved and desirable guardian. We all know what sort of guardians the husband's relatives prove to the childless widow.

My reasoning, I think, need not justify remarriage or *niyoga*. My argument is that, since remarriage or *niyoga* is not permitted and the Rishis appear to discourage either and yet lay down that a son is necessary to the widow, both for spiritual and worldly purposes, there appears to be reason enough for the injunction that marriage is to be consummated at the very earliest opportunity. I gave sufficient indication of my argument in my first letter.

Hindu law is already harsh enough to widowed and sonless daughters and daughters-in-law, but the proposed legislation will make it still harsher, by depriving them of certain spiritual, domestic and pecuniary possibilities that even the harsh Hindu law does not deny them.

It is doubtful if the prevention of degeneration of species comes within the legitimate scope of legislation by an alien Government.

The age at which girls are now married is generally 11, and if things were simply left to themselves, the marriageable age of girls would, in about ten years hence, be pushed up to 12, by sheer force of circumstances and advance in ideas.

THE AGE OF CONSENT.

I have hitherto considered the Bill from the religious point of view. But from whatever point of view it may be looked at, it appears to be open to objections out of number. The following is a moderate indictment :—

- (1.) It has been most unconstitutionally introduced.
 - (a) It was sprung upon the people.
 - (b) Its introduction has not at all been justified.
- (2.) It is being equally unconstitutionally hurried through the Council.
- (3.) It is a direct violation of the Queen's Proclamation.

(4) Why is it that neither the Rishis nor the Commentators encourage the begetting of more than one child? Manu himself lays down that one son is necessary for spiritual purposes, the others are begotten of lust only, Manu Chap. IX., Vs. 106-107.

(5) It should be borne in mind that our *shastras* do not profess to lay down rules for all possible cases that might arise. They contain only some general rules, by the proper interpretation of which we are to regulate our action in life.

(4.) It is calculated to create, and has actually created, great discontent.

(5.) It is pure nonsense, a gross abuse of language, to call the act proposed by the Bill to be created into an offence "rape."

(6.) It is bad law to declare such an act "rape." A man can never commit "rape" on his own wife.

(7.) It is equally bad ethics to stigmatise the act as "rape."

(8.) The Bill is opposed to physiology, inasmuch as it affects to lay down a hard-and-fast age where none can be laid down.

(9.) The punishment provided is monstrously out of proportion to the enormity of the moral delinquency involved in the offence wanted to be created.

(10.) For that very reason, the proposed legislation is bound to fail of its object.

The Government, the Police, some District Magistrates and some Sessions Judges are always finding fault with Indian juries for their supposed tendency towards acquittal. But whoever has given thought to the subject and made careful enquiry about it, knows that ordinarily juries are more convictingly inclined than Judges or Magistrates. It is only in murder cases that juries are found to incline towards acquittal. Mr. Beighton, of the Bengal Civil Service, in an article in the *Calcutta Review* of some four or five years ago, discovered some little insight into the nature of cases in which trial by jury resulted in miscarriage of justice. But what, do you think, is the reason of juries inclining towards acquittal in murder cases, while they shew a decided inclination towards conviction in other cases? It is simply the enormity of the punishment provided. Capital punishment is opposed to the instincts of the average Indian. The Indian Penal Code has been bodily adopted by the Cooch Behar State, but never has a murderer been visited with the extreme penalty of the law in that state, and, probably, never will be. (I do not say that a murderer ought not to be visited with capital punishment.) What I want to make out is just this, that the provision of capital sentence for murder is largely answerable for the unreasonably large number of acquittals by Indian juries in murder cases. The thought of the gallows to which their verdict of guilty will send the prisoner, is ever present to their minds and induces them, even in cases in which there ought not to be any reasonable doubts as to the prisoner's guilt, to persuade themselves that the little morbid doubts that occur to them are reasonable. If juries could be only assured that their recommendation for not exacting the extreme penalty from the prisoner would be listened to in every case in which they might think fit to make it, a much larger number of convictions in murder cases would be equally assured.

Similarly, if the proposed legislation were to provide a reasonable punishment for the offence sought to be created, there might be some chance of conviction by juries.

Talking of the subject of the punishment provided, the question naturally arises, What are things coming to? Are we returning to those barbarous times when murder and larceny were grouped together in the same category, both being punishable with death?

(11.) The very enormity of the punishment provided will arouse in the public mind a most unhealthy sympathy for the breakers of the proposed law and necessitate perjury and sometimes forgery and bribery to get them off.

(12.) The proposed law is likely to be inoperative; or

(13.) It will operate very hardly on those very child-wives, for whose protection it is intended, by depriving them of their husbands.

(14.) A mere prosecution under the proposed law, even though it may end in acquittal, will produce unbearable scandal and consequent estrangement of feelings between husband and wife.

(15.) The proposed law will operate hardly on Hindu child-wives by, in some cases, depriving them of certain religious, domestic and pecuniary possibilities they otherwise have under the Hindu law.

(16.) It will serve to afford a very convenient handle to designing, unscrupulous men to gratify their spite by causing the greatest possible indignities to the families of their enemies by invoking the proposed law against them.

(17.) The safeguard supposed to be afforded by the non-cognisable character of the offence sought to be created, is more imaginary than real, so that, in spite of the non-cognisability of the offence, the proposed law must place considerable power in the hands of the Police. It is competent to Magistrates to take cognisance of any offence (a) upon receiving a complaint of facts which constitute such offence, (b) upon a Police report of such facts, and (c) upon information received from any person other than a Police officer, or upon his own knowledge or suspicion, that such

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offence has been committed. So it is open to Police-officers to cause the initiation of proceedings under the proposed law by reporting supposed facts constituting the offence and induce the Magistrate to direct an investigation by the Police itself. What is more, it is possible for a Policeman to cause the initiation of proceedings by creating in the mind of a Magistrate a suspicion of the commission of an offence under the proposed law without so much as committing himself by anything in writing. While on this part of the subject, I may as well observe that a Magistrate can also initiate proceedings upon information communicated by anonymous or (what is worse) pseudonymous letters. What, however, is most dangerous is that, even if a prosecution initiated under (b) and (c) be found to be false, there is no body that you can catch hold of to prosecute for malicious prosecution or perjury. The Indian Evidence Act provides that no Magistrate or Police officer shall be compelled to say whence he got any information as to the commission of any offence.

Over-zealous Magistrates will not be wanting who, in their philanthropic ardour for reforming Indians and with their minds always made up that they (Indians and not themselves) are a set of downright brutes, will not hesitate to proceed under (b) and (c). They will argue that laws are made to be enforced and not to remain dead-letters on the statute-book, and since from the very nature of things complaints under (a) are not likely to be forthcoming, they cannot do better than proceed under (b) and (c), whenever possible.

(18.) The Bill, as originally introduced into the Council, was bad enough, but modified as it has been by the Select Committee, it is still worse.

The provision that only Magistrates of the highest class should be permitted to take cognisance of the offence of rape where the offence is alleged to have been committed by the husband of an outraged girl, is one of which the wisdom is open to very grave doubts. The first evil that it will involve is that almost the whole of the members, male and female, of the unfortunate family in which the offence may be alleged to have been committed, will be dragged to headquarters, sometimes from the remotest and most out of the way corners of a district. The second is that cases of this nature will necessarily come on almost always before Europeans and occasionally before Indians, more Europeanised in their ideas than downright Europeans and whose greatest ambition in life is not to yield in any way in respect of Europeanism to the genuine articles. Both classes are great believers in reform and are therefore somewhat unsafe for being trusted with cases in the interests of reform. The third is, that in all probability the first impulse of a European Magistrate holding an enquiry into such a case will be to have the veils of the lady-witnesses removed by his Mahomedan orderly. Reformers may think that that too will advance the cause of reform, but the ladies themselves and their relations will consider themselves outrageously insulted. The fourth is, that reformer-Magistrates will probably be more than usually inclined to commit witnesses (consisting of the relations of the girl or her husband) for perjury in cases in which the prosecution will fail. To European Magistrates, it will appear perfectly improbable that men and women, who are not absolute idiots, can really be ignorant of the exact age of their own children, and whenever there is any discrepancy or vagueness, it must be intentional. Fifthly, District Magistrates are not necessarily safe, specially in these days when promotion in the magisterial line is so abnormally good that men of no more than five years' standing are being put in as Magistrates. Besides, is it not a fact that there is not a month but the Press drags to light the high-handed doings of some Magistrate or other?

But of what good is it to go on multiplying reasons?

(19.) The Select Committee has betrayed an amount of perverse *zid* quite unworthy of the supreme councillors of a vast Empire. It has treated a large mass of influential representation from the people with undeserved contempt. (Note, ye! puissant strengtheners of Governmental hands, with what scant courtesy your own representation, which, as a literary production and also as an apology for the proposed measure, is such a masterpiece, has been treated. There is not a single modification in the sense of your very moderate suggestions.)

(20.) A habit formed during constableness in early life, is more likely than not to cling to some Policemen, even when they rise high up the ladder. Only, the fatter they pay the greater the quantity of grease required to lubricate their palms.

Is the Bill really a thing of such perfect beauty that the Hon'ble Mr. Nulkar should be so desperately enamoured of it as not to have a single word to say against it?

I had almost forgot to point out that there is only one thing wanting to complete the inhuman cruelty of the Bill. It is that omission on the part of the relations of the girl or the boy to give information to the authorities of the commission of an offence under it, should be made an offence punishable with the same punishment as the offence itself.

HINDU.

March 8.

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THE AGE OF CONSENT BILL.

THE following publications by the Calcutta Committee in support of the Age of Consent Bill may be had from the Secretaries of the Committee at their office, No. 12, Wellington Square, at No. 1, Uckoor Dutt's Lane, and at 12, Lal Bazar Street.

1. On the Legislation of the Rishis and the Age of Consent Bill. One anna.
2. The Memorial to the Viceroy. Half anna.
3. The Bengali translation of the Memorial. Half anna.
4. *Garbhadhan Vyavasta* by Pandit Ramnath Tarkaratna (of Santipore), author of *Vasudeb Bijva* (a Sanskrit epic) and Pandit attached to the Asiatic Society, Bengal. One anna.
5. Abstract of the *Vyavasta* in English with notes by Nyalankar Nilmoney Mookerjee, M.A., B.L., Professor, Presidency College. One anna.

AGE OF CONSENT BILL.

THE Committee of Hindoo and Mahomedan gentlemen appointed at the meeting held in support of the Age of Consent Bill, at No. 12, Wellington Square, Calcutta, on the 15th instant, beg hereby to invite the supporters of the said Bill throughout the country, with a view to concerted action, to communicate, without delay, by telegraph if necessary, with the undersigned, at No. 12, Wellington Square, Calcutta.

JOGESH CHUNDER DUTT,
A. F. M. ABDUR RAHMAN,
Secretaries.

The 17th February, 1891.

THE AGE OF CONSENT BILL.

THE Memorial to the Viceroy in support of the Age of Consent Bill of the Calcutta Committee being ready, is lying for signature at the Committee's Office, at 12, Wellington Square, at the office of *Reis & Rayyet* and the *Saturday Herald*, at 12, Lal Bazaar, at Baboo Bhupendra Nath Bose, Solicitor's, Hastings' Street, at Coomar Dowlut Chunder Roy's, Cossipore, at the Hooghly Docks, Sulkea, at Baboo Prosonno Kumar Banarjee's, Kalghat, at Baboo Debender Chunder Ghose's, 54, Kausaripara Road, Bhowanipore, at Baboo Gogonendra Nath Tagore's, 6, Dwarka Nath Tagore's Lane, at Dr. M. N. Banerjee's, 371, Upper Chitpore Road, at Baboo Gopal Lal Mitter's, 51, Shambazar Street, at Kumar Girindra Krishna Deb's, Shovabazar Rajbati, at Baboo Akhoy Kumar Ghose's, late Raja Radhakant's, at Nawab Abdool Luteef Bahadur's, Taltolla, at 24, Royd Street, at Messrs. D. B. Mehta's 55, Canning Street, where Hindoos, Mahomedans, Jains, Parsis, &c., are invited to call for the purpose without delay.

The Memorial is also published in the papers. Mofussil gentlemen will please empower, as soon as possible, by letter or telegram, the undersigned or others to affix their signatures to the memorial.

JOGESH CHUNDER DUTT,
A. F. M. ABDUR RAHMAN,

Secretaries to the Calcutta Committee in support of the Age of Consent Bill. 12, Wellington Square, Calcutta, March 3, 1891.

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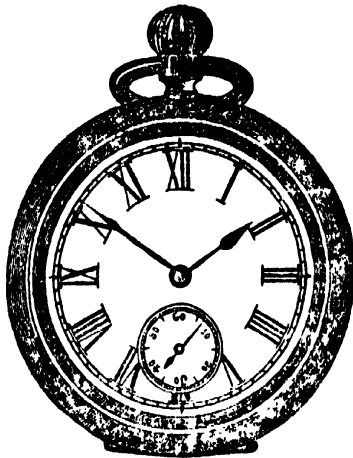
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Vol. X.

CALCUTTA, SATURDAY, MARCH 21, 1891.

No. 466

CONTEMPORARY POETRY.

THE THREE WISHES.

BY MRS. ACTON TINDAL.

—Nihil est ab omni

Parte beatum.—*Hor. Od. 16; Lib. 2.*

I.

I SAW two youths, and one fair child beside them,
Discoursing idly of their coming days,
And marvelling what fortunes might betide them,
• Threading with fancy's clue life's future maze.
The sun shone on them and around—the earth
Was glad as their own hearts with vernal mirth.

II.

The eldest-born spoke first—on every feature
• Beamed fiery genius yet untamed by grief;
A frank, and brave, unchastened, generous creature,
Whose faults and virtues stood in bold relief;
“I ask for fame,” he said, “o'er crowds to blaze—
Give me the scholar's lore, the poet's bays!”

III.

The second spoke—cold, calm, and unimpassioned—
He asked for wealth, and power that wealth might gain;
In stronger mould, and coarser, he was fashioned;
Less Avid were his joys, less keen his pain;
He asked for length of days, and hours of ease,
Menials to serve him, courtier friends to please.

IV.

The fair child spoke —“I would there were no sighing,
No tears to wipe away, where I may dwell;
• Unknown the mystery and the fear of dying,
Unheard in that bright land the cold farewell;
Here change and darkness come o'er all things fair,
And living eyes grow dim, neath brows of care.”

V.

A year had passed—gay was the new May morning;
The birds were warbling in the budding trees,
• While nature sprang to life—in solemn warning,
The knell of death resounded on the breeze—
White plumes were floating o'er the funeral train;
They bore the young to earth's cold arms again.

VI.

Yes! the three friends were there; but two were weeping
In mourning garments next the funeral bier,
While the fair child beneath the pall was sleeping,
• Dried up the fountain of each human tear!
His wish was granted, and the child was blest—
For God had given his beloved rest!

VII.

Years flitted by—the glory had departed,
• And life's enchantment faded from the eye
Of him, the hard—the brave, the lofty-hearted—
• Who bent to fame in proud idolatry—
Yet his the proud applause he once desired,
Him wondering crowds had followed and admired.

VIII.

Of what avail to him the praises spoken
By stranger tongues, the tears that dew his lays?
Old ere his time, in strength and spirit broken,
Sad was the evening of the poet's days!
• Wreaths deck his tomb, and anthems lull his rest,
And spirits like his own declare him blest.

IX.

And he who asked for wealth—his prayer was granted;
Unharm'd, his argosies the seas restore;
Jaundiced the ingots seemed for which he panted,
Yet still insatiate, still he thirsts for more.
Human affections in his heart grow cold,
And o'er their ashes cowers the lust of gold!

X.

Yes! mark his furrowed brow the fitful gleaming,
Sudden and anxious, of his sunken eye—
He knows not whom to trust, how'er fair-seeming;
• The love he never sought, no wealth can buy;
He fears his neighbour, and he hates his hen—
For heaven hath cursed him—granting him his prayer!

XI.

Be wise! and leave with God the coming years;
Thy future, as thy past, before him lies.
Shrine in thy heart no idol—doubts and fears
Perplex our fancy-woven destinies!
Trust Him in time and death; be still, and wait;
• The silver lines of mercy thread thy fate!

Holloway's Pills.—With changing temperature the digestion becomes impaired, liver disordered, and mind despondent. The cause of these irregularities is easily removed by the use of Holloway's Ointment and Pills. They directly attack the source of the evil, remove all impurities from the circulation, restore the affected organs to their natural state, and correct all defective secretions. An easy means of restoring health and strength is supplied by Holloway's Pills and Ointment. These famous medicines are blood renovating remedies, whose influence reaches the great centres of the nervous system, purifies the circulation, induces a healthy state of the bodily powers, gives tone to the stomach and brain, producing a desire for food, and all the proper requirements for health and vigour.

Subscribers in the country are requested to remit by postal money orders, if possible, as the safest and most convenient medium, particularly as it ensures acknowledgment through the Department. No other receipt will be given any other being unnecessary, and likely to cause confusion.

NEWS AND OUR COMMENTS.

ON Thursday, the 19th March 1891, exactly at 35 minutes past 3 O'clock in the afternoon, the Age of Consent Bill was, by unanimous vote of Council, passed. It was a bright day brightly begun and continued bright to the end.

THE Financial Statement 1891-92, was published as a Gazette Extraordinary yesterday. Here is the official summary:—

"The Accounts of 1889-90 have closed with a surplus of Rx. 2,612,033. In the Revised Estimate for 1890-91 the Revenue is estimated at Rx. 85,313,500, and the Expenditure Rx. 82,526,400, yielding a surplus of Rx. 2,787,100. The larger part of this surplus is due to the rise in the rate of Exchange.

The net Revenue from Opium is expected to be Rx. 218,200 less than the Budget Estimate. The net Railway Revenue, apart from the Exchange on sterling payments, is only slightly better than the Budget Estimate. Most of the other Revenue heads show improvement.

In the Budget Estimate for 1891-92 the Revenue is estimated at Rx. 86,025,300 and the Expenditure at Rx. 85,909,700, yielding a surplus of Rx. 115,600. The Famine Grant is restored to the original amount Rx. 1,500,000, of which Rx. 1,043,000 is under Famine Relief and Insurance, and Rx. 457,000 represents the loss on the Indian Midland and the Bengal-Nagpur Railways, which have been constructed for the protection of the country against famine. The estimate of net Opium Revenue is Rx. 5,318,700, being Rx. 361,500 less than the Revised Estimate of 1890-91. Exchange is taken at Rs. 5½d. There is an improvement of Rx. 164,300 as compared with the Budget Estimate of 1890-91 in the net charge for Upper Burma.

It is stated under the usual reserve that the Secretary of State proposes in 1891-92 to sell £16,000,000 of Council Bills, and to raise a loan of £2,000,000 for discharge of 3½ per cent. Debentures and advances to Railway Companies.

The Estimates of 1891-92 provide Rx. 3,500,000 for Capital Expenditure not charged to Revenue, and also the sum of Rx. 1,008,300 as loans for local purposes. But it is not expected that it will be necessary to raise any loan in India in 1891-92. This satisfactory result is due mainly to the large surpluses of 1889-90 and 1890-91, and to the provision in those years for Reduction of Debt. Out of the grant for Famine Relief and Insurance, the sum of Rx. 1,040,000 is assigned for the construction of Protective Railways and Canals in 1891-92.

Future prospects, apart from questions connected with Exchange and Military Expenditure, are considered by Sir David Barbour to be decidedly encouraging."

AS we announced last week, the Viceroy starts on his spring tour on Tuesday next at 10 P.M. The departure will be private. There will be no guard-of-honor, but a detachment of the Body-Guard will escort him from the Government House to the Howrah railway station and the salute will be fired on the following morning at 9. Only the Commissioner of Police, Calcutta, the Commissioner of the Burdwan Division and the Magistrate of Howrah will meet Lord Lansdowne at the railway station. At Allahabad, the Viceroy will be received by the Lieutenant-Governor, N.-W. P. His Excellency reaches Nani Tal on the 18th April, where the Commissioner of the Kumaon Division will receive the Viceroy and accompany him throughout the trip to the Kumaon hills.

LADY LANSDOWNE reached Simla on Wednesday night.

THE Commander-in-Chief left Calcutta yesterday at 9 in the morning.

SIR Charles Elliott is always on the move. His next tour commences on the 30th March. Leaving Calcutta that day, the Lieutenant-Governor arrives at Julpauri the next day and halting there for three days—1st, 2nd and 3rd April—leaves it on the 4th and reaches Purneah the same day. Leaving it on the 7th, he arrives at Nya Dumka (77d Rampur Hat) on the 8th and Suiri on the 11th, returning to Calcutta on the 13th April.

OF the 150 candidates who went up for the Pleadership examination held at the Senate House on the 24th, 25th and 26th February last, only 16 have passed.

THERE will be two centres in the Bhagnulpore Division for the next Half-yearly Departmental Examination of Assistant Magistrates and others commencing on Monday, the 27th April next, one at Purneah and the other at Bhagnulpore. Similarly, there will be two places for examination of Junior Civilians, Deputy Magistrates and others—one at the Commissioner's Office at Burdwan and another at Midnapore, the former for those employed in the districts of Burdwan, Bankoora, and Beerbhoom, and the latter for those of the local District. A third

centre at Calcutta, at the office of the Presidency Commissioner, has been ordered for the officers of the Hooghly and Howrah districts.

THE Compounders' examination has been fixed for the 7th April, at the Temple Medical School, Patna.

THE road cess for the Darjeeling District for the cess year commencing from the first April 1891, will be at the maximum rate.

THERE will be at Buda Peste, on the 15th May next, an Exhibition of pottery, stone and cement ware, as also of machinery and tools used in the said industries. The Government of India has been asked to exhibit "the various and interesting industries of British India, especially the Art Pottery produced by the various Government establishments."

FOR chewing pan within a few feet of him, the Magistrate of Gya, taking it as an intentional insult, put a muktear named Bangshidar on his trial, found him guilty under section 228 of the Indian Penal Code, and sentenced him to a fine of Rs. 20, in default 14 days' simple imprisonment. The High Court—Messrs. Justices Norris and Beverley—have issued a rule to shew cause why the conviction and sentence should not be set aside.

THE same Bench refused to interfere in the matter of an application for transfer of a case from the file of Mr. Gordon, Deputy Commissioner of Kamrup, on the ground that Mr. Gordon, before proceeding judicially with the case, had officially reported to the Commissioner that "there can be little doubt that the charges are true." The affidavit did not disclose the source of this information. To a question of Mr. Justice Norris, as to how he came to know of the contents of a confidential letter, the petitioner, who was present in Court, explained that he had heard it from a person whose name he did not remember. This elicited the remark of the Judge that it was very plain that the petitioner had surreptitiously obtained access to the document from some one at the Commissioner's office.

THE Zemindary of Ramnad in the South is reported to be in a bad way. It was released from the bondage of the Court of Wards and made over to the present owner on the 3rd November 1880, after an administration of 17 years. The Zemindary is an ancient and extensive property, dating from the days of the Ramyana and equalling in area to a fourth of the Madura District, with a population of 5 lacs and a revenue of 11 lacs. The father of the present Zemindar, popularly known as Duraraja Thaver, at his death, in 1871, left the estate considerably involved. The Government of Lord Napier then took up the management, the Court of Wards paid off the debts to the amount of 23 lacs, invested 9 lacs in irrigation works, rescued 112 villages with a revenue of Rs. 50,000. The son came to the property freed of liabilities and with a reserve in the treasury of 4 lacs. He entered into a career of reckless extravagance, increased the establishments, plunged into litigation with his brother, with the result that in one year and four months, the treasury is exhausted and he himself in debt to the tune of 10 lacs. The dewan, whose services were lent by the Government, and drawing a salary of Rs. 1,000 per month, has been called upon by his original employers for having received large presents from the Zemindar.

NOTWITHSTANDING the boasted progress of the country and the undoubted improvement made during British Rule, there are still predatory tribes and hereditary criminals in different parts of the Empire. We learn that down South in Madura, there is a tribe called Kellars who are at once agriculturists and thieves by profession. They render the roads unsafe to goods in transit. Thefts are constant. At particular periods, such as those of scarcity, these Kellars go in for ambitious crime and extend their operations, organising themselves into bands of desperadoes under adventurous spirits, and commit regular dacoities and highway robbery on a large scale, utilizing the railway for the purpose. They show not only organization but also self control, breaking up their bands suddenly to disappear in the mass of the peasantry.

LOCUSTS are rather a formidable pest in the Panjab. Not only have they in the Jhelum and Ravalpindi districts inflicted considerable

damage to the advanced *rabi* crops, and are hatching more mischief by laying eggs there, but last week they actually stopped the Railway train in the neighbourhood of Attock. The authorities are at their wits' end how to deal with this invasion of a microscopic *majority*—an insignificant, infinitesimal but multitudinous foe. Many a little makes a mickle, and should the little insects be able to breed without molestation on the spot, the prospect must be alarming.

THERE was lately a panic at Singapore over hydrophobia, followed by a call for destruction of all the dogs in the island. European mothers, according to a local paper, were in a state of terror whenever their children went out for their morning and evening exercise, lest they might be bitten by a mad dog. The Chinese too, with all their Bhudistic reverence for life, at last joined in the cry of Death to the dogs! And no wonder, considering that there were 12 deaths in their community alone, within a few months, from hydrophobia.

NOTES, LEADERETTES, AND OUR OWN NEWS.

A GREAT shipping accident has clouded this week. In the midst of a violent storm at night, the steamer *Utopia* with seven hundred Italian emigrants on board proceeding to New York, went down off Gibraltar, having collided with Her Majesty's ironclad *Rodney*. The boats of the Channel Squadron there present were immediately lowered and tried their best to save the ill-fated passengers and crew and succeeded to some extent. Still many were beyond the reach of help and it is said that more than five hundred men have perished.

MR. Justice Scott has left Cairo for Bombay to settle his retirement preparatory to take up his appointment in Egypt.

TELEPHONE communication has been established between London and Paris. Tested at the General Post Office, London, the hearing is declared perfect.

THE Lieutenant-Governor has sanctioned the payment of Rs. 121-2-0 to the Director of Public Instruction for the expenses incurred by him from his private pocket in hiring the Calcutta Town Hall lately for the delivery of a series of lectures to young men on subjects relating to the conduct of life.

SIR Charles Elliott has sanctioned a further grant of Rs. 2,000, in full payment of the building grant (Rs. 6,000) to the Church Mission Society's high English School at Garden Reach.

THE Government of Bengal has issued orders on the subject of the prohibition of the emigration of Afghans, Pathans, and other Asiatics into the Colony of Victoria with instructions to the Inspecting officers of Passenger Ships proceeding to Australia that they should warn natives, especially Pathans whose presence in that Colony is not desired.

A REPORT has been called for from the Director of Public Instruction to report the circumstances which have led him to propose increased accommodation for the branch school attached to the Calcutta Madrasa at an estimated cost of Rs. 15,000.

SIR Charles Elliott is at it still, acquainting himself with his agencies and appliances, and pursuing his inspection of the different departments and offices. He has already seen the Custom House, the Calcutta Collectorate, &c. With his own Secretariat he is of course making a thorough acquaintance. On the 14th instant accompanied by Messrs. Cotton and Streatfeild, he paid a visit to the Financial Department of the Civil side of the Bengal Secretariat. On this occasion the Lieutenant-Governor's visit was far from formal like any of his predecessors. Sir Charles spent two hours on his legs making minute enquiries into the working of the Department, in fact, he went round the table of every assistant of that Department. It is said that the object of his visit was to give effect to Mr. Risley's system with reduced estab-

lishment. As matters stand our impression is that there is plenty of work in the Bengal office to keep the hands fully employed, but there is need of proper adjustment and organization. There are most important departments in the office under the Chief Secretary which are undermanned, while there are departments under other Secretaries which do not require the number of hands they have got. Under the circumstance an immediate redistribution is needed to reform the Bengal office. Perhaps it may be noted that Mr. Risley's system is by no means an improvement of the system of the Court of Directors of the Company or the bundle system of Sir George Campbell. Barring the admirers of Mr. Risley no one speaks well of it in the Bengal office. That system has been found fault with, in certain respects, by the Government of India, in the Home Department. The Bengal Government has already received a severe scolding from that Government. As regards cost, Mr. Risley's system is the most expensive system that has ever been introduced in the Bengal Secretariat. The cost of printing must be enormous and it is hoped that Sir Charles will make an enquiry into the matter. And what cart-loads of printed forms which must have cost Government thousands of rupees were destroyed when Mr. Risley's system was first introduced. On the whole we are afraid that the Bengal Secretariat, with its increasing work, does not admit of reduction of establishment, but certainly it admits of heavy reduction in printing in various forms.

THE conduct of the Ceylon Magistrate, who recently caused a witness to be hand-cuffed and tom-tom-med round the village as a liar for having persisted in prevaricating and telling lies, has not met with the approval of the Ceylon Government. And no wonder. So long as the law is what it is such conduct cannot meet with the approval of the Government. But that is no reason why the public too should denounce Mr. Moon. If they cannot exactly support him on legal grounds, they ought to express their sympathy with him on moral grounds, if only to mark their appreciation of an honest attempt to put down a tremendously growing evil. Whoever is tolerably acquainted with the deplorable state of things obtaining in courts of justice cannot help admiring the Ceylon Magistrate for the sensitiveness his moral nature appears to have retained in spite of contact with the immoral atmosphere of a law court and also for the very summary and effective, if rather original, method he adopted of punishing the offending witness. What most forcibly strikes an outsider watching a proceeding in a law court is the incredible amount of perjury that is daily committed and apparently with perfect impunity. It is useless to disguise the unpleasant fact that the law itself is in a large measure responsible for this state of things. It lays down such a round-about procedure for bringing a lying witness to justice, while it affords him all possible facilities for escape, that very few judges care to make the attempt. Sometimes, such attempts must from the very nature of things be futile. Demeanour is fugacious and does not admit of being transferred to paper, and yet demeanour is of the very essence of prevarication and sometimes alone convicts one of falsehood. The result is that unless a witness, whose mendacity and prevarication are proved by his own demeanour, is punished then and there by the judge hearing his testimony, he escapes *in toto*. Sometimes, judges are loath to initiate proceedings for committing a witness for perjury, simply because it involves much useless trouble and waste of time to comply with the round-about procedure laid down, and they have so much to do without inviting such superfluous proceedings. Thus things have gone on, drifting from bad to worse, and people in general have learnt to consider themselves perfectly secure in lying in courts of justice. There is, however, one consolation for our countrymen, which is that such of them as indulge in untruthfulness in courts of justice are in good company, for the state of things in England appears to be equally bad. "The Judge of the Birmingham country court is driven to despair by the untruthfulness of the parties who come before him. In commenting on a case the other day, he declared that this was the fifth instance that morning in which more or less respectable persons had been guilty in the witness-box of the most deliberate lying. To such a pass have things now come that he described himself as going home sick at heart, day by day, from hearing people give each other the lie direct in matters about which there could be no possible mistake."

If the Legislature considers it worth its while to take serious steps for the systematic repression of the evil, it must arm the judiciary with powers, at once summary and drastic, for the punishment of witness-

es telling gross and transparent lies in the witness box. The desired reform can be effected by just slightly modifying S. 480 of the Criminal Procedure Code (which lays down the special procedure to be followed in certain cases of contempt of court) so as to make it applicable to an offence under S. 193 of the Indian Penal Code.

H.

THE returns have not yet been thoroughly scrutinised and compiled. That will take time. Meanwhile, the off-hand results of the late census are being declared.

The population of the territories under the Lieutenant-Governor of Bengal has been returned at 74 millions, which is an increase of $6\frac{1}{2}$ per cent. The increase is most in Howrah, in the tea districts, and in East Bengal, and least in Southern Behar, probably from emigration. The town of Howrah, which according to the previous census had 90,813 souls, now counts 113,004.

Calcutta, which is understood to have been censused without particular care, has returned a population of 650,246 souls.

The population of Chandernagore is reported to be 24,281 of which 4,932 are British subjects.

It is said that efforts are making at Lahore to create a prejudice against the Bengalees. So the disease has reached the capital of the Panjab. For some years, Bengalophobia has been a common complaint in the N.-W. Provinces. The original sufferers were Europeans who communicated it to the natives.

IN acknowledging the latest edition of *Debrett's Peerage, Baronetage, and Knightage*, the *Army & Navy Gazette* notices—

"that, between December 5, 1889, and the same date in 1890, two peerages have been created (including the Dukedom of Clarence and Avondale), three have become extinct, and one (the Barony of Dacre) has been merged in a higher dignity. Nine new baronets have been created and three baronetcies have become extinct, fifty-two gentlemen have received the honour of knighthood, and eighty-five have been nominated as Companions of various Orders. These honours include those conferred upon the occasion of the opening of the Forth Bridge. We are pleased to see that such has been done in recording the services of members of the Distinguished Service Order."

That ought to silence those who complain of the cheapening of Indian titles by multiplication. Comparing the areas and populations of the two countries, there is little room for fear that titular distinctions will be made too common by any liberality.

VACCINATION is all very well, but then it leaves a scar and ladies naturally object to spoil the spotlessness of their snow-white persons with an unsightly inscription. Instead of taking the puncture on their arm, they prefer to receive it on parts less exposed. In Chicago this vanity has proved a serious embarrassment to the Medical Department. The Western races are so chaste in language that it is improper to talk in mixed society, of legs—even of a table. There, in that State, the dear creatures in their nervous dread of disfigurement of their busts or arms make no scruple to lay bare their shapely extremities to the eyes profane of strange medical men for operation thereon. The practice has grown into a nuisance and the officers complain of it, being unprovided with the necessary conveniences, suitable apartments we suppose, for the interesting martyrs to the tyranny of Sanitary Science. After much correspondence and discussion it has been ruled that the Medical Inspector shall not vaccinate any one on the leg without special instruction from the Commissioner of Vaccination.

Hoonure Chin—the ingenuity of the Chinese is proverbial throughout the East. Europe herself must bow to the pigtailed as among the most efficient of the early cultivators of science. At any rate, China has long been acknowledged as the land in which some of the most remarkable discoveries, such as those of gunpowder, printing, and the mariner's compass, were made. How, by whom, or when these discoveries were made is not known, beyond a rather vague acceptance of the claim of the Celestial Empire. An Austrian *savant* has thrown some light upon the last of the three inventions. The south-pointing needle is mentioned first by Kwei Ku Tsz, a Chinese writer of the fourth century before Christ. The knowledge of the property must have come to the Chinese by accident, from the wealth of iron-stone, much of it magnetised, in their country. With such abundance of mineral resources, iron needles must have

early come into use, instead of stone-needles with which man usually begins. Some of these iron needles,—those that were magnetised—must have attracted notice by their peculiarity. But such was the rate of progress even among this gifted Eastern people that it must have taken a thousand years or so to utilise this property of the magnetic needle for purposes of navigation.

Before that could be done it was necessary that the South-pointing property of the needle should be defined with some approach to accuracy. This was first done in the eighth century by Viping the Astronomer Imperial. He was a sort of Father Lafont at Court, cultivating both divinity and physics, being at once monk and man of science. He had probably travelled to India; for the Chinese owed their Higher Astronomy to the Hindus and he is said to have studied the Hindu Astronomy. He discovered that after all the needle pointed only South-wards, not due South. He detected a variation of 20 degrees 9 mns. Thus this people went on till the twelfth century when an embassy was sent to Corea. His Excellency Su-King, the ambassador, in the record of his mission called *Shih Kas Lilu* first describes the floating needle as a means of determining direction which he observed on the voyage. This was in 1122, or a century before the mariner's compass was known in Europe. This Narrative of the Embassy to Corea closes the controversy, for the present at least, by giving the Chinese the priority in the discovery of the mariner's compass.

Orientalists are particularly fond of asserting their claims to priority in every respect. Our people are never so happy as when they are able to prove that the Hindus originated the liberal arts and sciences of which the Europeans now boast. It is a morbid feeling which we wish to discourage. It is a sign of degeneracy and worthlessness. And what is the value of priority without the capacity for progress?

To complete the worthlessness of the agitation against the Age of Consent Bill just passed into law, the Opposition held what they call a Mahapuja or Great Worship at the shrine at Kalighat, on Sunday last. We are able to place before the public an authentic account of the degradation of religion which the promoters of the demonstration celebrated that day:—

"A dozen of Brahmans were engaged in the morning to recite the *chandi* hundred times, though many more Brahmans assembled to enjoy the fun. *Homas* were performed in a small scale by dozen different persons in the morning, but in the evening, Rajah Inder Chundra had a *homa* performed in a rather grand scale, at his own cost. The Puja was severally made by different parties, and the *Sankalpa* was made in their respective names. The *Bangabasi* party had a separate Puja made in the name of all Hindus who were against the Bill. Babu Ramánath Ghose had a separate puja made in his own name, and he presented a gold bangle to the goddess which he said he had long before promised (*manusha*) on some other account. Raja Inder Chunder's puja was rather in a moderate scale. No person besides Babu Ramánath is known to have made any valuable presents to the goddess. The majority of the persons assembled did not even care to go inside the *mandir*. Most of them assembled outside and made great *golmal* shouting *Haribole* and *joy ma Kali rakha kara*. Two or three maunds of *sandesh* and some *batasha* were distributed by the *Bangabasi* party, and on the whole the cost of this party is said to be within (Rs. 300) three hundred. At about 2 or 3, I had been to the *mandir* and found two *sanyasis* making a great row with shouts of *Haribole* and leading people round them in a wild sort of dance. But up to that time the number of persons that had visited the shrine could not exceed 5 or 6 thousand persons in all. I was however very soon compelled to leave the *mandir*, for some of my Calcutta acquaintance were ent upon drawing the attention of the infuriated mob to me as a heretic and a supporter of the Bill.

After 4 O'clock, the *sankirtan* parties, some 20 or 25 in number, began to pour through the streets. Though there were some of these parties which seemed to be composed of respectable persons, the majority of them were composed of lower class people. The number of persons assembled, it is rather difficult to compute. Of course, the crowd was thickest for about an hour and a half between 4-30 and 6 P.M., but I don't think the reports published in the papers about a lac of persons assembling can be true. Before the arrival of the *sankirtan* parties the crowd which was visible only within the compound of the *mandir*, was very thin, and I don't think the number that visited the shrine up to then could exceed to thousand.

You may have heard that the Sankirtan parties, before starting for

Kalighat, assembled at Jagu Babu's bazar, and were received at Sir Romesh C. Mitter's house very cordially. * * *

I will now relate two incidents which appear to me to indicate to a certain extent the character of the mischief done by the writings of the *Bangabasi* paper. Within the mandir compound, I heard a police constable bragging of the valour of his countrymen (North-Western people), and he said that, these Bengalis have money and are wasting their breath and money in mere supplications, but that his countrymen do not care to waste their breath in that way and if the Bill passed, he said that he had received definite information, that his countrymen would rise in a body against the Government.

I saw another Bengali Babu, evidently under the influence of liquor, brandishing a thick club and exciting the mob to rise against the Government.

* * * * *

A European gentleman had a most cowardly attack from the infuriated mob."

Whether the puja was *maha* or not, the goddess has not heard the prayer. The table has been turned. She favors the kumaris or who ought to be so, and the Bill, which intended to protect them is passed. Goddess be praised!

WE congratulate both Captain Hearsey and Mr. Allen, of the *Pioneer*, on the settlement out of court of the former's suit against the latter for damages for libel, laid at Rs. 50,000. Captain Hearsey has accepted Rs. 10,000 as damages and Rs. 1,000 for costs, giving an understanding not to proceed against the other proprietors of the paper—Col. Corrie, Mr. Rattigan and another.

AT Saturday's meeting of the Senate of the Calcutta University, the following elections to the Syndicate were carried by ballot. Sir J. Edgar, Sir A. Croft, Mr. C. Tawney, Babu Asutosh Mukherjee, and Nawab Abdool Lutef Bahadur.

REIS & RAYYET.

Saturday, March 21, 1891.

THE LAST DAY OF THE CONSENT BILL IN COUNCIL.

THE struggle is over. The anxiety is at an end. The dear Bill has passed in its integrity. After all, Civilization has won—won, not easily to be sure, but won decisively. It has won against the combined forces of barbarism. The Goths and Vandals of Bengal stoutly stood up in defence of their ancient immunities and with the help of auxiliaries from distant Provinces, they have been keeping up all these months a constant warfare against the reason and conscience of the day. Thank God, they have been completely discomfited, and routed with great slaughter. Let us hope that it was their final fight—their last chance—the expiring effort of Darkness to overwhelm the Light and prevail in the universe.

The 19th March 1891 will be a memorable day in the history of India. It is a proud day in the annals of British legislation in India. During the entire life of the Council of the Viceroy and Governor-General for making Laws and Regulations, that Chamber was never engaged upon more gracious work than on Thursday last. On that day, a grave omission was supplied—the neglect of generations of legislators atoned for. The wrong of more than thirty years on the most interesting and most helpless class of Her Majesty's subjects has been removed.

To ourselves and those trusty friends and loyal liberals and true Hindus who worked with us during the trying season of unparalleled agitation—to all indeed who clung to the Bill through calumny and persecution—this ending of the matter is, of course, peculiarly satisfactory. We, for one, are relieved of a great anxiety. While others were sure of the pass-

ing of the Bill, we were troubled with doubts. Far from being sanguine, to the last moment we were fearful of its fate, and we made no secret of our fears to personal friends. Nor was there the least affectation in our anxiety. With our knowledge of the machinery of Government and the influences to which British policy is subject from the constitution and conditions of the Government, we could not in the nature of things be sanguine. And then, is not the experience still fresh in our minds of a great disappointment of what we may call only the other day, we mean that in connection with the Ilbert Bill? Surely a sanguine attitude after one such experience, would have been out of the question. In this Ilbert Bill controversy we had, as on the present occasion, been on the side of Government with this difference that on that occasion our countrymen were united. Although for ourselves we cannot look back to the part we then took in that controversy with complacency—and no better argument against that Bill could be possibly conceived than the incidents of the Calcutta agitation of the last few days,—we were sincerely in favor of the Ilbert Bill and took an active share in the movements and organizations got up for strengthening the hands of the Government. We were in communication with the Government and we were assured that the Government were firm and they were sure of passing the Bill, unless the Home Government intervened. We were asked to be firm ourselves and, for the rest, counselled to use our influence with the Home public to prevent the possibility of the Bill being countermanded by the Secretary of State. Our influence and means in this direction were small, but still such as they were, they were exerted. We communicated with personal friends and received reassuring messages. Some of these indeed contained hints that though there might be no real danger from the Home Government, there might be danger where we least expected it. Indeed there were references to Lord Ripon's own want of firmness. We did our best, however, to support the Government of Lord Ripon in every way we could. Towards the end, it was proposed to wait upon Mr. Ilbert in deputation with an address, by way of further strengthening his hands. The present writer did not quite see either the point or the dignity of such a movement, but his objections were overruled by confidential information of a nature which left him no option in the matter. Accordingly a most influential deputation waited upon Mr. Ilbert—and will it be believed that at the very moment he was assuring the deputation of the firmness of the Government with regard to the measure, the Government must have been in treaty with the oppositionists and scarcely three days had passed when rising one morning we were thunderstruck with the apparition of the *Concordat*? We could scarcely believe our eyes and yet it was but too true. If this has happened once, why might it not happen again. Our present Viceroy is not, indeed, weak, but he is liberal in the highest degree, and constitutional and respectful to public opinion beyond a doubt. What if the clamorous agitation impressed him? what if the Home Government intervened at the last moment? A line from Westminster, while the Viceroy was on his legs in the Council Chamber and in the midst of a crushing period, scattering the opposing forces of barbarism—and is it at all improbable that he would in that case wind off the unfinished period in a different key of loyalty to the people even though led by a mob of mercenary

Pandits? No. These are not mere idle surmises, they are real contingencies which men of experience have to reckon with. They were, at any rate, present in our mind and we were, therefore, never free from anxiety as to the *finale* of the Bill. Happily our fears have been disproved, and the Government of Lord Lansdowne have shown a rare firmness as they have taken a true gauge of public opinion on the subject.

All true supporters of the policy of the measure will, we are sure, be perfectly satisfied with the Bill in the shape in which it is passed. We have nothing personally to complain of on this score. And we congratulate the Calcutta Committee in support of the Bill on the distinguished compliment which the Viceroy has paid them. His Lordship's memorable speech throughout shows distinct traces that their representation had received the sympathetic consideration which they had a right to expect from a Lansdowne. And the last word of the speech is at one with the last word of the Memorial, the Viceroy concluding by accepting the last suggestion of the Committee in a thoroughly cordial spirit. The Calcutta Committee made, indeed some other suggestions for safeguarding the operation of the Bill which in our opinion went beyond the requirements of the case. Such a thing, however, is scarcely avoidable in the case of a large body representing various classes, some of the members of which were naturally not altogether free from the influences exercised by the oppositionists. At the same time, however, the Committee took care to show that they had sufficient confidence in the Government, and above all, they were anxious that the main object of the Bill should not be weakened by any modifications, they or others might propose. The Committee's suggestions were in reality of a general kind and were embodied in the following terms:—

"It does not become your Memorialists even to seem to impose any duty on the exalted Representative of Majesty itself, but, in view of the peculiarity of the subject and the peculiarity of the situation, they venture to think that all reasonable fears would be removed and most nervous suspicions appeased, if, following upon the assurance given in your great speech in Council—a speech of the highest as well as most generous statesmanship—Your Excellency gave suitable warning to the Local Governments and undertook yourself to watch the operation of the new Law."

The Viceroy has received the request herein conveyed in a most gracious manner for which the Committee cannot be too thankful. The Viceroy concludes his great speech with the kindest reference to the Calcutta Memorial:—

"I have only one word to add. A hope has been expressed that when this Bill has become law the Government of India will closely watch its operation, with the object of ascertaining whether further safeguards are necessary in order to prevent its abuse. I gladly give the assurance for which we are asked. We shall cause the working of the measure to be watched with the utmost attention, and we shall be prepared, if the safeguards which we have already accepted should prove insufficient, to strengthen and add to them."

Probably what will seem to many the least satisfactory part in the proceedings of the Council is the retention of the Police in the administration of this legal provision. Not only is the Police, in the *personnel*, it is true, of the higher native officers, retained, but it has incidentally come in for a certificate of good character from the highest authorities for which it must thank the occasion. For ourselves we do not share the extreme popular distrust of the police. The suggestions made for setting aside the police from having anything to do with this law are, like many other suggestions on this subject, simple impracticable. The police is the recognised machinery of administration and before a substitute for it is found, it must be employed. It is no small proof, however, of the anxiety of the

Government to give every reasonable satisfaction to the people that in conformity to the popular feeling, this agency is to be all but wholly excluded from investigating cases under the law. His Honor the Lieutenant-Governor has gone even further. While as head of the Executive Government he is jealous of the name of the police department, he has in deference to suggestions made to him by persons entitled to advise on such subjects, directed that the Subordinate Executive Service should be employed instead of the police in making enquiries, after an investigation shall have been directed by the District Magistrate upon his personal satisfaction that a *prima facie* case has been made out. The conciliatory spirit shown by the Lieutenant-Governor of Bengal in this respect is, indeed, the prevailing note of all the speeches in the Council. The Viceroy's speech, while firm and straightforward, is charming for its tone of courtesy and appeal. Sir Andrew Scoble also has shown great consideration to the chief opponents by fully giving his reasons for not accepting their objections. Indeed, all the speeches were conceived in a spirit of earnest appeal to the good sense and judgment of the community.

Humanity has triumphed. Long live the British Rule! The Bill is passed. The child-wife is saved. In ordinary circumstances, we would only rejoice at the event, but our feelings are of a very mixed character on the present occasion. There is bitterness in our cup. The opposition to the measure has been most unfortunate—nay, disastrous. The halo of mysterious sanctity that so long encircled our ancient religion has been rent away. At the instance of professional agitators and irresponsible publicists, its holy name has been taken in vain. The boy in the fable who cried, the Wolf, the Wolf, was not more thoughtless than the Baboos who have pretended to identify Lord Lansdowne with a British Aurungzabe. The great Charter of our civil and religious liberties—the Proclamation of 1858—has been similarly treated—simply done for. Our patriots and defenders of the faith have succeeded in having it consigned to the waste paper basket. Appealed to in season and out of season, in support of contentions to which it had no application, the Government have at last been forced to say distinctly that the authority of that Instrument is not to be frivolously cited in bar of the authority of the Government to do what is best. The opposition is simply ruinous to our political prospects. It undoes the whole work of the Congress whose six years of toil and trouble is nullified. Let no one charge us with inconsistency for speaking now of the Congress in the strain of appreciation. The Congress is a thing to be proud of—it has men in it who are a glory to the country—its objects are patriotic, and its demands always honorable. If, nevertheless, we have not been able to grow enthusiastic about it, its principles and objects could not but command our heartiest sympathy. Our differences with the Congress arose from no conflict of principles. They were due to a feeling of diffidence whether the country was as yet ripe for the pretensions of the Congress, and to distrust of the caucus. And those who know us will, we hope, trust our assurance that in a case like this we would have been delighted to be proved wrong on both heads rather than right. Apart, however, from all personal differences, the Congress conferred a dignity on the country—it raised the status of the nation. And who will say, after the discreditable scenes of the last fortnight, that we remain where we

did—that we have not been lowered in the estimation of the civilized world?

If in the heat of the moment, our countrymen are not able to realize the mischief they have done by their misbehaviour, let us tell them how that behaviour strikes any well-ordered mind. Here is a barbarous custom which even their own champion is fain to confess as “pernicious.” There is no denying the inhumanity of the custom—an inhumanity all the more heinous from being exercised upon poor child wives by their natural protectors. The custom does not prevail in its aggravated form in any of the Hindu communities of India—in Bombay or Madras, the N. W. Provinces or Oudh, Behar or Orissa. It is confined to Bengal, and even here, to a limited area of the province. For all our education and enlightenment, we have not ourselves been able to sweep away the custom as we ought to have done. In the meantime the evils of it, attended with the greatest cruelty, sometimes culminating in death, began to create scandal, till the Government found themselves bound to interfere. The Government interfered in the only way they could by proposing a legislative remedy.

We confess we have not the heart to rejoice at the passing of the Bill, when we remember how dearly it has cost us. A representative of our nation of whom we have had reason to be proud has been condemned in the Council by member after member for having set the keynote to an agitation of which we cannot be too much ashamed. The good name for intelligence, education and liberality which we have so long enjoyed—a name which was to pave the way to our political progress, has been frivolously and wantonly sacrificed. A religion of which we are justly proud has been made the cloak for horrid practices abhorrent not merely to every religion worth the name but to common humanity—nay to common sense. Our best educated men—our men of light and leading—barristers more English than native in their manners—men with all the culture imparted by travel in the most civilized countries of the world—have under a strange infatuation arrayed themselves to forward the cause of barbarism and bring on themselves the severe denunciation of the responsible rulers of the country. Alas! that they should be condemned as rebels, and incendiaries to whom in moments of trial we should naturally look for sober counsels and wise guidance! Here was eminently a trial of the nation. They have failed to set their house in order. There were their social arrangements and practices from which the veil could not be lifted without causing horror to the spectator. Strangers come and offer them help in a most needful reform. And far from hailing such offer with gratitude, far from admitting their own failure—what do they do? They first deny the existence of the evils; if forced to admit them, they say they are bound up with their religion. Even their doctors deny the evil of the premature consummation of marriage. Reading their recorded opinions, one would think early marriage and early consummation of marriage were no evils. A strange reaction must have set in among us to make such retrograde sentiments possible among our educated countrymen.

Where is all their youthful fervour for reform? Have they forgotten all the dissertations they composed against the evil customs of their country? Has age such a softening influence that they must throw overboard all their old projects of improvement? Is respectable Hinduism to be made an impossibility by

the obstruction of those to whom we look for its rehabilitation? If the really orthodox offered the opposition we would not complain. They know no better. But that opposition rather than cordial support should come from those who are Hindus but in name, simply passes our understanding. And what can such oppositionists expect but contempt for their pains. The opposition to the widow marriage Bill was a really orthodox opposition and it was treated with more consideration.

Public Paper.

From---The Secretaries to the Calcutta Committee in Support of the Age of Consent Bill.

To---The Secretary to the Government of India, Legislative Department.

SIR,---We have the honor to request the favour of your submitting before Her Majesty's Government in India and the Honourable the Council of His Excellency the Viceroy and Governor-General for making Laws and Regulations the facts hereinafter mentioned and the documents hereunto annexed.

For some years, the condition of the female sex in India has been under discussion, both in this country and in England. The unsatisfactoriness of that condition was generally admitted, though the advisability of legislation to remove the acknowledged evils was doubted by many, the Government coinciding with the latter. Meanwhile, certain cases cropped up in the courts of judicature, which accentuated the sense of unsatisfactoriness and quickened the public conscience in favour of some reform. In this state of preparation of the public mind, a case occurred in Calcutta, which at once disclosed a deeper horror—a more scandalous practice—and the inadequacy of the law to meet it. Under a nefarious custom, a poor girl, alleged to have been of more than ten years of age, was murdered in bed in marital intercourse, by a big healthy adult of some thirty years of age. The Jury unanimously found him guilty, but under the Indian Penal Code, his offence amounted only to grievous hurt, &c., (Sec. 338.) The Hon'ble Judge of the High Court who sat in that case pointed out the defect in the law, decanting on the difficulties in its administration, all which might be removed by raising the age of consent from ten to a higher limit. That case created a great sensation both here and in Great Britain. The need of reform of the Code was pressed from all sides upon the Government. Many were the suggestions from different quarters, but the Government, after inquiry in the several Provinces, only proposed to raise the age by two years, that is, to the twelfth year, as an amendment least likely to disturb the social arrangements of the people and as one certainly not calculated to interfere with their religious beliefs or rites. Accordingly, the Hon'ble Law Member introduced his Bill of that purport. So moderate indeed was the measure that, while disappointing the reformers, it was expected by the Government themselves to have scarcely any other than educative effect. Notwithstanding that, it had the misfortune of meeting with the opposition of an Honourable and learned Member, and that opposition within was soon echoed without. Certain parties now took advantage of the opportunity to raise the cry of “Religion in danger,” and were able to alarm the ignorant and unsophisticated into the belief that the Government were attacking the Faith of Hindus and Mahomedans. They held meetings in different parts of the town, issued pamphlets and leaflets, and went preaching from house to house. Their new papers were full of wild complaints and mischievous suspicions. Not content with confining their agitation to the metropolis, they sent messengers and messages to the country, and even wrote and wired to other Provinces to join the cry.

Under these circumstances, the friends of the Bill had a duty to perform. Under ordinary circumstances, they might be inactive, content to give the measure a silent support. But when a necessary and humane, but moderate and unobjectionable, measure was attempted to be defeated by a mostly spurious agitation, swelled by unworthy and even mischievous agencies, it was time for the loyal and peaceful supporters of the Bill to gather together and express themselves, and do their humble best quietly to advance it.

Accordingly, a meeting was called on the 15th February, at 12, Wellington Square. It was very respectfully attended, as the names in the accompanying minutes, which appeared in the newspapers of the day, will show. These names represent the flower of the different sections and classes of native society. For the first time, not only Hindus and Mahomedans combined in a common cause, but the two leading parties in Mahomedan Bengal and both sects were united, as they had never been, on the same object. The meeting was pervaded by a commendable desire to advance the measure. And what of health unanimity of feeling was wanting was produced on the spot. Heartily accepting the principle of the Bill, the meeting resolved to take steps for strengthening the hands of the Government.

A strong Committee was formed to carry out the objects of the meeting under the presidency of its chairman. There were in it such Pandits and Hindu Lawyers as Principal Krishna Kamal Bhattacharjee and Dr. Jogendra Nath Bhattacharjee, such Brahmans of high pedigree and pure caste as Dr. Sambhu C. Mookerjee and Babu Doyal Chand Banerjee. Babu Prosono Chundra Roy, a Zemindar of the Nuddea district, was a good representative of the country Bhadracharya. Babu Narendra Nath Sen represented the numerically small but important medical caste. The numerous and influential Kayasthas had such men as Babu Gopal Lal Mitter, Vice-Chairman of the Town Corporation, Kumar Girindra Krishna of the Sovabazar Rajas, Roy Obhoy Chunder Dass Bahadar, Babu Saroda Prosad Ghose, head of the ancient Ghose family of Sham-bazar, Banian to Messrs. Hoare, Miller & Co., Babus Devendra Chunder Ghose, B.L., Nalin Bihari Sircar, merchant, Bhupendra Nath Bose, M.A., B.L., Sarat Chunder Roy, Mr. S. C. Biswas, son-in-law of the Hon'ble Sir Romesh Chunder Mitter, Mr. H. C. Mallik, dock-owner, and Babu Jogendra Krishna Bose, a great grandson of Raja Radhakanta Deb, K.C.S.I. Medicine furnished Dr. M. N. Banerjee, Babu Hem Chunder Rai Chaudry, Babu Doyal Chand Banerjee. The faculty of Law was largely represented. Men like the Hon'ble Dr. Rash Behari Ghose and the Hon'ble Dr. Sircar would strengthen any body however superior. The significance of the Brahman Raja of Bhowal and the Kshetraya Maharaja of Sonbursa goes without saying. So far Hindus the small community of Parsees in Calcutta too had a good member in Mr. Mehta. The Mahomedan element in the Committee was simply superb.

Such was the Committee. It immediately set to work, and has left no stone unturned to further the cause the meeting had so much at heart. The Committee became the rallying point for the friends of the Bill. Voluntary communications were received from different places and unexpected quarters. Owing to the desperate methods of some of the agitators on the other side, however, we were obliged to proceed with great caution. We chiefly relied upon persuasion for the success of our cause. Many on our side set themselves to study the question, specially in its more recondite bearings. Having prepared themselves, they proceeded to discuss it with men in private or in the columns of the newspapers. In this, Dr. Jogendra Nath Bhattacharjee, Baboo Barada Charan Mazumdar, Baboo Mohini Mohan Chatterjee, Baboo Jogendra Chunder Ghos., Baboo Khetter Mohun Ganguli, Baboo Doyal Chand Banerjee, and Baboo Hem Chunder Rai Chaudry, particularly exerted themselves. Several of them have written pamphlets, more or less elaborate, for gratuitous distribution. Among the tracts published and circulated free by the Committee, not the least important is Dr. Bhattacharjee's "On the Legislation of the Rishis and the Age of Consent Bill." In Bengali, we were fortunate in procuring a remarkable opinion, delivered to the Government, by Pandit Ram Nath Tarkaratna, a Sanskrit poet of great merit and one of the best-read Pandits in the empire, which on the authority of the highest Hindu scriptures and law books and commentaries, from the *Rig Veda* downwards, triumphantly disposes of the religious argument against the Bill. This the Committee at once got printed and published and it is being freely circulated. A condensed translation of it, enriched with notes by Nyalankar Nilmani Mookerjee, M.A., B.L., Professor, Presidency College, has just appeared.

The Committee early resolved to approach His Excellency the Viceroy and Governor-General with a Memorial in support of the Bill. A Memorial was drawn up and printed and copies circulated in town and country. A translation into Bengali of it was also circulated among those who do not read English. An Urdu version is also ready.

In this way, the country was prepared with right and sober views, with, we are happy to say, the happiest results. Considering that the reading and writing part of the people is small, and of this part those who take any interest in affairs or understand anything about the machinery and *personnel* of the Government are a handful, the Committee has every reason to be satisfied at the amount of success that has attended the call upon the country to sign the Memorial.

This Memorial, signed as it is by eight thousand subjects of Her Majesty, chiefly Hindus and Mahomedans, we now have the privilege to forward for submission before His Excellency the Viceroy and Governor-General.

Besides Calcutta Proper, signatures have been received from twenty-eight different towns, namely, Bhagulpore, Santipore, Barnagore, Mymensing, Jalalpur, Boidyanath, Berhampore, Dum Dum, Cuttuck, Bagirhat, Dacca, Furreedpore, Kalighat, Rungpore, Cooch Behar, Bansberia, Kidderpore, Sylhet, Contai, Julpigori, Dinajpore, Nuddea, Bunkura, Patna, Bankipore, Silchar, Shillong, Chota Nagpore. These are all in Bengal and Assam. It would be too tedious to give details of the execution, and it might be invidious to single out particular names for special recognition. It may be generally stated that the list includes many respectable men and some of distinction and even eminence. There are certainly about two hundred graduates and licentiates in medicine. With the exception of a few, taken by mistake, all the signatures are the hands of those whose names they are. As a rule, care was taken to pre-

vent unrecalcity, and in no case was a name taken unless the signer understood at least the general purport of the document.

Our Committee was repeatedly urged to start a Memorial from the Women of Bengal. For reasons, the idea was abandoned, but several ladies have signed our Memorial. We have besides received a separate Memorial from forty-five ladies of Mymensing, which we have much pleasure in sending for due submission to His Excellency the Viceroy and Governor-General.

THE DEBATE ON THE AGE OF CONSENT BILL IN THE LEGISLATIVE COUNCIL.

On Thursday the 19th the Age of Consent Bill was unanimously passed. Sir Romesh Chunder Mitter was not present, having sent word of his illness. Member after member spoke in favor of the Bill. The Viceroy closed with a great speech.

His Excellency the President said :—

I might almost leave the case where it has been left by his Honor the Lieutenant-Governor. As, however, strong personal appeals have been again and again made to me, either to cause the Bill to be abandoned altogether, or to postpone its further consideration, I will say a few words to explain why it is that the Government of India cannot adopt either of these courses. It can, at any rate, scarcely be contended that during the months which have passed since this Bill was introduced into Council its provisions have not been adequately discussed. From that day until the present it has been criticised and examined with extraordinary ingenuity, and an amount of research and erudition has been brought to bear upon its consideration so great, that we are justified in believing that little remains to be said either for or against our proposal. I cannot therefore bring myself to share the opinions of those who would have us postpone the passing of the Bill in order to give time for further discussion—time which would be used for the purpose of still further unsettling the public mind, and misrepresenting the scope and intention of the measure.

"The opposition which it has encountered has proceeded from three quarters. There is, in the first place, the general suspicion which has been occasioned in the public mind from the fact that the Government of India has determined to legislate upon a subject which, although it does not immediately affect the marriage law of any section of the community, has an indirect bearing upon the social usages of one of those sections. To the more ignorant portion of the public an appeal has been made upon the ground that its religion is threatened by the action of the Government of India; and this statement has probably been enough to cause uneasiness to many who are entirely unaware of the real scope of the Bill, who do not read the discussions which take place in Council or even those which are to be found in the columns of the newspapers, and who are ready, upon the mere affirmation of the framers of hostile resolutions or the conveners of public meetings, summoned under the circumstances so well described by the Hon'ble Mr. Nugent, to testify their alarm and their conviction that their spiritual welfare is seriously threatened. Of the opposition which we have encountered from this quarter, all that I have to say is that I hope and believe that it will be of a transient character, and that the Hindoo community, and even the most unenlightened section of it, will in time find out that its religion is not endangered by what we are about to do. Although we cannot blame the credulous listeners who are led to believe assertions of this kind, and made on apparently good authority, we have, I think, a right to complain of those who are reckless enough to disseminate such statements and, upon so slender a pretext, to far the embers of a dangerous agitation. I earnestly trust that even those who are unable to support the Government measure will, at any rate, have the honesty to see that its objects and effects are not exaggerated or misrepresented, and that if the Government is attacked, it is not attacked for doing what it has neither done nor intends to do.

"The main volume of the opposition which the Bill has met has, however, originated not so much in sources of this kind as in the belief, apparently entertained by many devout Hindoos, that the new law will involve a direct interference with a specific religious observance. We are told that the Hindoo religion requires the consummation of marriage immediately upon the attainment of puberty by the wife; that puberty is not unfrequently attained prior to the age of twelve; that, of in such cases the marriage is consummated, the person who so consummates it will find himself an offender against the Penal Code, owing to the performance of an act which his religion requires him not to leave unperformed. Such interference on the part of the British Government is, we are told in direct opposition to the terms of the Queen's Proclamation; and this argument has been largely, and I must say most unscrupulously, used for the purposes of discrediting the Bill and imputing a breach of faith to the Government which has introduced it. Now, with regard to this contention, let me say at once that no Government of India has yet admitted, and that no Government of India will, I hope ever be found to admit, that the Queen's Proclamation, to which this appeal is made, is capable of any such interpretation as that which has been placed upon it by those who

used this argument. If that interpretation is to cover the case now under discussion, we must read the Queen's Proclamation as a contract that, whenever the requirements of public morality, or of the public welfare, moral or material, are found to be in conflict with the alleged requirements of any of the various religions prevailing in this country, religion is to prevail and considerations affecting public health, public morality and the general comfort and convenience of the Queen's subjects are to become of no account. The contention is in the face of it a preposterous one. Such a contract would have been absolutely retrograde and out of place in the great charter issued in 1858 by one of the most humane and enlightened sovereigns who has ever ruled over the nations of the earth.

"I will venture to say that, in the eyes of every reasonable man or woman, the pledges contained in the Queen's Proclamation must be read with a two-fold reservation, upon which the Government has always acted and which was not specified in the letter of the contract, simply because it had always been acted upon and was perfectly obvious and well understood. The first of these reservations is this, in all cases where demands preferred in the name of religion would lead to practices inconsistent with individual safety and the public peace, and condemned by every system of law and morality in the world, it is religion, and not morality, which must give way. It has already been pointed out that this reservation has been invariably insisted upon, and examples have been adduced in which, from time to time, the Government of India has intervened in order to prohibit certain acts, which unquestionably had the sanction of religion, upon the ground that those acts were opposed to the general interests of society. The precedents afforded by our legislation against infanticide, against the immolation of widows, and against the immunities enjoyed by Brahmins, have been appropriately cited in illustration of this argument. Every one of these enactments were, if we are to accept the narrow interpretation of the Queen's Proclamation, acts of interference with the religious belief or worship of the Queen's subjects from which those in authority under the Queen were charged to abstain on pain of her highest displeasure. Sir Andrew Scoble has very properly referred those who rely upon this construction of the Proclamation, and who hold that it entirely debars the Government of India from legislating in respect to any matters affecting the religions of the people of India, to the provisions of the Act under which our business is at this moment being conducted—I mean the Indian Councils Act of 1861, which is the statutory embodiment, in precise terms, of the general principles set forth in the Royal Proclamation. Now that Act, far from absolutely precluding the Government of India from dealing with matters affecting religion expressly contemplates the possibility of such legislation becoming necessary, although it safeguards it from irresponsible initiation. The words of the 19th section show as clearly as possible that subject to proper precautions legislation such as that which is taking place was contemplated by her Majesty's advisers who were responsible both for the Proclamation and for the Act from which I have just quoted. But I will quote, as embodying what I believe to have been invariably recognised as the principle applicable to such cases the terms of the judgment of the Privy Council when the abolition of the practice of *Sati* came before it upon appeal. 'The Council recommended that the petition should be dismissed for four reasons of which the third ran as follows:—'Because the Regulation, (that is the Regulation prohibiting *Sati*) cannot properly be regarded as a departure from the just and established principles of religious toleration, on the observance of which the stability of the British Government in India mainly depends; and because the rite is not prohibited as a religious act, but as a flagrant offence against society.' The framers of the judgment proceed to say that 'it admits of question whether the rite is sanctioned by the religious institutes of the Hindoos; by many of the most learned Hindoos of the present day it is regarded as absolutely sinful; and it is added in the fourth reason that it was the duty of Government 'to prohibit a practice which so powerfully tended to deprave the national feeling and character, and which taught perverted religion to predominate over the best feelings of the heart.' The rite was therefore pronounced illegal, and its observance prohibited.

"The words which I have quoted appear to me to be singularly apposite in the present instance, where we are dealing with what may most appropriately be described as 'a flagrant offence against society,' and the reservation is one which should, in my opinion, be made in reference to all cases in which the sanctions of morality and those of religion are in direct conflict. I would, moreover, ask whether such a reservation is not specially necessary when the religion with which we have to deal is the Hindoo religion. I trust that neither here nor elsewhere shall I allow myself to say a word which might sound in the ears of the Hindoo subjects of her Majesty disrespectful towards the faith which they profess. It is a faith of which some of the tenets are worthy of a place amongst the articles of the noblest and purest creeds professed by the most civilised nations of the earth. But there is probably no religion more cumbered by super-imposed traditions, more hampered by accretions of doubtful value, more perplexing to its votaries, owing

to its fluctuating and elastic character. It is a religion which is co-extensive with the life—social, political and domestic—of those who profess it. Every act, every incident of the daily life of a Hindoo, has its religious aspect. I believe I am right in saying that the *Shastras* lay down that whatever a man does should be done with a religious object. Let us give all credit to a religion which obtains so strong a hold upon those who profess it, and which so entirely pervades their existence. But the very fact that we are concerned with such a religion renders it doubly necessary for those who are responsible for the Government of the country to be cautious how they allow themselves to admit that religion must be allowed to block the way whenever it can be shown that a religious sanction of some kind or another can be discovered for the practice which it is sought to control or to forbid. To say that everything which such a religion enjoins must be recognised as an insuperable barrier, to be on no account traversed by the course of legislation, would mean the complete and fatal paralysis of the law as a reforming agency. The question then which we have to decide is whether we are to postpone, or to abandon, a useful measure of reform, demanded in the interests of humanity, calculated to effect a material improvement in the Hindoo race, and supported by a majority of the Hindoo community, merely upon the ground that it is objected to by a minority of that community upon the strength of a religious cannon of doubtful authority—a religious cannon which rests upon sanctions so slight that its transgression can be atoned for by the payment of a nominal fine.

"What I have said seems to lead inevitably to the second of the two reservations of which I spoke a moment ago. It is this, that in all cases where there is a conflict between the interests of morality and those of religion, the Legislature is bound to distinguish, if it can, between essentials and non-essentials, between the great fundamental principles of the religion concerned and the subsidiary beliefs and accretionary dogmas which have accidentally grown up around them. In the case of the Hindoo religion such a discrimination is especially needful, and one of the first questions which we have to ask ourselves is, assuming that the practice with which our proposed legislation will interfere is a practice supported by religious sanctions, whether those sanctions are of first-rate importance and absolutely obligatory, or whether they are of minor importance and binding only in a slight degree.

"Now, I venture to affirm that the discussion which has taken place has established beyond controversy that the particular religious observance which we are urged to respect is, in the first place, a local observance, and one far from being universally recognised by those who profess the Hindoo faith. It is a practice which is, in the main, peculiar to the Province of Bengal, and which is followed only in a portion of that Province, and only by certain classes within that portion. It will not be contended that devout Hindoosim is not to be found outside this restricted area, but the Hindoos of other parts of India do not share the alarm with which this Bill is regarded in Bengal. In the next place, it is admitted that the religious sanctions by which the practice is supported are of the weakest kind. The elaborate statement recently published by Dr. Bhandarkar of the Dekhan College at Poona, who is admitted to be one of the highest extant authorities upon questions of Hindoo religious law, makes it perfectly clear that the precepts upon which the practice in question rests may be regarded as permissive only. It is conceded on all hands that, under certain circumstances, the consummation of the marriage may lawfully be postponed, and that even where it is not lawfully postponed the omission of the necessary act is an offence which may be expiated by the slenderest and most insignificant penalties. It was stated a few days ago by Mr. Javerilal Umashankar Yajnik, in the eloquent speech delivered by him at the meeting recently held at Bombay, that it might be said without exaggeration of the eighteen millions of the Hindoo population to whom he was referring, that the bulk of them not only did not perform the *Garbhadban* ceremony, but even the name of it is not known to them. Look again at the evidence which we have received from his Highness the Maharaja of Jeypore with regard to the manner in which these questions are regarded by the Chiefs and Sardars of Rajputana, who are well described in Rao Bahadur Kanti Chunder Mookerjee's admirable letter as 'rigid and orthodox Hindoos,' and far from likely to break the laws of their religion without compunction. Look also at the outspoken utterances of such men as our hon'ble colleague Mr. Nulkar, as Mr. Telang, as his Highness the Maharaja of Travancore, as His Highness the Maharaja of Vizianagram, as Mr. Justice Muthusami Aiyar of Madras, and, even in Bengal, of such men as his Highness the Maharaja of Bettiah, his Highness the Maharaja of Duibhunga, or in Calcutta itself, as Raja Durga Churn Law, lately our colleague in the Legislative Council, as Baboo P. C. Mozoomdar, whose note upon the subject deserves the most attentive study, and as Dr. Rash Behari Ghose, the eminent pleader, who has stated that, within his knowledge, the *Garbhadban* ceremony is admittedly not observed in many respectable Hindoo families and is not unfrequently more honoured in the breach than in the observance. I cannot, in the face of the evidence of such men as these, accept without a protest the statement of our hon'ble colleague Sir Romesh Chunder Mitter,

whose absence from the Council I deeply regret, that we are 'forcing this reform upon an unwilling people.' To them, and to many more who have raised their voices in support of the measure, I desire to offer a public acknowledgment of the service which they have rendered. I feel convinced that the time is not far off when their fellow citizens, without exception, will recognize that such men as these, rather than they who have so noisily and so thoughtlessly repeated the parrot cry 'our religion is in danger,' are the true leaders of public opinion in this country.

"I will, however, not further pursue this branch of the subject, which has been fully dealt with by previous speakers. If we can say not only that the observance under discussion is far from being regarded by the majority of those who profess the Hindoo religion as essential, but also that its practice is repugnant to common sense, abhorrent to modern civilization, debasing to those who adopt it, and detrimental to the physical and moral welfare of the race, we may, I think, consider that we have placed it completely outside the category of those religious customs and observances on behalf of which the Queen's Proclamation may be invoked, and which are deserving of recognition and protection at the hands of the responsible law-givers of British India.

"I will now pass for a moment to the third great objection which has been raised against the measure. It is the objection founded upon the anticipation that it will lead to inquisitorial action by the police, to prosecutions instituted from vindictive motives, and to criminal investigations into family matters of the most domestic and private character. Of this objection I will say that, whatever may be our opinions with regard to some of the arguments which have been brought forward against the Bill, there can be no doubt as to the perfect sincerity with which this argument has been urged upon us. The apprehension, considering the condition under which a great part of the population of this country lead their lives, is a perfectly natural one; we should, if we were situated as they are, probably entertain a similar apprehension ourselves. I would, however, in the first place, entreat the public to be cautious how in this or in any other case it allows itself to be too much influenced by arguments founded upon the possibility that a new law is likely to be abused in this manner. If the Government of India had been deterred from legislating whenever it could be told that its legislation would place in the hands of the police or of private persons a weapon which they might use in an improper manner, many of our most useful enactments would never have found their way into the Code. Now, as far as *bona fide* prosecutions are concerned, the assumption that there will be frequent prosecutions under the new section is obviously based on the anticipation that the law will be frequently broken. I am sanguine enough to believe that this expectation will not be fulfilled. It is an expectation upon which the frequently expressed belief that the new law will be a dead letter is a somewhat remarkable commentary. Our proposals, moreover, already command a very large measure of public support, and I do not doubt that in the end Native opinion, which has always ended by supporting the law in cases of this kind, will end by supporting it in this instance also. When once it has become established that that which is, I believe, already regarded by a majority of the people of this country as a moral offence, and which our hon'ble colleague Sir Romesh Chunder Mitter himself stigmatizes as a vice and as a pernicious custom, is also an offence which will render those who commit it, or those who abet it, liable to penal consequences, the offence will, I venture to think, become one of rare occurrence. I may observe in passing that it was mainly in deference to the apprehensions of which I have spoken that we found ourselves unable to accept the well-intentioned proposal that we should insert in the Bill, as an alternative for the limit of age which we have adopted, the attainment of puberty by the girl. This proposal, which seemed to us open to objection upon other grounds, was certainly open to criticism, for the reason that its adoption might have led to investigations far more inquisitorial, and far more repugnant to family sentiment, than any which are likely to take place under the Bill as it stands.

"It is, however, contended that the tendency of the Bill will be to encourage proceedings which are not instituted *bona fide* but from malicious motives, and in order to bring disgrace upon the family of the accused, and a moving picture has been drawn of the anguish and humiliation which such proceedings will occasion of the usage to which an innocent woman might be exposed before the question of fact could be satisfactorily disposed of, and of the public scandal which would be created if things which usually *sub lode teguntur* are allowed to be openly discussed in a public Court of Justice. The argument is one which I can assure the Council the Government of India has most anxiously considered. We have, I think, shown our sense of the necessity of guarding against these risks by making the offence a non-cognizable one, and thereby increasing the difficulties in the way of vexatious prosecutions. We have also agreed to add to the measure a clause preventing all but District Magistrates from dealing with cases in which husband and wife are concerned, and precluding any police officer below the rank of an inspector from making or taking part in the investigation when one has been directed by the Magistrate.

"But it may be argued that these precautions will be of no avail. It will be said, the 'reputation of our families and the sanctity of our homes will still remain at the mercy of a dismissed servant or an offended neighbour.' I cannot bring myself to share these gloomy anticipations, or to believe that false charges of this kind will be as common as we are asked to believe. The person who makes them will, in the first place, tender himself liable to the most severe punishment. The very fact that the offence is to be punished by a heavy penalty increases, as the hon'ble member in charge of the Home Department has well pointed out, that to which the person falsely charging such an offence exposes himself. We should moreover, remember that the false witness will have not only the law to reckon with. If the charge which he makes is odious, how odious will he be who invents such a charge, and how tremendous will be the penalty which he will pay by attracting to himself the indignation of the whole community to which he belongs. It is however not only to considerations of this kind that we must look for a safeguard against the danger. We have to remember that the person who seeks to prefer a charge of this sort must make out a *prima facie* case, sufficient to satisfy a Magistrate of the highest position and respectability---a Magistrate who under existing procedure is bound to take into account the character of the person by whom the charge is preferred. Is it likely under such circumstances that a trumped-up accusation will have the desired effect? Is it not much more likely that it will recoil upon the head of him, who makes it?

"I do not, however, wish to press this argument too far, and I will assume that in spite of every precaution there will be cases---I do not for a moment believe that they will be common---in which such charges will be preferred from malice or from other improper motives. Assuming this to be the case, all that I would ask the opponents of this Bill to do is to open in their minds what I might call a debtor and creditor account for and against this measure. Let them set upon one side the risks to which I have just referred and which I believe to be infinitesimally small, and let them set upon the other side the certainty that this measure will remove a standing reproach from the Hindoo community, and that it will afford to their wives and daughters a protection of which, after the ghastly disclosures which have taken place during the discussion of this measure,---disclosures of which but for their horror more would certainly have been heard,---we cannot for a moment doubt that they stand sorely in need. Which way ought the balance to incline? Will not those whose feeling are feelings of true patriotism reply---'We are content to run this risk, we are content to expose ourselves to the annoyance which once in a way the spite of a private enemy or a corrupt informer may occasion to us and to our families for the sake of the good which this change in the law will bring to our sons from whom it will remove a cruel temptation, to our daughters, whom it will rescue from the worst of outrages, and to the whole Hindoo people, whom it will liberate from a disgraceful reproach.'

"I have already explained the reasons for which we have been unable to accept the suggestion, which has been made to us, that we should abandon our intention to raise the age of consent and deal at once with the whole question of the marriage law by invalidating all marriages contracted with a woman below the age of twelve. A change of the law in this direction is one which will, I trust, ultimately be demanded by the Hindoo community itself. It is not one which, under existing circumstances, we are prepared to impose upon that community. So long as we adhere to our present proposal, we are, I believe, in an inextinguishable position. No new departure is involved in the amendment of the law which we recommend. The existing law, of which the justice is admitted, specifies the age at which intercourse with a woman, whether with or without her consent, is an offence against that law. No complaint is made of this enactment, nor is it likely that any one will be found bold enough to propose that the protection which is already afforded to these young children should be withdrawn from them. The necessity of an age limit being admitted, the only question which the Council has to decide is whether our proposal fixes that limit at the proper point. We contend that the point at which we propose to fix it accords, at all events, more closely with the physiological facts than any other. We have been pressed to adopt a higher limit, but we desire to keep on the safe side. We justify our proposal on the ground that the British law would fail to provide adequately for the safety of the children of this country if, while it protects them from all other kinds of illusage, it failed to protect them from a particular form of illusage infinitely more revolting, and infinitely more disastrous in its direct, as well as its remoter, results, than any other form of illtreatment to which they are liable.

"I have only one word to add. A hope has been expressed that when this Bill has become law the Government of India will closely watch its operation, with the object of ascertaining whether further safeguards are necessary in order to prevent its abuse. I gladly give the assurance for which we are asked. We shall cause the working of the measure to be watched with the utmost attention, and we shall be prepared, if the safeguards which we have already accepted should prove insufficient, to strengthen and add to them."

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NOTIFICATION.

To be peremptorily sold (subject as regards the one-fifth share of the defendant Chunder Kanto Mookerjee in the properties Lot Nos. 1, 2, 3, and 4 to a mortgage in favor of Kissory Mohun Roy dated the 15th of March 1879) pursuant to a decree and order of the Calcutta High Court, Original Civil Jurisdiction, made in suit No. 141 of 1888 (wherein Kissorymohun Roy and others are plaintiffs and Chunder Kanto Mookerjee and others are defendants) dated respectively the 27th of February 1889 and the 26th of July 1890, by the Registrar of the said Court, in his sale room at the Court House, by public auction, on Saturday, the 18th April next, at the hour of 12 O'clock at noon, the 4-5th share of the defendants in the under-mentioned properties:—

Lot No. 1.—No. 2, Moonshee Sudderuddin's Lane in Calcutta, being a partly upper-roomed house with a tiled roof and an adjoining piece of tenanted land, the area of the whole of which is 5 cottahs 4 chittacks and 3 square feet and which is bounded on the North by Moonshee Sudderuddin's Lane, on the South by the tenanted land of Rajah Radhakanto Deb, on the West by property belonging to Ramee Rasmoney Dassee, and on the East by property belonging to Nister Byjee.

Lot No. 2.—No. 1, Crooked Lane in Calcutta, being an upper-roomed house, the area of which is 1 Bighah 10 cottahs 9 chittacks and 11 square feet, bounded on the East by a wall, on the West by a brick-built house and stable, on the North by Crooked Lane, and on the South by the house of Thomas Scott.

Lot No. 3.—No. 300, Chitpore Road in Burdutta in Calcutta, being an upper-roomed house with the land appertaining thereto including a piece of back land, the area of the whole of which is about 6 cottahs 7 chittacks and 18 square feet and which is bounded on the North partly by the house of the late Kritee Chunder Mitter and partly by a filled up drain, on the South by a private lane, on the East by the Chitpore Road, and on the West by the tenanted land belonging to Nobin Chunder Shah: the line between the two properties being drawn from a boundary post on the South to the Western end of a foundation wall on the North.

Lot No. 4.—Zemindary bearing Bakeergunge Collectrate Towjee No. 1681 in the District of Burisal, Sub-registration District of Puttookhally, Thannah Mizagunje, in Pergunnah Beezurg Omedpore Jaur Boora Mozoomdar, the annual sudder jumma of which is Rs. 13,101-10-11.

Lot No. 5.—All that two-third share of and in the Zemindary Lot Kullopookuria described in the mortgages the subject of the above-mentioned suit as being in Pergunnah Jahanabad, station Jahanabad, Sub-registry Jahanabad, and bearing the Burdwan Collectorate Towjee No. 5972 but which lot it appears has been transferred to Hooghly and now bears the Hooghly Collectorate Towjee number 4032, the sudder jumma of the said lot being Rupees 13,526-15-8.

Lot No. 6.—All that one-half share in the Zemindary Lot Shakkpore described in the mortgages the subject of the above-mentioned suit as being in Pergunnah Jahanabad, station Jahanabad, and sub-registry Jahanabad and bearing Burdwan Collectorate Towjee No. 5973 but which lot it appears has been transferred to Hooghly and now bears the Hooghly Collectorate Towjee No. 4033, the sudder jumma of the said lot being Rs. 10,413-11.

The conditions of sale and the abstract of title may be seen at the office of the Registrar of the High Court, Original Side, or at the office of Baboo Anshootoss Dhur, attorney for the plaintiffs, at No. 2, Hastings street, on any day before the sale and will be produced at the sale.

A. T. Dhur, R. BELCHAMBERS, Plaintiffs' Attorney, Registrar, Calcutta High Court, Original Side. The 4th March, 1891.

THE AGE OF CONSENT BILL.

THE following publications by the Calcutta Committee in support of the Age of Consent Bill may be had from the Secretaries of the Committee at their office, No. 12, Wellington Square, at No. 1, Uckoor Dutt's Lane, and at 12, Lal Bazar Street.

1. On the Legislation of the Rishis and the Age of Consent Bill. One anna.
2. The Memorial to the Viceroy. Half anna.
3. The Bengali translation of the Memorial. Half anna.
4. The *Garbhadhan Vyavasta* by Pandit Ramnath Tarkaratna (of Santipore), author of *Vasudeb Bijya* (a Sanskrit epic) and Pandit attached to the Asiatic Society, Bengal. One anna.
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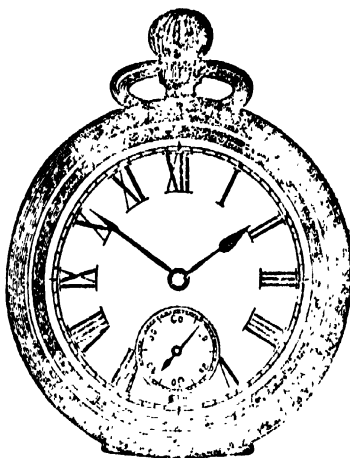
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WEEKLY NEWSPAPER

AND

REVIEW OF POLITICS LITERATURE AND SOCIETY

Vol. X.

CALCUTTA, SATURDAY, MARCH 28, 1891.

No. 467

CONTEMPORARY POETRY.

MAN'S LOVE.

OH ! Fanny, do not sigh for me,—
I shall not sigh for you ;
With heart unfettered, light and free,
I smile a last adieu.
Though strewn with flowers the sportive hours
With Fanny that flew by,
I could not stay another day,
For India's gold—not I !—
For still my bounding heart is free,
And longs for something new ;
Then, Fanny, do not sigh for me,—
I shall not sigh for you !

The bird that hath not built its nest,
Is not more free than I ;
The butterfly is not more blest,—
From sweet to sweet I fly.
My pathway lies through sparkling eyes,
I count them o'er and o'er ;
Each dawning light appears more bright
Than that which shone before !
For ah ! to love them all I'm free,
(I'll use that freedom too !)
Then, Fanny, do not sigh for me,—
I shall not sigh for you !

WOMAN'S LOVE.

" THY home is not so bright, Ladye,
As it was wont to be ;—
Thine eyes have lost their light, Ladye,
Thy laugh its ringing glee.
Thy step is sad and slow,—
Thy faltering accents fail ;
Alas ! that tears should flow
Down cheeks so young and pale !
Thou wert not once so sad and strange ;—
Oh ! what has wrought this wondrous change ? "

" Mine eyes are like the moon, Pilgrim,
They shone with borrowed light ;
My cheek, like flowers of noon, Pilgrim,
Grows pale with coming night.
My voice is like the bird
That greets the op'ning day ;
My laugh is only heard
When this poor heart is gay :
Oh ! when the sun has left the sky,
The earth is dark—and so am I ! "

" The sun is shining bright, Ladye,
Down from the summer skies ;
The flowers that sleep at night, Ladye,
Now ope their smiling eyes.
The birds are singing now,
With free exulting voice ;
Nature is glad—and thou,—
Why dost not thou rejoice ?
Look up, and greet the sun's bright beam—
Feel that of night thou dost but dream."

" That dream is in my heart, Pilgrim,
It lieth there so deep,
It never will depart, Pilgrim,
Awake, nor yet in sleep :
A dream of severed ties,
Of love so fond—so vain ;
Of words, and smiles, and sighs,
That will not come again !
My sun, alas ! was not in heaven :
Its light from human eyes was given ! "

• LIVE for thyself ! let each successive morn
Rouse thee to plans of self-indulgent ease ;
And every hour some new caprice be born,
Till all be thrown aside that does not please .
So shalt thou learn how shallow is the fount
Whose glittering waves all wholesome thirst destroy,
And, heart-sick, even in youth, begin to count
Springs without hope, and summers blank of joy !

Live for thy fellow-men ! let all thy soul
Be given to serve and aid, to cheer and love ;
Make sacrifice of self, and still control
All meaner motives which the heart might move .
The sting of disappointment shall be thine ;
The meed of base ingratitude be won :
Rare veins of gold illumine the labored mine
And toil and sadness cloud thy setting sun !

Live for thy God ! Thine anchor shall be cast
Where no false quicksands shift its hold away ;
Through the clear future, from the sunrise past,
Glow the calm light along the even way.
The loss of human hopes shall vex no more
Than the quick withering of earth's common flowers,
For well thou know'st when pain and death are o'er,
Eternal spring shall glad the heavenly bowers !

Subscribers in the country are requested to remit by postal money orders, if possible, as the safest and most convenient medium, particularly as it ensures acknowledgment through the Department. No other receipt will be given any other being unnecessary, and likely to cause confusion.

NEWS AND OUR COMMENTS.

THERE is joy at Arnee. Mr. A. Streenewasa Row, Sahib Bahadur, the Jaghirdar, has returned from his pilgrimage in the North, after visiting Benares, Hurdwar, Agra, Gwalior, Nassick, Bijapur and other places.

On the 5th March the little commune of Riedisheim, near Mulhouse in Alsace, was thrown into commotion by a horrible act of cruelty. To punish his son, a boy of twelve, for some slight offence, a man bound the child's hands, passed a cord under his arms, hoisted him up to the ceiling, and then with a hammer nailed his hands to the wall. Attracted by the cries of the victim the neighbours ran into the house, rescued the child, and but for the police would certainly have hoisted up the father instead. The Police had the greatest difficulty in protecting the fellow from the indignation of the people while he was being conveyed to Mulhouse goal. He would have been served right. Such miscreants do not deserve pity.

THE Yunani Medical School, Delhi, of whose establishment and inauguration we gave a full account, is progressing favourably. Colonel H. Grey, the Commissioner of the Delhi Division, visited this School recently and made the following interesting remarks on the visitors' book :—

"The progress and success of Delhi Medical School is gratifying. That Hakim Abdul Majid Khan should have conceived and started such an enterprise is quite a new departure in Indian Medicine. Hitherto that Art has been intrusted because its practitioners have to a great extent worked empirically, and with no guarantee of qualification except their own assertion. But those, who leave this School, after a complete course, will possess a good guarantee of qualification, and their practice, far from being empirical, will be based upon sound instruction, not in the *yunani* therapeutics only, but in anatomy, in pharmacy, and in practical diagnosis and treatment of cases. In this combination of European and Oriental medicine the school meets a great want, and that a distinguished Indian Physician like Hakim Abdul Majid Khan should thus bestow not time and means only, but his special knowledge, his ancestral methods, his family library of accumulated scientific experience upon the advancement of his profession in India, is as before said, a new departure. For in Oriental countries the practice has hitherto been to jealously guard the personal knowledge and acquirements for personal advantage. As far as I can judge the system of instruction is as practical and sound as it is evidently popular. The number of pupils already attending the school, and their success as shown by the list of prize-winners in the first year's report, prove that full advantage is likely to be taken of his philanthropic undertaking."

A REMARKABLE performer called Gavashamba Yogiswar of Benares has turned up at Tanjore, where he is holding *seances*. Before the *elite* of the town he is giving demonstrations of *Yoga* practices. On the evening of the 7th March many of the learned were present, for two, Assistant Surgeon V. V. Patanker and Dr. Nailer, the Civil Surgeon of the District, when the Yogiswar fairly astonished them by his feats :—

1. He introduced the small ends of a rope $\frac{1}{4}$ inch in diameter at its ends and $\frac{3}{8}$ in its middle up his nostrils and brought them out through the mouth drawing the cord to and fro freely.
2. He swallowed wholesale a fairly coarse cloth of 21 feet by 30 inches and brought it out again.
3. He dislocated his wrist ankle and hip almost entirely checking the circulation and then restored the parts to their normal positions and conditions.
4. He showed various feats by working his intestines and other abdominal viscera at his will."

It is said that the medical men, lawyers and others who were present have certified to the facts. There was no deception practised. The subject is worth serious and scientific inquiry.

THE *Press* of Paris publishes a remarkable letter of E. M. De Vogué's on the convocation of a universal Congress for Peace. We translate it for the benefit of our readers, as follows :—

"You ask for my opinion as to the possible success of universal Congress for Peace.

I believe with Darwin that the violent struggle is a law of nature which governs all being; I believe with Joseph de Maistre that it is a divine law; two different ways of naming the same thing.

If one portion of human society—let us take the civilized West—come to suspend the effect of this law, some races more instinctive will charge themselves to apply it against us; the races will give reason according to nature against human reason; they will succeed, because the certainty of peace—I do not say the peace, I say the certainty of peace—will engender before half a century, a corruption and decadence more destructive of men than the worst of wars.

I think we must make criminal law of the war for mankind what we ought to make all our criminal laws; *vis.* to soften them, to render their application as rare as possible, to strain all our efforts that they may be of no use.

But the entire experience of history teaches us that we cannot suppress them so long as there remain two men on earth, some pain, some riches and a woman among them.

I shall be very glad if the Congress can give me a lie; I doubt whether it will give it to history, to nature and to God."

At the Holi Festival on Wednesday, the Maharaja of Hutwa held a Durbar for the formal installation of his new ministry. He spoke feelingly of the recent death of Babu Bhubaneswar Dutt, the late Dewan Manager, and by way of practical demonstration of his appreciation of the latter's services announced the following appointments:—Babu Devendranath Dutt, nephew of the late Dewan, to be Dewan and first Manager; Babu Bipin Behari Bose, cousin of the late Dewan, Superintendent of the Raj, to be Manager; Babu Girindra Nath Dutt, another nephew, to be Superintendent, and Babu Norrundra Nath Dutt, another nephew, to be appointed Private Secretary to his Highness. These gentlemen then presented their respective *nuzzurs* and received from his Highness valuable *khillats*.

After this let no friend of the deceased repine that there was no memorial meeting nor even a *Gazette* on his death. This is the Oriental style of memorialising. And it is a truer, nobler and withal more practical, mode of recognising claims than the European vapouring which we are now cultivating.

The proceedings are creditable alike to the Maharaja and his late Manager. We as Bengalis are proud of the compliment paid to our people.

THERE was a long and interesting debate lately in the French Senate, on the condition of Algeria, in which many prominent politicians of various parties took part.

M. Jacques denied antagonism between the natives and the colonists. He detailed the various measures which had been adopted for the improvement of the country. He confessed however that the question of the education of the native children did not receive sufficient attention.

M. Jules Ferry regarded Algeria a glorious feather in the French cap. It was time to look back and see how France had treated her colony. The question of questions was the land question. There were two opposing interests to fight over it, the native on the one hand and the colonist on the other. During the Empire Algeria was governed for the benefit of the Arabs. A reaction followed with the Republic. From 1871 to 1883 the colonists were petted, and the Arabs went to the wall. In 1883, however, a credit of 50,000,000fr., was asked for the colonisation of 300,000 hectares of land taken from the Arabs and 80,000 of State lands. This credit was refused, and the rejection proved a mortal blow for State colonisation. As to the talk of a conflict between the 3,000,000 natives of Algeria and the colonists, there was no such danger. The security of the country had been amply provided for. The question of education was no doubt full of difficulties, but they were not insurmountable. M. Ferry pointed to the success attained at Tunis. It was not proposed to give a thoroughly French education to the children but only such an elementary education as would not come into conflict with the Koran. Towards arriving at a *modus vivendi*, the Minister of the Interior was willing to collaborate with a committee. To be of any use that committee must be like the great English Parliamentary Committee, with power to summon witnesses. M. Ferry concluded with bewailing the indifference of the public to colonial affairs, and the consequent ignorance that prevails in respect of them. The misfortune of Algeria was that it was too little known.

THIS is the first time that the gods have been disturbed in order to eke out a political agitation against a proposed legislation. The incident is so novel that all Hindus must be curious to know the mode of appeal to Heaven. We have therefore been to the trouble of translating the Bill of Worship which was circulated. Here is the English translation of the Bengali invitation to the Maha Puja at Kalighat to ward off the Age of Consent Bill :—

"THE GREAT WORSHIP AT THE SHRINE OF KALIGHAT,
Sunday, the 2nd Chaitra, 1297, of the Sala era.

If the proposed Bill of Consent pass into law, great injury will be done to the Hindu Religion, the principal pillar of the great edifice

of the Hindu Religion will be broken, a great calamity will be caused in the midst of the domestic circle of the Hindus. In order that the aforesaid dire, invenomed bill may not be passed into law, a grand worship consisting of sixteen offerings will take place before the Mother (meaning the Goddess Káli) in the forenoon of Sunday, the 2nd Chaitra.

We hear that the English are determined to pass the law. Though millions upon millions of Hindus with clasped hands have cried ever so much before the sovereign, have adduced arguments ever so much, the Government does not lend a hearing to anything.

We are the loyal Hindu subjects. At this last moment we will go to Kalighat, and pray weeping at that great shrine (sacred seat) before that Bestower of all Blessings, that Destroyer of Calamity, that dread Goddess of Illusion, saying, O mother! save us, grant the right sense to the Government!

All the residents of Calcutta are to be present at Kalighat on Sunday; millions and millions of people will assemble. All, rich and poor, learned and ignorant, all will join in the worship of the Mother. All have an equal right before the mother.

A more imposing spectacle than was seen at the conjuncture called the *Aradhodaya*, will be witnessed on this grand occasion.

At Kalighat one hundred Brahmans will recite the *Chandi*, a grand worship consisting of sixteen offerings will take place. The names of Doorga and of Madhusudana will be repeated, one hundred thousand times each, oblations into the fire will be made ten thousand times. Many a band of Hari-chanters will shake the whole way from Calcutta to Kalighat. At this time of death [from the Bill,] the children of Hind shall all die with the word Kali, Kali, Hari, Hari! on their lips. Such is the general vow.

On Sunday at 2 O'clock about fifty bands of chanters will assemble at Jagu Babu's Bazar, Bhowanipore, thence in rows the chanters will proceed towards Kalighat.

Children of the Hindu race! Come forward! At the fixed time, bathing in the sacred Ganges, with hearts pure, chanting the name of Hari, do all pray with full fervour before the Great (goddess of) Illusion for safety to the Hindu religion.

(Signed by) Khetterpal Smritiratna, Raj Kumar Nyaratna, Chunder Sekhur Chudamani, Ambica Churn Banerjee, Inder Chunder Sing, Nilkrishna Deb, Romanath Ghose, Gungaprosad Sen, Bepin Behari Mitra, Nundo Lal Bose, Girindra Kumar Dutt."

The English advertisement was a much simpler affair, namely:—

"Grand Maha Pujah at Kalighat.

A grand Maha Puja in connection with the Age of Consent Bill will be held at the celebrated shrine of Kalighat on Sunday the 15th March (this day) 1891. Every true Hindu is invited to attend, and offer his prayers to Heaven at a crisis like this.

Puja and Homa in the morning; Sunkeertan in the afternoon.

(Signed by) Khetter Pal Smritiratna; Chander Sikhur Chooramany; Rajkumar Nyaratna; Neel Krishna Deb; Binaya Krishna Deb; Inder Chunder Singh; Damodar Das Burman; Raj Kumar Roy; Roma Nath Ghose; Gunga Prosad Sen; Bepin Beharee Mittra; Narendra Nath Mittra; Nanda Lal Bose; Poshupati Nath Bose; Girindra Kumar Dutt; Ambica Charan Bannerjee; Dheerendra Nath Dutt; Kiran Chandra Roy; Nibaran Chandra Dutt."

..

THE *Englishman* gives the rough results of the Census of the Central Provinces:—

"The returns have been received for all the province, except one district and one feudatory State. Allowing for these omissions, the results in round figures are as follows, as compared with the previous Census:—

British Territory.

1881...	... 9,838,791	1891 10,725,000
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Feudatory States.

1881...	... 17,09,720	1891 20,50,000
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There has thus been an increase of about 9 per cent. in British territory, and of about 20 per cent. in the Feudatory States."

This is no doubt a startling difference between British India and Native India. Our contemporary is bound to find out the cause and does not find it easy to do so. It writes:—

"The large percentage under the latter heading is no doubt to be ascribed in part to stricter enumeration; but still the increase is remarkable. According to the official theory, the cultivators ought to move from Native to British territory, *sua si bona morint*. [sic] But in actual experience, it would seem that the reverse is what is happening, and the Census will probably show that this is the fixed condition of things throughout India."

NOTES, LEADERETTES, AND OUR OWN NEWS.

THOSE who frivolously object to the passing of the Age of Consent Bill as if it were a foregone conclusion, cannot have read the proceedings of the Council, or read them to any purpose. The speeches of the member in charge of the Bill, and of Mr. Hutchins in particular contain abundant proof of the anxious consideration which the Select Committee paid to the more weighty of the objections urged against the Bill and the more reasonable suggestions which had been offered for its modification. Probably the oppositionists would have been perfectly satisfied if, instead of a hard and fast limit of age, the occurrence of a certain physical condition in the girl-wife had been adopted as an alternative for the limit of age. And was this proposal rejected without sufficient consideration? On the contrary, was it not treated with every respect? The Viceroy himself calls it a well-intentioned proposal and both he and Sir Andrew Scoble enter into a full examination of its merits. It would no doubt have allayed the opposition by removing the religious objection. But at the same time it would have let open the door to inquisitorial proceedings of a far more repugnant nature than what would attend the adoption of the age limit. On this point Mr. Hutchins says:—

"To a certain extent I sympathize with this view. Real and natural puberty would undoubtedly be a far better physiological test than any hard-and-fast age. There are, however, insuperable objections to the magistracy investigating delicate questions of this description, and I am sure no one would press these objections more strongly than those who oppose the present Bill. The condition too is one which is easily simulated, and which can be, and is, accelerated by the very evil which we are seeking to stop or by other unnatural practices. I do not forget that among Hindus the attainment of puberty is usually attended with certain ceremonies and becomes a matter almost of public notoriety, but even this does not obviate the objections which I have just stated. Besides, it must be remembered that we are not legislating for Hindus alone: the Penal Code has universal application."

The Viceroy speaks with equal consideration of the proposal:—

"I may observe in passing that it was mainly in deference to the apprehensions of which I have spoken that we found ourselves unable to accept the well-intentioned proposal that we should insert in the Bill, as an alternative for the limit of age which we have adopted, the attainment of puberty by the girl. This proposal, which seemed to us open to objection upon other grounds, was certainly open to criticism, for the reason that its adoption might have led to investigations far more inquisitorial, and far more repugnant to family sentiment, than any which are likely to take place under the Bill as it stands."

WITH regard to other modifications emanating from one or other quarter, most of them were of an impractical character which reflects on the fitness of the proposers to advise the legislature. Surely the Council cannot be blamed for not being a party to amendments which would have made the law absolutely a dead-letter. Such proposals could not possibly be accepted without virtually abandoning the principle of the Bill. Everybody in making suggestions for the improvement of the Bill spoke from his own point of view, and some of the proposals were absurd enough to show that their authors could not have any idea of the points of view from which the Government viewed, and must view, the subject. Nevertheless these proposals had received the consideration of the members of the Select Committee and the objections to their acceptance were in some cases stated with a fulness which ought to set at rest the cry of the Bill being hurried through without hearing the other side.

THE proposal for making a distinction in the law of rape in favor of the husband, stands on a different footing. Even those who fully sympathize with the action of the Council on this head will admit that this is eminently a point on which something may always be urged with honor on the other side. Sir Andrew Scoble remarks on the proposal as follows:—

"Then it is said that the offence, when committed by a husband against his wife, ought not to be classed as rape, and should be visited with a lighter punishment. I do not think it desirable that the gravity of the offence should be minimized in this way. I agree with Sir Meredith Plowden that 'it is an offence affecting the wife not as wife, but as a human creature'; and I should greatly regret if this Council were to weaken the effect of the Bill by drawing a distinction in favour of brutality on the part of husbands. With regard to the amount of punishment to be inflicted, that is a matter for the consideration of the Courts, which will apportion it, within the limits laid down in the Bill, according to the circumstances of the case; and while, in some instances, a light penalty may be inflicted, it can scarcely be doubted that

cases will occur in which the highest penalty awardable will not be disproportionate to the seriousness of the offence committed."

The spirit of these words is highly honorable to the speaker, and though lying under a stigma of barbarism at the present moment, we can fully appreciate them. Though a lawyer retired from practice Sir Andrew managed to raise the subject out of the lower sphere of vulgar technicalities into the serene atmosphere of that general jurisprudence which is the highest morality, the same to all nations and races. We trust all who honestly pressed for differentiation of the offence of rape, will bow to the Law Member's argument. Sir Andrew is not without high precedent. Thereby hangs a tale, which we hope we may mention without indelicacy. He heard his father, who worked with Lord Brougham for the abolition of slavery, say that that great man proceeded on the principle that unless the crime were made a felony it would not be possible to stamp out the evil.

THE passing of the Bill has already had the quieting effect upon the community which was anticipated. The country wants nothing so much as rest. Will it be allowed it? Although there is talk of continuing the opposition, and even carrying it to England we trust soberer counsels will yet prevail, and our countrymen will be content to rest upon the laurels they have already won! England is no place to stand such disgraceful impudence, and although it is not the war so much as the sinews of war which some people have chiefly an eye to, we think those who will have to provide the sinews will soon find themselves in a different mind. In the meantime we are glad to hear some of the leading *Garbhadhanists* themselves talking of conforming to the law in thorough earnest. This is the proper attitude, and this is the time for men of education to explain to their less favored brethren how conforming to the law is easily practicable without any great sacrifice. It is in the educative influence of the measure that its efficacy will chiefly lie. Men are not, indeed, debarred from marrying their daughters before 12. Under exceptional circumstances they may well be justified in doing so. But such marriages should always take place on the implied condition which now prevails in Behar, Orissa and other parts of India. The married couple are under no circumstances to be thrown in the way of temptation. Under ordinary circumstances, however, it would be more expedient to put off marriages till the age of 12, and what a scope this would give for the development of female education so far as efforts in that direction are being made in some places. Altogether the law will exercise a salutary effect both upon the physical and moral wellbeing of the race, and the barbarous fashion of looking at even children with an eye to their capacity for sexual intercourse will give place to healthier views.

THERE is a pretty little tempest in a teapot in the great Pacific Ocean. The situation of affairs in the Hawaiian Archipelago is critical. The new Queen seems to be ambitious and obstinate, yet she is evidently slow to make up her mind what to do under the circumstances. It was unfortunate that she did not form a Government at once on the news of King Kalakua's death. The delay encouraged all sorts of intrigues. The influential American missionaries headed by the Chief Justice, Mr. Judd, offered to form an administration. The Queen would have none of it. She was not prepared to hand the country over to the Europeans, planters and merchants, who were opposed to the interests of the natives and who would have no Kanakas in executive offices. Other cabinets were then proposed and abandoned, or formed and dissolved. At last Mr. Widemann was charged to conduct the Queen's Government and the new Premier formed a ministry but two of the old ministers would not vacate their posts, and could not apparently be ousted. Meanwhile the Commander of the Honolulu Rifles, Colonel Ashford, had planned a *coup d'état* by seizing the Queen and keeping her as a *faucant* royalty and establishing a native Government on the lines of Mr. Wilcox's policy of 1887, but luckily the conspiracy was nipped in the bud.

The Queen desires to keep all parties in the country in humour, but her views in regard to the future succession is likely to give offence. Instead of making Princess Kamilani heiress she contemplates the succession in favour of her son. This seems but natural, but then the latter is illegitimate. What is worse in the eyes of the White population is that he is a full blooded Kanaka.

The people of the Archipelago are not what they were when Captain

Cook discovered the islands. They are indeed Christians and civilised. But it is just possible that there is a lurking preference in them still for the wisdom of their ancestors. The Queen probably considers the objection to her son on the ground of illegitimacy a weak White prejudice. Her personal preference for him is but natural and to her credit as a mother.

THERE is a curious law of compensation in the West in operation between the Atlantic Continents. What is lost on one side the water is gained on the other side. This was well-illustrated in the case of the Irish Home Ruler, when the cloven foot of the Demagogue was exposed in the O'Shea divorce suit. Spurned by the respectability of the Eastern Hemisphere, he became the hero fit for the mobocracy of the Western. In proportion as he was at a discount at home, he rose in premium in the United States. He received undeniable assurance in the following telegram from

"Milwaukee.—To Parnell, London—Will give you 75,000 dols. for one hundred lectures in America. Contract guaranteed by 25,000 dols. deposit.—Answer fully at our expense—Messrs. Thompson, Gaylor, and Depres."

Mr. Parnell of course declined the offer. He sets on himself a higher price. He had in his pocket the key to the Rint chest, which must be surrendered were he to abandon himself to the mercy of the Milwaukee Barnum as an exhibit throughout America. He would have had to give up all his parliamentary position and prospects. To descend from the uncrowned King of Ireland to a professional lecturer would have been a truly Irish anticlimax.

Probably no race of man is free from curiosity or the desire for money-making. These are developed far more in the West than in the East. But they are most intense in the Western Hemisphere. The passion for shows is as inveterate in the American as that for gambling in the Chinese. It is in the native country of Barnum that Barnumism best flourishes. The Americans seem to regard everything and everybody in their show-making capabilities. The Yankee would start in search of the Grand Lama or Prester John if he saw the least chance of either worthy submitting to be carried about like the Siamese Twins or Jumbo, for the amusement of a gaping but paying multitude. The Americans have converted the most magnificent phenomenon of Nature—the cataract of Niagra, we mean—into a business and a show. One enterprising person made to Dickens a commercial proposal the degradation of which his transatlantic mind did not perceive. The Poet Laureate himself has not been spared. And now they would have utilised the stained Parnell if permitted.

SOME months ago, we quoted from an article in a British periodical an account of different kinds of food which have been in vogue among the races of man, including human flesh. Since then have appeared the startling revelations made by Mr. Stanley of the proceedings of his colleagues in African discovery, culminating in a charge of man-eating against one of them. Before this, another African traveller was the only Christian or civilised man who was suspected of a partiality for human flesh—we refer to Sir Richard Burton. Even in his lifetime, from time to time, he was more or less openly charged, and he scarcely seemed to deny the soft impeachment. The point was cleared up after the brave, good but eccentric man's death, in one of the obituary notices. Mr. Edwin de Leon, in his new work *Thirty Years of My Life on Three Continents*, gives the full particulars of the origin of the myth. He got them from old Dick himself, who thoroughly enjoyed the narration:—

"Dining in England with a very strait-laced set of people in the country, who he fancied considered him as something little short of an ogre, he met several very young ladies, and he made up his mind to horrify them. He commenced giving a narrative of an imaginary shipwreck on the Red Sea, or the Blue Nile, remote from all human habitation or help. After describing how they all suffered from the pangs of hunger, and the wolfish glances they began to cast on each other from time to time, as the days wore on, and no relief came; dropping his voice to a mysterious whisper, almost under his breath, he added: 'The cabin-boy was young and fat, and looked very tender, and on him, more than on any other, such looks were cast, until—' Here he paused, looked around at the strained and startled faces of his auditors, in which horror was depicted, and then abruptly concluded, as though dismissing a disagreeable memory—'But these are not stories to be told at a cheerful dinner party, in a Christian country, and I had best say no more. Let us turn to some more cheerful subject.' Of course, he was pressed to continue, and complete his story, but stubbornly refused; leaving his hearers in a most unsatisfactory state of mind as to the *dénouement* of the unfinished narrative. Burton told me he was thoroughly convinced, by the startled looks cast upon him by the

younger ladies, that they believed that he and his tougher comrades in the shipwreck had roasted and eaten that cabin-boy, whose tenderness he had so eulogised. They seemed to have no doubt that he really was a cannibal, in fact as well as in intention."

Cannibalism may be a safe joke—of howsoever grim a kind—in a cozy drawing-room in England, but it is at times a dire necessity to travellers and voyagers. Then, and for them, the joke altogether ceases. The development of the situation which prepares men for that extremity, has often been described but never with such vivid fidelity as in the poetry of Byron, in his *Don Juan*. The horror of the extremity itself is still more frightful, and beyond painter or poet. The subject, in fact, is one of those too painful for artistic treatment. Herein the unpretending, indeed, bald and inaccurate prose of a seaman—Captain Hall—has succeeded in leaving a picture which Dante could not achieve. In his *Arctic Experiences*, Hall has photographed as it were the struggle for existence of the survivors between themselves, all together by fact and necessity but separated by deadly antagonism of interest, each trying to eat up the other. We have never seen so graphic an account of so degrading a distress. There is certainly no fun in it.

THE success of Girton is pronounced. Having brought up girl graduates, it is now turning out girl professors. The late Dean Alford's niece, Miss Marguerite Alford, who took a first class in classics at that College, has been appointed *pro tem* to the chair of Greek during the absence of the Rector who is away to the Continent, and who holds it.

By a slip last week we spoke of the meeting of the Faculty of Arts as a meeting of the Senate. To-day we have to announce that the Faculty of Law have elected to the Syndicate Mr. Justice Ameer Ali, as President, and Baboo Mohini Mohan Roy, member. The Faculty of Medicine have sent Dr. Birch, as President, and Baboo Taraprasanna Roy, demonstrator of Chemistry, Medical College, as member.

THE passage of the Bill has been followed by the usual fashion of a weak fallen race—revenge on those of their own countrymen who supported it. These hapless men are undergoing not a little persecution. There have been several assaults and rowdy attempts at breach of the peace by the more youthful and violent among the disappointed opponents of the Bill. This spirit is not confined to the younger generation, we are afraid, though the practical operation of it may be. The older men though ready enough to encourage and incite this sort of bravery in their brats, doubtless find it more convenient to give vent to their feelings by bespattering the more prominent of the supporters of the Bill with abuse. The support is attributed to motives of (to use a vulgarism) currying favor with the powers that be with an eye to honors and honorary and honorable offices. In the woebegone imagination of these our discomfited friends and brothers, we are nothing better than base self-seekers, dying for titles and recognition. They resent our characterizing the opposition as a barbarous one but they take far too little care to contradict the accusation by their own conduct. Alas! that we cannot differ in opinion and yet behave towards one another as gentlemen! But what better can be expected of the clientele of a hireling journalism.

Luckily all this is confined to Calcutta the home and centre of the agitation. The seat of the new phenomenon of mild Bengali ruffianism is appropriately the heart of Black Town. From the first some of the prime movers against the Bill were determined to defeat it, by hook or by crook. Early they resorted to questionable means. The few supporters of the Bill in the native press were their eyesore. Not content with the success of their own journals with populace and people, they made special efforts to crush the papers which had the courage to stem the overwhelming tide of opposition. The reward these latter received was boycotting. Meanwhile the controversy raged unabated. The agitators stumped the town and organised meetings in several wards and caused some to be held in other towns and even in some distant provinces. Efforts were made to inflame the Mahomedans against a measure provoked by Hindu, indeed Bengali, viciousness. These reckless men even went so far as to tamper with the military and the warlike races, luckily, for themselves as well as the country, without effect. Then they held the demonstration of thousands before Fort William. As the Viceroy would not come to treat with them, King Mob, King Mob would go to the Viceroy and go he did. The sentry was overpowered

and the gate would have been forced and thousands of yelling natives, Bengalis, Hindustanis, Marwaris, and others, would have filled Government House in search of the ruler of India—with what consequences, God knows—were it not for the excellent arrangements made by the Commissioner of Police and the promptitude of his troopers in coming to the rescue. The Police succeeded in dispersing the mischievous crowd which as it retreated sent on the Police volleys of brick bats some of which struck the guardians of the peace, one in especial hitting the Deputy Commissioner. Of course there was far more noise than fight. The uproar before Government House was deafening. Next we had the Carnival of worship at the shrine of Kalighat, the programme of which we give in another column.

It was Sunday and Christian Calcutta was at divine service in the churches when the worshippers from Kalighat returned. As they passed the Cathedral where the Viceroy is wont to make his *pooja* the crowd collected there and kept up such a howl that for some minutes the service had to be suspended, till the Police succeeded in driving them away. Before, however, finally dispersing to their homes in the native town, they attacked the Church of the Brahma Samaj of India in Cornwallis Street, disturbing the service there and behaving infamously towards the ladies of the Brahma families living in that neighbourhood. Another day these exponent of wild rather than mild Hinduism trespassed into the interior of the Church and in their presence heaped on the Brahma ladies the most shocking terms of indecent abuse. A consideration for the feelings of the victims of this unheard of barbarity alone, we understand, prevented the elders of the Church from prosecuting the ruffians. It would seem as if grown bold with repeated impunity, some of them entered in the forenoon the office of the Brahma daily, the *Sanjivani*, and assaulted those whom they found there, and, after destroying as much of the type and plant as they could lay their hands upon, made their escape. Such at least is the substance of a case brought by the newspaper.

The parent of the Bill himself has not of course escaped the attentions—by no means welcome—of these Bengali Fenians and filibustering politicians. More than once has Sir Andrew Scoble's life been threatened. Notwithstanding every warning, the rash Briton not only sweived not, but the insane man's high spirits were as high as ever. He continued to dance on the edge of the precipice. Then, at any rate, he would not be allowed to live a moment if he got the Bill passed. Not all the Governor-General's body-guard would protect his Law Member. But the incomprehensible Briton performed his duty with quiet *non-chalance*, his indignation at the practice he sought to put down unabated by one jot.

It has been the same ever since. He has from the first been the most accessible member of Government and he has remained so to the last. The patron of many native institutions, he has as freely visited them after the Bill as before. Of course the Police could not allow him to incur all the risk without special measures for his safety, but that was their business. He has passed unscathed, however. Feeble attempts at demonstration against his measure were made here on two different occasions in his presence. On the first occasion at a meeting at Sobha Bazar under the presidency of Mr. Risley, C.S., a party of boys and young men left the place to mark their sense of the conduct—not of great Sir Andrew the author of the Bill but of the poor lecturer of the evening, Babu Haraprasad Sastri, in having supported the Bill! This was sufficiently base, but the worthlessness of the demonstration was further exposed when the Garbhadhanist heroes were fain to take shelter in the hall again after being driven back by pelting rain! Such is the self-respect of souls broken down by early practice of Garbhadhan to the letter. On Wednesday last at another meeting of the same character at the General Assembly's Institution, under the presidency of Sir Andrew Scoble himself there was another attempt at creating a disturbance. On the arrival of Sir Andrew, accompanied by Mr. Risley, they were received properly with cheers. Sir Andrew Scoble was a Patron of the Society which was holding its anniversary, and this was his last opportunity of taking part in its proceedings. He was, therefore, very properly received as he was. The proceedings then commenced, and Baboo Kali Charan Banerjee was proceeding with his lecture on the Education of Law when a fiery spirit rose up and, more than once, interrupted the business. He was put down. At length he would have his way, and getting up, cried out, "The law is gone mad"; in obvious reflection upon the Hon'ble gentleman in the chair.

But he had a match for him in our Parsee townsman Mr. R. D. Mehta, who immediately had him handed over to the police. A European Constable was now introduced into the hall to keep the peace of the meeting. Sir Andrew went home with two European outriders--of the Police--following his carriage.

At the station the young disturber, who is said to be a graduate, was bailed out. Next morning on appearing before the Deputy Commissioner he was discharged. He has himself charged the Police with wrongful detention and contemplates the pleasure of detaining Sir Andrew Scoble to give evidence in his case.

REIS & RAYYET.

Saturday, March 28, 1891.

FACTORY LEGISLATION.

INDIAN FACTORIES ACT, 1881, AMENDMENT BILL.

THE Factories Bill was passed at the same sitting of the Council which passed the Age of Consent Bill. The Council had, indeed, unusually heavy work, before it broke up for the session. Apart from several minor Bills, the two Bills passed on the 19th of March imposed an amount of diligent application on the part of the members of the Council which was truly very trying. There is much in these Bills of a like character. Both are intended to afford protection to those who are unable to protect themselves. Both of them likewise met with a vehement opposition--both labored under suspicions as to their true motives. While the Age of Consent Bill raised apprehensions of being a blow to the religious practices of the people whom it concerned, the Factories Bill was suspected of being undertaken at the instance of English manufacturing interests to deal a similar blow to the rival industries in India. The parallel, however, ends in the circumstances of their passing. The Factories Bill, laboring as at first it did, under suspicions of its sinister origin, was, after the explanations of the Government, cordially accepted by the Hon'ble Member in the Council who represented the interests supposed to be threatened by it. The Hon'ble Mr. Mackay, the mercantile member in Council, worked in thorough harmony with the other members of the Select Committee, and ended with supporting the Bill, although it had in the beginning created great alarm among the community he represented. Quite different was the case with the lot of the other Bill. The Government must have keenly realized the difference in the attitude of Mr. Mackay and of Sir Romesh Chunder Mitter on the two occasions. In fact if Mr. Mackay had taken with respect to the Factories Bill, the attitude maintained all through by Sir Romesh Chunder with respect to the other Bill, the Government of India would have been placed in a more false position. For, in regard to the Bill opposed by Sir Romesh Chunder, the Government had, at any rate, the support of the other Hindu members, and notably that of the Hon'ble Mr. Nulkar. The Factories Bill, on the contrary, without Mr. Mackay's support, would have been deprived of all private support, and its enactment would have appeared as a pure act of coercion carried by the Government in entire disregard of the opinion of the classes whose interests were affected by it. We congratulate Mr. Mackay on the sobriety and moderation and sense of responsibility which he has shown in a truly trying situation.

Our views of any proposed interference with the conditions of factory labor in our country could not but

be identical with those of the factory owners. Anything calculated to hamper the growth of the infant industries must affect the interests of our working population. And the way in which the English manufacturers and particularly the member for Oldham in the House of Commons kept up the cry for reform of the Indian Factories Act could not fail to excite suspicion and alarm in our community. The application moreover of the suggestions of the Berlin Conference to a country not represented at the deliberations of that Conference and the circumstances of which were so different from those of Europe, was also open to great objection. These objections, however, have been removed by the action of the Government of India. The Bill proposed by the Government was a very moderate one, and the subject was referred for further consideration to a Commission. The Commission made very careful enquiries among the working people, and if they did not give a hearing to the mill-owners, still what they heard from the workmen was a sufficient guarantee against their recommendations militating against the interests of the one or the other of the two classes concerned, for in this case, it so happens that those interests are the same. Their recommendations were therefore very moderate, and while providing needful limitations for securing children and women from excess of work, they took care to see that these limitations did not go beyond the requirements of that object, so as either to injuriously affect the economy of factory management or the wages earned by the classes intended to be protected from the effects of over-work. With these safe-guards provided, the proposed legislation was divested of all the objections to which it might be originally open. The Legislature has attained a rare success in dealing with this measure. The balance has been held so evenly between the employers and the employed that Mr. Mackay was able to vote for the Bill in terms of the utmost cordiality. "I consider the Government of India have fought our battle with valour, and at the same time with discretion, and while by the measure before us they have provided in every respect sufficiently for the protection of the worker, they have declined to hamper or trammel with restrictions unsuited to this country the infant industries of India, and I am therefore prepared to support the Bill." After such an opinion of Mr. Mackay, we can have no word of dissent.

The discussions on the Bill were of almost as thorough a character as those on the other Bill. Most of the members spoke at great length and the terms in which they criticised the efforts of English manufacturers to embarrass the manufacturing interests of India are likely to give them pause before they raise their voice again.

THE FINANCIAL STATEMENT.

THE Financial Statement just published shows the progressiveness of the revenue under the more important heads. Taking the accounts of the last two years into consideration, one cannot fail to be struck by the evidence they afford of the general tendency of the growth of Revenue. In Land Revenue, Salt, Stamps, Excise, Provincial Rates, Customs, Assessed Taxes, and Forest, the improvement in the years 1889-90 and 1890-91, is no less than Rs. 26,280,000. And these are the sources of revenue which are, as Sir David Barbour states, intimately connected with the general well-being of the country. In framing

the Budget for 1891-92, reliance is naturally placed upon this normal character of these heads of the revenue, and if the result is not to show a large surplus, it is due to the decreases anticipated in Opium and Exchange. While the fluctuations of the Exchange and the Opium revenue must chiefly account for the nominal character of the surplus in the present Budget, we cannot help thinking that it is also to no small extent due to the extreme caution and moderation with which the Budget is usually drawn. In proof of this we have only to turn to Sir David Barbour's own Statement.

For example, the Budget for 1889-90 showed a small surplus of Rx. 106,300. The Revised Estimate swelled it to Rx. 1,809,700, while the Final Accounts raised it further to Rx. 2,612,200. This great and, indeed, remarkable disparity between the actual and the budgeted accounts is explained by the Finance Minister to be due to accidental causes, but this explanation will scarcely be regarded as adequate by the general public. Nor is this the case in one year. The same disparity is observable in the accounts of the year 1890-91 although we admit it is a disparity which arising as it did chiefly from great fluctuations in Exchange could not possibly be anticipated. But excluding this element of uncertainty from consideration there were improvements also in the Revenue which might more confidently be expected.

The most prominent as well as gratifying fact, however, about the Statement is the steady development of those heads of the Revenue which betoken the general security of the financial position. The reassuring character of this is particularly brought out in the present Financial Statement, which is able to show a surplus notwithstanding the steady loss from Opium and Exchange. In Opium the decline continues from year to year till the revenue, which stood in 1880-81 at above Rx. 10,480,000, has dwindled to Rx. 7,593,400 in 1891-92. Sir David Barbour, however, is in hopes that for the present the lowest ebb has been reached, so that the only remaining element of difficulty which has to be provided against is the Exchange.

This subject the Finance Member has discussed at some length and with great force and clearness. Sir David Barbour keenly feels the necessity of finally arriving at a permanent solution of the problem, and is even prepared for some drastic remedy even at some immediate sacrifices in preference to the present painful position of uncertainty. The subject is of such a technical and at the same time important character that we feel no hesitation in quoting him:—

"The question of the future of silver possesses not merely a speculative, but an eminently practical, interest for India. I have long held the opinion that, however distasteful to the majority of men currency discussions may be, and however unwilling we may be to undertake reforms which affect the standard of value, the perpetually recurring evils flowing from a difference of monetary standard between India and the other countries with which her financial and commercial transactions are so important, cannot, and should not, be endured for ever, and that sooner or later a final solution of the problem must be found, and I am unable to discover any permanent remedy for the evils which, day by day and year by year, press themselves upon our attention in India, except either the general adoption of the system of double legal tender or the extension of the single gold standard.

Authorities whom we all respect have said that the system of double legal tender is a practical impossibility, and, if I may venture to say so, I agree that the double legal standard is a practical impossibility so long as a majority of those affected are opposed to its adoption; but, however, the principle were accepted generally, the difficulties which now seem so real and practical would, I believe, prove to be purely imaginary.

The recent action of the United States has, no doubt, to some extent, raised the price of silver and caused a rise in the rate of Exchange, but what India requires is not a high rate of Exchange rather than a low rate, but some system under which fluctuations in Exchange shall

be neither great nor frequent, and shall oscillate round a fixed point. In this respect we have, so far, lost rather than gained.

It is held by some that a low rate of Exchange, or at any rate a falling rate, stimulates exports from India and is beneficial to the country, and, for proof of the correctness of their opinions, they point to the course of trade as it ebbs and flows daily before our eyes. With all deference to my friends who hold this opinion, I believe that it is one of the greatest delusions that ever gained possession of the human mind. Things are not always as they seem to be, and though we can all see the sun rise in the East and set in the West, we do not in the present day believe that the sun revolves round the earth once in every period of twenty-four hours. Trade between different countries is essentially a barter of goods for goods, and its extent and nature are determined, in the long run, not by the standard of value in use in either country, but by the comparative cost of production of commodities in these countries. Nor can I discover any good ground for the belief that the Native of India must be able to get more piece-goods for his wheat, because his rupee will purchase a smaller quantity of gold, or, what is the same thing, because the British sovereign will purchase a larger quantity of silver. That trade between different countries ebbs and flows in accordance with the fluctuations in Exchange is a fact which falls within our daily experience, and is wholly in accordance with theory, but I have yet to learn that the total quantity of water discharged into the sea by a river is dependent on the tides at its mouth, and that the greater the strength of the tides the larger the total average volume of discharge. The current may run into greater velocity when the tide is falling, but the additional volume of water poured into the sea is only the same as the volume which was forced back when the tide flowed the other way. The truth is that the apparent stimulus to, or apparent check on, exports which accompanies a fall, or rise, in Exchange is followed in each case by a reaction of precisely equivalent magnitude, or is itself the reaction which naturally follows a previous check or stimulus. It will probably be a surprise to most persons to learn that the total fluctuations downwards of Exchange since 1873 very slightly exceed the total fluctuations upwards, the difference being, I believe, not more than 3 per cent. While repudiating the theory that trade between England and India is benefited by the absence of a common monetary standard I do not deny that there is such a thing as a good standard of value and a bad standard of value, or hold that the question as to what is the best standard is of no practical importance. What I contend for is that the theory of a beneficial stimulus to trade owing to fluctuations in Exchange between countries having different standards of value, is an untenable and mischievous delusion. A sudden rise in Exchange, such as we had this year, will unquestionably check business for a time, and cause a depression of longer or shorter duration. But trade in time must adjust itself to the new scale of prices and will then proceed as before. The existence of the Indian Tea Gardens depends not on the relative value of gold and silver, but on the fact that the people of England want tea and are willing to give iron, coal, or piece-goods in exchange for it. An alteration in the relative value of gold and silver neither weakens their desire for tea nor reduces the amount of goods which they are willing to give in exchange for it, and cannot, therefore, in the long run, either stimulate or check the production of that article in India.

The task which the United States has undertaken of raising the price of silver by purchasing yearly a fixed though large quantity of that metal, is one which, if undertaken by any other nation, would, I feel convinced, result in disaster, but so great is the wealth of that country and so rapid its growth, that it would not be safe to say that its efforts must fail. We cannot blame the United States for adopting the course which seems best for its own interests, but I venture to think that it would have been better to at once adopt free coinage of silver. No doubt the people of the United States are warned in some quarters that the adoption of free coinage of silver will lead to the loss of their gold and end in financial ruin, but the same authorities not unfrequently warn India that her prosperity depends on her retaining the silver standard, and I know no reason why such different results in the case of the two countries should spring from the same cause. India uses the silver standard, but, though gold does not commonly circulate as money, she possesses an enormous quantity of that metal, and our experience shows that the silver standard gives rise to no difficulties in the interior of the country, and that the evils from which we suffer spring from the fact that we have large commercial and financial transactions with countries that have a different standard. The Foreign trade of the United States is but a small fraction of its total trade, and there is no civilized nation in the world which is more independent of the foreigner."

SIR ANDREW SCOBLE'S LAST.

Sir Andrew Scoble made his 1st appearance as chairman at the first Anniversary of the Students' Club and Library on the 17th instant, at the General Assembly's Institution. We have at another place mentioned the unhappy scene which occurred. With that single exception the meeting passed off without a hitch. And the whole proceedings were closed with a speech of rare felicity from Mr. Mehta, in which he took the opportunity of the every day vote of thanks to the chair to pay a handsome tribute to Sir Andrew Scoble for his services as a member of Government. He said:—

I now rise to invite you to join me in a matter, in which I am sure, looking at the enthusiastic manner in which you have received your Chairman this evening, I have already enlisted your warm

sympathies. On your behalf, as well as on my own, I rise therefore to propose a vote of thanks to our worthy chairman, Sir Andrew Scoble, for having taken the trouble to come and preside at our meeting (cheers). Probably this is the last public function in this great metropolis, in which he will take a part, and therefore a sort of pathetic interest attaches to this vote. This is not the time nor the place to enter into discussion of the services, which you, Sir, have rendered to this country during the period you held the high office of Legal member to the Government of India. Great and illustrious men have held that office before you and you wore the mantle that fell from Lord Macaulay, Sir Barnes Peacock, and Sir Henry Sumner Maine and, Sir, you are no less worthy to fill a position rendered illustrious by the performances of these good and great men (applause).

I will not undertake to pronounce the verdict of history upon your career but this I will say that when the excitement of the present hour has past away and when a more correct appreciation of the situation has been obtained not only the present generation but also posterity will render to you that justice to which you are entitled by your participation in a great work of national advancement (Loud cheers).

We now wish you bon voyage and very many pleasant years of peace and tranquility at home, which you have so eminently earned for yourself by a lifelong devotion to the interests of this country (cheers) and we hope that in the midst of your retirement India will find a place in your heart. (Loud Applause.)

In the present temper of the Native Town, and specially after the disturbance so rudely crushed, by himself or at his initiative, it was a hazardous thing, for him, above all, to move thanks to the ogre at all. A little faltering, a single unlucky word might have spoiled everything, turned the contemplated triumph into a rout. But the speaker had confidence in himself and his cause and he carried the audience with him to the happy end. Sir Andrew is always Luck's favorite. May he maintain his good fortune with God's blessing to the last!

Public Paper.

From---The Secretaries to the Calcutta Committee in Support of the Age of Consent Bill.

To---The Secretary to the Government of India, Legislative Department.

SIR,---We have the honor to address you in continuation of our letter of yesterday forwarding the Memorial of eight thousand native Indian subjects of Her Majesty in Support of the Age of Consent Bill.

As the memorialists, residing as they do at many places and various quarters of the same city, have signed different copies of the Memorial, we have detached the signatures and sent them together.

To facilitate reference and judgment, we append a compiled list of the leading signatories.

We have gone through the papers and beg to state some of the results. Most of the leading families of Patna and many leading men of Patna, Bhagalpore and other places in Behar have signed. Maharaja Hurbulluv Narayan Singh of Sonbursa, who has signed, early took the lead on the subject. Cuttack is well represented. All the half a dozen Professors of the Ravenshaw College have signed. East Bengal has done herself supreme honor by her attitude in favour of civilization. Nawab Ashanullah of Dacca supported the Bill from his place in Council. Fourteen members of the Nawab family of the capital of East Bengal and fourteen Zemindars of the District and representatives of other great Mahomedan families of Dacca have signed our Memorial. Such leaders of Hindu society as the Brahman Raja Rajendra Narain Roy, of Bhowal, Dewan Kali Prosunno Ghose--the sage of the East--Babu Ananda Chunder Roy and all the prominent men at the bar and in the medical profession, the representatives of the well-known Nags and Dassas, most of the Ghoses, Guhos, Thakooras, and others of the best blue blood of the Kayasthas have heartily joined in the movement.

Nearer home, in and about the metropolis, Kalighat took up the matter in earnest, and we have got the signatures of the best men living at that suburban shrine--of Brahmans intimately connected with the goddess there.

As the Petition of the Ladies of Mymensing we had the honor of forwarding yesterday is in Bengali, for the convenience of your office we beg to send a translation.

We enclose 419 signatures to the Memorial received since our letter to you of yesterday.

Descriptive List of the Principal Signatories to the Memorial to His Excellency the Viceroy of the Calcutta Committee in Support of the Age of Consent Bill signed by Eight Thousand subjects of Her Majesty.

HINDOOS.
In Town.

Dr. Sambhu Chunder Mookerjee; Babu Krishnakamal Bhattacharjee, B.L., Principal, Ripon College, Calcutta; Smartha-Shiromani Jogendra Nath Bhattacharjee, M.A., D.L.; Nyalankar Nilmony Mookerjee, M.A., B.L., Professor of Sanskrit, Presidency College; Babus Kisori Mohun Ganguli, B.A., B.L., Translator of the Mahabharata into English; Saroda Prasad Banerjee, late Chairman, Baranagore Municipality; Peary Mohun Roy, Zemindar, grandson of Raja Ram Mohun Roy; Narendra Nath Sen; Annanda Krishna Bose, Shovabazar Rajbari; Obhoy Churn Guha, Merchant, and Honorary Magistrate; the Hon'ble Rash Behary Ghose, M.A., D.L.; Babus Saroda Prasad Ghose, Banian to Messrs. Hoare Miller & Co.; Gopal Lal Mitter, Vice-Chairman Calcutta Corporation; Tripat Nath Deb, grandson of Promotho Nath Deb; Tarapodo Ghose, Kidderpore, Zemindar; Devendra Chandra Ghosh, B.L.; Bhupendra Nath Basu, M.A., B.L.; Bepin Behari Sircar, (Senior Partner, Messrs. Kerr Tarruck, & Co., Calcutta, Bombay, and Kurrachee); Mr. M. C. Mallik, Dock-owner; Mr. H. C. Mallik, Dock-owner; Babus Mohiny Mohun Chatterjee, M.A. B.L.; Gaganendra Nath Tagore, Zemindar; Dwipendra Nath Tagore, Zemindar, (great-grandson of Babu Dwarka Nath Tagore); Jogesh Prokas Ganguli, Zemindar; Kumar Uday Krishna, son of the late Raja Kali Krishna; Kumar Amarendra Krishna, son of the late Raja Kali Krishna; Kumar Sailendra Krishna, son of Maharaja Narendra Krishna; Kumar Gopinendra Krishna, Sobhabazar Raj Family; Rai Obhoy Chunder Dass Bahadur; Kumar Dowlut Chandra Roy, (representative of Raja Sukmoy); Babu Amrita Lal Dutt, Colootolah Family; Hon'ble Dr. Mahendra Lal Sircar, M.D., C.I.E.; Babus Jogesh Chunder Dutt, Honorary Magistrate, Municipal Commissioner, Calcutta; Joygobind Law, Merchant; Khetter Nath Dutt, Merchant.

Mofussil.

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THE AGE OF CONSENT BILL IN THE VICEROY'S COUNCIL.

19th March 1891.

The Hon'ble Sir Andrew Scoble moved that the Report of the Select Committee on the Bill to amend the Indian Penal Code and the Code of Criminal Procedure, 1882, be taken into consideration. He said :—

I very much regret to say that I have received a letter from my hon'ble friend Sir Romesh Chunder Mitter in which he says that the state of his health is such that he will be unable to attend the meeting of the Council to-day. Had his indisposition been of a merely temporary character, I should have been prepared, with your Excellency's permission, to have moved that the discussion of the question involved in this Bill should be postponed for a few days; but as I understand that there is no likelihood of my hon'ble friend being able to take part in the further consideration of the measure, I can only reiterate the expression of my regret that the Council will not have his assistance in dealing with the important question which forms its subject.

The discussion which has taken place with regard to this Bill during the last ten weeks has had many good effects. It has shown, among other things, that outside Bengal there is very little real opposition to the measure, that in Bengal itself the extent and importance of the opposition have been by no means so great as has been represented, and that as regards the objections raised to the Bill, its supporters have everywhere had very much the best of the argument. It has elicited from all parts of India expressions of abhorrence of the practice which the Bill is designed to prohibit, and it has established that the practice, though undoubtedly prevalent in certain districts, is not found to exist elsewhere except in isolated cases. And if I may judge from the minute of dissent which my hon'ble friend Sir Romesh Chunder Mitter has appended to the Report of the Select Committee, it has satisfied him that the bulk of the arguments with which he assailed the Bill on the occasion of its introduction into this Council, are not tenable, and must be abandoned. As, however, the key-note which my hon'ble friend struck on the former occasion has been followed by most of the speakers and writers who have attacked the Bill, and it is desirable that an answer should be given to arguments which have been enforced by the authority attaching to his name, I fear I must occupy the Council for some time in going over the old ground, and showing how slight is the foundation, either in fact or reason, upon which the objections to the Bill are based, and what little justification there is for the outcry which has been raised against it.

It will doubtless be remembered that in introducing the Bill I spoke of it as a measure of protection, which it was the clear right and duty of the Government to adopt if the necessity for State interference was established. I did not perhaps dwell on this part of the case as fully as I might have done, for it seemed to me a self-evident proposition that little girls under the age of twelve are unfit for sexual intercourse, and ought not to be subjected to it. I considered it sufficient to rely on the report of Sir Stuart Bayley that in Bengal 'it is a general practice for Hindoo girls, after they are married, but before puberty is even indicated, much less established, to be subjected to more or less frequent acts of connection with their husbands; and upon the question of their fitness for such intercourse, I quoted the professional opinion of Dr. McLeod that, 'making all due allowance for climate and racial differences, and bearing social customs in mind, it would seem reasonable and right that the age of protection in this country should be raised from ten to twelve years.' Having thus established a *prima facie* case for the proposed legislation, I reserved further proof until my statement should be challenged, and though the challenge has been indirect rather than direct, it must be met. It is said that 'the plea of humanity does not avail'; that the case of Hari Maiti was an isolated case, and that 'the patent fact that many girls in this country become mothers before or immediately after twelve plainly shows that there is necessarily no inhumanity in the act itself.' My hon'ble friend Sir Romesh Chunder Mitter, while assuming for the purposes of his argument that 'the rule of premature intercourse with girl-wives exists to a culpable extent in Bengal,' states that this assumption, so far as his knowledge of Hindoo society in Bengal goes, is not fairly tenable. I can understand my hon'ble friend's reluctance to admit the existence of a state of things so degrading to his countrymen, and I should have been glad had I been able to accept his testimony on the point. But what are the facts as stated in official documents which have been laid before the Council? Mr. Lyall, Commissioner of Chittagong, reports: 'The practice of consummating marriage with immature girls is universal in this division, as it is all over East Bengal. It is less common among Mahomedans, but is universal among all castes and classes of Hindoos. Every one consulted admits this whether in favour of reform or against it.' Baboo Nobin Chunder Sen, a Deputy Magistrate in the Chittagong division, writes: 'Being a native of this division,

I may assure you that the practice of consummating marriage with immature girls is universal in this division. It is not confined to any particular section or caste.' Mr. Allen, Magistrate of Noakhali, reports: 'The practice among Hindoos of this district of consummating marriages with immature wives is, I fear, widespread.' Mr. Dutt, Collector of Burdwan, states that 'the practice of consummating marriage with immature girls prevails generally and widely in this district. From my own knowledge I can also assert that the practice prevails widely and generally in Calcutta and in other parts of Bengal.' Mr. Lewis, the Commissioner of the Rajshahy Division, says: 'I have consulted the district officers and others and find a consensus of opinion as to the existence of the practice of consummation of marriage with immature girls throughout the division, except perhaps in the Jalpaiguri district, where the Meches and other aboriginal tribes do not favour child-marriage, and where, amongst the Mahomedans and Rajbungshis, females, being useful in field work, are not generally married until they are more advanced in age.' Mr. Gupta, the Collector of Mymensing, says: 'The practice of consummating marriage before girls attain puberty exists to a certain extent in this district, as more or less in all parts of Bengal; but generally it is more prevalent among the lower than among the higher castes of Hindoos.' Mr. Quinn, the Commissioner of Bhagulpore, reports as the result of his enquiries that 'among the lower classes of Hindus, and also of Mahomedans, though perhaps to a less extent, there is no doubt that the consummation of marriage with immature girls is of frequent occurrence. Girls are sent to their husbands' houses at a very early age, and often long before menstruation has begun, and when there no restriction is placed on the husband the natural consequence being that sexual intercourse must frequently take place while the wife is quite immature.'

There is no gainsaying this evidence. It establishes the existence in Bengal of a horrible practice, condemned alike by the Hindoo religion and by the commonest feelings of humanity, and with which the present law is powerless to cope in any adequate way. The records of the Criminal Courts are full of cases in which child-wives, between the ages of ten and twelve, have been done to death in the exercise of marital rights by their husbands. There must be no misapprehension on this point. It has been stated that the case of Hari Maiti is an isolated case, and my hon'ble friend asserts that 'after the most searching enquiry not a single case resulting in conviction of a husband for rape during the last thirty years has been found out.' My hon'ble friend is particular in his choice of words, for prosecutions have not always been followed by convictions, and rape has not always been the charge. But I will give him some recent instances of the class of cases which to my mind justify the proposed alteration in the law. In the Sessions Court at Rungpore in March, 1890, Dhula Naga was tried for rape of his wife; the defence was that the girl was not under ten years of age: the Judge gave effect to this defence, though he said 'the case is a painful one, the girl, or more correctly speaking child, asserting that the accused, who is a full grown man, forcibly had sexual intercourse with her, stifling her cries by putting a cloth in her mouth,' and the man was sentenced to three months' rigorous imprisonment. At Hooghly, in December, 1889, Jamiruddin was charged with having caused the death of his wife Parijan, and the Magistrate, Mr. Mullick dismissed the case on the ground that 'as Parijan was between eleven and twelve years of age, the accused committed no offence by having sexual intercourse with her and is not answerable for the consequences which unfortunately followed it. At Maldah, in May, 1889, Panchu Monim was tried in the Court of the Sessions Judge for culpable homicide not amounting to murder. The medical evidence indicated that the girl died from strangulation accompanying forcible sexual intercourse. The husband was twenty-one years of age, the wife about eleven. One assessor, a pleader, held that 'the deceased died accidentally, through her husband's trying to have forcible intercourse with her.' 'I don't think he is guilty' he added, 'because his violence was too trifling, considering his right as a husband, and it was accidental.' The other assessor merely suggested that 'some one else (than the husband) may have done it.' The man was sentenced to two months' rigorous imprisonment, which was afterwards enhanced to two years by the High Court.

I might multiply cases of this kind, which show not only that Hari Maiti's case is not exceptional, but that the present law, though not absolutely a dead letter, does not go far enough to efficiently protect this helpless class of children. No one can say that a few months' imprisonment is a sufficient penalty for crimes of this description, or that the marital relation ought to be allowed to be pleaded in extenuation or justification of such outrages on humanity.

There is, moreover, much reason to fear that comparatively few cases of this class find their way into the Criminal Courts, and not many, perhaps, into the hospitals. But I would invite the attention of the Council to the terrible list sent up by Mrs. Mansell and other lady doctors, of cases which had come under their personal observation of little girls, aged from nine to twelve, who had died, become paralysed or crippled, or been otherwise severely injured, as the result of premature cohabitation.

Against such positive testimony I attach little importance to the negative statement of a number of native doctors practising in Calcutta that not a single case of bodily injury to a married girl has come to their knowledge in the course of their practice.

And what of those cases in which neither death nor grievous hurt, nor other physical injury cognizable under the Penal Code, is caused? What of the cases in which motherhood is attained and which are relied on by the opponents of the Bill in justification of their demand that things shall be allowed to remain as they are? In a paper read by Dr. Bolye Chunder Sen before the Calcutta Medical Society, it is stated on the authority of Dr. Doyal Chunder Shome, Teacher of Midwifery at the Campbell Medical School, that of 21 cases of labour of girls between the ages of eleven and thirteen—ten of which were under his immediate care, while he had the general supervision of the other eleven—natural delivery took place in five cases, tedious delivery in five cases, instrumental interference in five cases, and still-born children were born in six cases. 'Most of the child-mothers,' he adds, 'kept tolerably good health after their first confinement; two of them only suffered from fever, and continued weak and anæmic; but many of the others fell victims to various diseases after the second or third confinement. I saw five of them dying of pernicious anæmia after prolonged suffering from fever and diarrhæa, and two died of phthisis. . . . The children born alive did not look small or undeveloped when born, but their subsequent growth was not satisfactory; one died of infantile tetanus, two of marasmus within two months of birth, two of diarrhæa within five months, and three during dentition of fever and convulsions; the remaining seven grew up to be weak and delicate children.'

Upon these facts I think I am justified in asserting that the necessity for further protective legislation is established. I cannot pray in aid what would be the most convincing testimony on the question, but I would emphatically endorse the opinion of Raja Doorga Churn Law, lately a valued member of this Council, who says:—'If child-wives could be examined as to the result of their first early meetings, there can be no question their evidence would be conclusive enough to justify the Government in stepping in and carrying out this reform.' What the women of India think on the subject may be gathered from the petitions addressed to your Excellency by native ladies of Amedabad, Calcutta, Bombay, Lahore, Poona, Mymensing, and other places, which have been laid before the Council, and in which they say 'our sex is solely dependent on the Government for the protection of our personal rights, the necessity for which has been made more urgent by the opposition with which the Bill has met.' These ladies are for the most part members of orthodox Hindoo families, and the sincerity and force of their appeal can no more be questioned than it can be disregarded.

I pass on now to consider an argument of some importance originally urged by my hon'ble friend, but which he does not now seem disposed to insist on. He disapproved of the Bill as being a departure from the non-interference policy hitherto observed by the Government, and guaranteed by the great Proclamation of 1858 which says:—"We do strictly charge and enjoin all those who may be in authority under Us that they abstain from all interference with the religious belief or worship of any of Our subjects on pain of Our highest displeasure." Now, this is too serious an indictment to be left unnoticed, even if my hon'ble friend has, upon maturer consideration, thought fit to abandon it. There is absolutely no justification for the contention of my hon'ble friend; and it is intolerable that her Majesty's gracious words should be perverted, as they have been on many platforms and in many newspapers, in order to support a charge of breach of duty by the Government of India. If my hon'ble friend had had the candour to read all those parts of the Proclamation which bear upon his argument, he would have found that while her Majesty declared it to be her 'royal will and pleasure that none be in anywise favoured, none molested or disqualified by reason of their religious faith or observance, but that all shall alike enjoy the equal and impartial protection of the law,' She was content to direct 'that generally in framing and administering the law, due regard be paid to the ancient rights, usages and customs of India.' There is here no such undertaking of absolute non-interference as my hon'ble friend suggests; and if there were any room for doubt on the subject, Parliament has given a fatal blow to the construction which he would adopt, by enacting, in section 19 of the Indian Councils Act, that, with the previous sanction of the Governor-General, measures affecting 'the religion or religious rites and usages of any class of her Majesty's subjects in India' may be introduced, not only into this Council, but into the Provincial Councils wherever they may be established.

But it may be asked, what is a 'due regard' to ancient religious rites and usages? My Lord, this question was answered sixty years ago, in relation to the practice of *sati*. There was then no Queen's proclamation it is true, but the Queen's proclamation merely reiterated and reaffirmed the principle which in this respect had been recognized and established by the Government of India long before its transfer to the Crown. The prohibition of *sati* was denounced on almost the identical grounds on which this Bill has been attacked. After the Regulation had been passed an appeal

was presented to the King in Council against it. It was said to be 'an interference with the most ancient and sacred rites and usages of the Hindoos, and in direct violation of the conscientious belief of an entire nation'; it was urged, 'that the abuses (if any) which may have arisen or occurred in the practice of *sati* can be effectually prevented by a proper attention to the opinions of the Hindoos, and an equitable administration of the existing laws, without requiring a total interdiction of the practice'; and it was alleged that the Regulation 'is an unjust, impolitic and direct infringement of the sacred pledge to keep inviolate the religion, laws and usages of the Hindoos, manifested throughout the whole general tenour of the Acts of the Legislature of Great Britain, and the regulations and conduct of the Government of the East India Company.' The answer of the Court of Directors to these charges is the answer which I now make to my hon'ble friend's indictment, and it is this, that 'the power of making laws is vested in the Governor-General in Council, which power is recognized and confirmed by the British Legislature; that in exercising this power the Government of India has at all times manifested a just attention to the religious opinions and customs of the natives, so far as is compatible with the paramount claims of humanity and justice; and that a discriminating regard for those religious opinions is not incompatible with the suppression of practices repugnant to the first principles of civil society, and to the dictates of natural reason.' Upon these general grounds, and because the particular practice was a cruel one, and was prohibited not as a religious act, but as a flagrant offence against society, because it was questionable whether the rite was sanctioned by the religious institutes of the Hindoos, and because it was regarded as absolutely sinful by many of the most learned Hindoos, reasons which apply with remarkable relevance to the measure now under consideration, the Privy Council, to which the matter was referred, upheld the action of the Government and dismissed the petition.

So far, therefore, as the sanction of religion or religious usage is claimed for the practice which this Bill seeks to prohibit, it seems to me that the argument may be disregarded if the Council is of opinion that the practice is one which on grounds of humanity and morality ought to be prohibited. I am disposed to agree with my hon'ble friend that no legislative body (whether constituted as at present or in any other way) can satisfactorily deal with the question of the Shastras in the way of giving an authoritative opinion on them. But no member of this Council who has waded, as I have done, through the mass of dissertations on the subject which this controversy has called forth, can have failed to come to the conclusion that the construction put upon the Shastras by the Bengal Pundits has not been accepted in other parts of India, and that the balance of argument and authority is in favour of the supporters of the Bill. Even if it were not so, were I a Hindoo, I would prefer to be wrong with Professor Bhandarkar, Mr. Justice Telang and Dewan Bahadur Raghunath Rao than to be right with Pundit Sasadhur Turkachuramani and Mr. Tilak; and I should agree with His Highness the Maharajah of Jeypore in thinking that, had the ancient sages whose authority is invoked by the so-called orthodox party lived now, 'they would have taken upon themselves the responsibility' (as His Highness himself has done) 'of legislating with the view of protecting society from the pernicious consequences of early marriage and of the consummation of marriage before the child-wife has scarcely any idea of what marriage means.' It seems to me, moreover, unwarrantable to claim for Bengal an orthodoxy, and for its Shastris an authority, superior to that of the rest of India. It can hardly be contended that a doctrine which is non-essential elsewhere becomes essential because it is held in Bengal. No Legislature can undertake to discriminate between these variations of creed; but it derives support, in interfering with practices inconsistent with the public good, from the fact that those practices, so far as they are sought to be justified on religious grounds, rest on the authority of a comparatively modern scholiast, and are not countenanced by the teachings of the early law-givers who are the generally accepted expositors of Hindoo theology.

(To be continued.)

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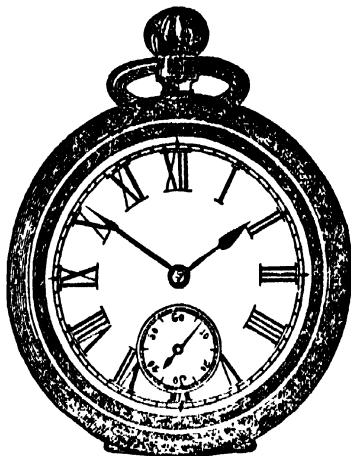
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WEEKLY NEWSPAPER

AND

REVIEW OF POLITICS LITERATURE AND SOCIETY

Vol. X.

CALCUTTA, SATURDAY, APRIL 4, 1891.

No. 468

CONTEMPORARY POETRY.

THE BEGGAR OF THE PONT NEUF.

FROM THE GERMAN OF THE FREIHERR VON GAUDY.

CROUCHING the brazen pedestal beside
Where Henri Quatre's equestrian figure towers,
Soon as the blush of morn the east has dyed
Till sunset heralds the dim twilight hours,
A woman sits ; from her once beaming eye
The light is faded, and her pale cheek's hue
Is corpse-like ; a thin house-dog cowers nigh,
While thus her feeble voice for alms doth sue :
" I'm living still ! Deny not from your store
An alms to me, the poorest of the poor !

" My father on the hangman's cart I saw :
Still the mob's cruel jests I seem to hear :
I see bloodthirsty *poissardes* shouting draw
Their fettered victim to his fatal bier.
He slips—a gory stream is flowing there.
Hark ! *Vive le Roi !* his latest accents say
The sharp axe falls ; like thunder rend the air
A thousand cries of ' Vive la Liberté !'
I'm living still ! Deny not from your store
An alms to me, the poorest of the poor !

" My mother died in the Salpêtrière,
I'm living still ! My gallant brother fled
Glory and death in La Vendée to share,
And on our father's hearth his life-blood shed
Me too—a proud count's child—they wedded me
To a vile base-born wretch, as lawful prey,
A brutal tyrant's helpless slave to be.
In ten sad years my beauty passed away
I'm living still ! Deny not from your store
An alms to me, the poorest of the poor !

" And I became the mother of a son,
'T was my delight his joyous face to view
Till with disgust I strove his kiss to shun,
As he each day more like his father grew
I cursed him ; from the bridge he sprang to die,
Here, from this spot, in the dark stream below,
Yet his last look of tearless agony—
God ! can I e'er forget that look ? Oh no !
I'm living still ! Deny not from your store
An alms to me, the poorest of the poor !

" Dimmed with incessant weeping are my eyes :
No home, no friends, no resting-place I know
Where I can sleep ; cold stone my couch supplies ;
E'en in my dreams I hear the waters flow.
I'm living still ! When sounds the midnight bell,
Then rise the foaming waves in swelling flood ;

With dripping hair my son—I see him well—
Exclaims, ' What mother curses her own blood ?'
I'm living still ! Deny not from your store
An alms to me, the poorest of the poor !

" Child without parents, sister without brother,
Wife without husband—I am living still !
Alone, unloved, unknown, a childless mother,
Poor, old, and blind—what more my cup to fill ?
Here is my faithful dog, my only friend ;
And he, ere long, starved at my feet will lie.
Oh that, life's lamp extinct, my woes would end !
When may I hope to be at peace and die ?
I'm living still ! Deny not from your store
An alms to me, the poorest of the poor !

THE ROMAN SOLDIER.

WRITTEN AFTER HEARING A GENTLEMAN DESCRIBE THE APPEAR-
ANCE OF A SOLDIER FOUND AMONG THE RUINS AT
HERCULANEUM.

His spear was in his trusty hand,
His shield upon his side,
The heavy helmet's cumb'ring band
Curled his brow of pride.

Intent he walked his narrow round
With steady, measured tread,
When, hark ! a strange unearthly sound
Upon the wind is sped.

The earth seems trembling with dismay,
And reels and shakes with fear,
While nature's struggles seem to say
That nature's God is there.

And mingling with those sounds there comes
A strong and bitter cry,
Of thousands leaving pleasant homes,
And many left to die !

Still, rushing from a certain death,
Hundreds are hurrying past ;
Still hotter than the simoon's breath,
Comes the avenging blast.

And does the soldier stay behind,
While all are flying on ?
A moment !—Death is on the wind,
O, surely he is gone !—

* Calmly he turns to meet his death
When duty bids him stay,
And calmly yields his latest breath
Where duty points the way.

Subscribers in the country are requested to remit by postal money orders, if possible, as the safest and most convenient medium, particularly as it ensures acknowledgment through the Department. No other receipt will be given any other being unnecessary, and likely to cause confusion.

A lesson to our own bright faith,
The soldier's fate has won :
To be upon our post at death,
With all our armor on !

THE HEN.

FROM THE GERMAN OF CLADIUS.

A FAMOUS hen's my story's theme,
Who ne'er was known to tire
Of laying eggs—but then the scream
So loud o'er every egg—'t would seem
The house must be on fire.
A turkey cock, who ruled the walk,
A wiser bird and older,
Could bear 't no more ; so off did stalk
Right to the hen, and told her :
"Madam, that scream, I apprehend,
Does nothing to the matter ;
It surely helps the egg no whit ;
Then lay your egg, and done with it ;
I pray you, madam, as a friend,
Cease that superfluous clatter !
You know not how 't goes through my head :
"Hump ! very likely !" madam said.
Then, proudly putting forth a leg—
"Uneducated barn-yard fowl !
You know no more than any owl
The noble privilege and praise
Of authorship in modern days—
I'll tell you why I do it ;
First, you perceive, I lay my egg,
And then—review it."

NEWS AND OUR COMMENTS.

THE Lieutenant-Governor left for Jalpaiguri on the 30th March, and after visiting Purneah, Nya Dumka, and Suri, comes back to Calcutta on the 13th April next.

MR. C. F. Worsley has obtained furlough for eight months. Mr. G. Toynbee acts for him as Commissioner of Orissa and Superintendent of the Tributary Mehals, Cuttack; Mr. J. C. Veasey, Inspector-General, Police, officiates as Commissioner of the Burdwan Division; while Mr. E. R. Henry, Magistrate and Collector, acts as Inspector-General of Police.

IT is said that Mr. Cotton takes furlough and that Mr. Risley acts for him as the Financial Secretary to the Government of Bengal. Mr. Reily, in charge of the Legislative Department, has obtained leave for twelve months. No successor is Gazetted yet.

DURING the absence of the Government of India from Calcutta, the Assistant Surveyor-General in charge of the Mathematical Instrument Department will have charge of that portion of the Revenue and Agricultural Department which is left at Calcutta.

DURING the absence of the Governor-General in Council from Calcutta, the Under-Secretary to the Government of Bengal in the Judicial, Political and Appointment Departments will have charge of that portion of the Foreign Department which is left in Calcutta.

THE Superintendent of the Tributary Mehals of Orissa for the time being has been Gazetted to exercise the powers of a Political Agent under Chapters IV and V of the Foreign Jurisdiction and Extradition Act XXI of 1879 for the states of Mourbhanj, Keonjhar, Dhenkanal, Nayagarh, Hindole, Talchere, Ranpur, Narsingpur, Nilgiri, Khondpara, Boad, Baramba, Athnullik, Daspalla, Pal Lehaia, Athgarh, and Tigiria.

THE *Spectator* tells a rich anecdote. A Bishop who still adorns the episcopal bench once stayed at the house of a country gentleman who was a teetotaler. On the dinner table there were no intoxicants, but the host said to his guest in an undertone, My lord you will find some wine in your bedroom. By and by the squire came to dine with the Bishop, and found wine set before him, but the Bishop also took care to say quietly during dinner, Mr. So and So you will find some water in your bedroom.

MR. Jay Gould has a daily income of £1,500. Poor fellow! at the utmost he can be worth no more than £5,50,000 a year. How he must bow his diminished head in the presence of luckier dogs—far more bloated plutocrats! We can complacently call on our readers to pity the sorrows of a poor brother who has no more than seventy lacs of rupees a year.

THE Marquis of Dufferin and Ava's second son, Lord Terence Blackwood, has obtained high honors in the last examination for the Diplomatic Service.

THE Moorish Government has agreed to pay £50,000 damages for the massacre at the British Factory at Cape Juby in 1889.

ACCORDING to Professor Hunt, the animal that lays the greatest number of eggs at a time, is the white ant of tropical countries, which produces 86,400 a day during the season.

THE place for the next National Congress is Lal Bag, at Nagpore, in the Central Provinces. Mr. Hume had been there on his way home. At a meeting of 100 persons, he explained, in half an hour, the arrangements for the next annual gathering of delegates from different parts of India.

"A MERCHANT'S CLERK," in the *Indian Daily News*, appeals to the European merchants in behalf of Baboos worn out in their service. It appears that the good Commissioner of Rajshaye, Mr. Lewis, the founder of the Native Sanitarium at Darjeeling, is in no mood to rest on the success of his great achievement. He is now endeavouring to bring the benefits of the institution to the poorer clerks. He has remarked that it is impossible for one drawing a pay of Rs. 50 or Rs. 60 a month to go to an establishment, where the lowest monthly charge is Rs. 30. Accordingly, he pleads for free or partially free accommodation for this class. In our contemporary's correspondent's letter, the merchants are called to

"subscribe not less than Rs. 3,000, which will give them the privilege of nominating an occupant of a free bed for 3 months, every year, and thus afford the opportunity to those poor clerks who are sufferers, to obtain a fresh lease of life."

We do not quite understand the proposal, and do not know whether it is the correspondent's plan or Mr. Lewis's. We hope a more authoritative scheme will be forthcoming.

IT is pleasant to read "A Merchant's Clerk's" testimony in favour of the disposition of the European merchants towards their men. In proof, he cites two instances:—

"Messrs. Kilburn and Company, have, for several years past, engaged the services of a Native Doctor, an M. B., to treat those of their servants who fall ill, and medicines are supplied at the expense of the firm. Mr. Mackay, of Messrs. Mackinnon, Mackenzie and Company, gives annual increases for the last two or three years to each and all of his employes, and he contemplates this year (owing to the death of one of their servants, who left his wife and children unprovided) giving his clerks a life-policy for Rs. 1,500, the premium to be paid by the firm."

AN Edinburgh correspondent writes to the *Daily Graphic*:—

"A curious competition took place among some lady artists a short time ago which certainly has not a little claim to novelty—a competition to demonstrate which of the artists could imagine and depict the ugliest man! No models were permitted, and the rules set forth that, 'while the artist might give her imagination full scope in delineating the features of her subject, the number of such features must be correct, and their relative position not out of accordance with the method of nature as it is maintained even in her most eccentric mood.' Thus, the eye of a Polyphemus would be disallowed, not only on account of its being single, but also because it was unnatural. It was further enjoined by the rule that all the works sent in were to be executed in the strictest privacy, and that no accessories might appear in the picture, but those which seemed probable and natural. The exhibition of the works to take place in the

commodious studio of a certain young lady who was named. On my arrival there at the appointed time, my curiosity was much aroused concerning the competitive pictures, which, covered up from scrutiny like rare exotics from east wind, were suspended on the walls behind a curtain. All the guests being assembled, a lady who had taken a prominent part in getting up the exhibition made a short address. 'It seems to my companions and myself,' she said, 'that whereas much has been said regarding the principles of abstract beauty, very little has been said concerning the scarcely less important principles of abstract ugliness. We have been told that the line of beauty is a curve, but which of our celebrated art critics has as yet made the slightest attempt to tell us what is the main constituent of the line of ugliness? It is the contention of my friends and myself that ugliness is a positive and not a negative quality, and that the artistic eye should be trained to distinguish at a glance between an inoffensive absence of beauty and genuine ugliness.' The drawings were now simultaneously uncovered, and for an instant there was profound silence. Then a general murmur broke forth. This gradually increased in volume, until a ringing cheer, mingled with a few despairing hoots from a follower of Burne Jones, resounded through the room. The pictures, indeed, whether viewed at a distance or subjected to closer inspection, surpassed the wildest expectations of all present. Differing as they did both in size and conception—some hideous on the grand scale, others reaching the lowest depths of insignificance—this one, not so bad in feature, but rising to a Nero-like ferocity of expression; that one, lamblike, but from a physiognomist's point of view, expressive of the most hopeless inanity, the only difficulty was to which of these remarkable conceptions to award the palm. One particular only all the ideals depicted had in common—each man drawn, by an extraordinary coincidence, had his hair parted in the middle! The decision upon the pictures was the next thing. Those works which were picturesquely uncouth having been regretfully eliminated on the ground that nothing that is picturesque can be justly termed ugly in the true meaning of the word—'offensive to the sight'—two of the works were found to run each other very closely. The opinion of the majority having been taken, the award of merit was finally made."

We reproduce the above secondhand from our contemporaries who are giving it circulation without note or comment. For our part, we can not help a remark. Is it true? We rather doubt. Not but what there is no inherent improbability in the account. Indeed, the *vraisemblance* is perfect. Perhaps, it is a trifle overdone. It is too much of a good thing. It seems to us to be of a piece with the imaginative journalism in vogue in America. No names are given either of place or men, nor any sort of guarantee of reality. The whole is possibly a hit against some artistic ladies of the capital of North Britain. It is certainly a capital squib on the fashion of parting the hair in the middle. The satire is delicate and pleasant. It is unaccountable that ugly men should have a *penchant* for looking like beautiful women. But so it is. We make up by vanity for the absence of natural advantages.

THE Lieutenant-Governor of Bengal has, for the year 1891-92, fixed the Public Works cess at one-half of an anna in the rupee on the annual value of lands, and on the net profits from mines, quarries, tramways, railways, and other immoveable property, (excepting, of course, such as may have been exempted under Section 2 of the Act, IX., B. C., of 1880) ascertained respectively as in the Act prescribed.

•••

SINCE his return from Burma, Sir Lepel Griffin has settled in St. James' Street, next door to the Junior Army and Navy Club, and besides the Burmah Ruby Mines Co. of which he is Chairman, is engaged on a life of Runjit Singh, for the Indian Statesmen Series. The book ought to be an original contribution to history.

A RECENT Japanese official return gives the population of the country on the 31st of January last as 40,072,020, of which 20,245,386 were males and 19,825,684 females.

•••

MAHAMAHOPADHYAYA Mahes Chunder Nyáyaratna, Principal, Sanskrit College, has obtained a year's extension of service.

THE *Englishman* of yesterday commences an editorial note thus:—

"Assam planters will regret to hear on the authority of a local paper, that 'solapa' toddy, the produce of the sago palm, is demoralising the Khonds to an alarming extent."

That is sufficiently mysterious. Which local paper can it be? Is there any newspaper press in Assam? We do not know of any English publication in that region. There may be a vernacular print. If Sylhet, which is naturally a part of Bengal unfortunately locked up in Assam by policy of state, is reckoned part of the Province, we lately heard of a Bengali paper there in connection with the complaint against our Lieutenant-Governor having advertised a particular Government notification in it to the exclusion of other papers. But our European contemporary who is so shy of recognising the exist-

ence of even native journals published in English—unless, perhaps they are also written in unexceptional Baboosese—is scarcely likely to appeal to the authority of a vernacular rag. Surely, the Editor of the *Englishman*, speaking of "a local paper" in connection with planters of Assam, cannot be taken to have used the word "local" with reference to his own locality. As a matter of fact, no Calcutta paper before the *Englishman* had noticed the dangers of the sago palm to Khonds or any others. But even granting the existence of some authoritative exponent of thought in Assam unknown to us to which the reference is made, why should the demoralisation of the Khonds, even their demoralisation to an alarming extent, be a matter for regret to Assam planters to speak of? The deterioration of a race is no doubt a lamentable thing, and all right-minded men, whether planters or not, whether living in Assam or elsewhere, will hear of it with regret. But why Assam planters in especial? The reason does not readily appear. For the writer proceeds:—

"The toddy in question is very potent and speedily produces the most complete intoxication. In the season the men rise, it is said, at dawn and repair at once to the palm trees, under which they stay until nightfall, alternately sleeping and drinking. So great is their infatuation with this form of debauch that they take the extremest precautions to ensure the safety of the palms, cutting down with their axes, or shooting with arrows anyone who attempts to meddle with them. It is even thought that if Government were to attempt to take the matter in hand by cutting down the trees, the Khonds would rise in armed insurrection."

So the mystification is maintained. It is not till some more sentences are passed that we are vouchsafed a glimpse of light. At last, however, we are incidentally told that the Khonds

"are able to withstand as perhaps no other race in India the effects of malaria; and it is this immunity from fever that makes them so valuable to the planter of Assam and the Mauritius. But the sago palm is more fatal to them than the deadliest miasma of their own hill jungles."

We wonder whether the writer is an Assam planter. Anglo-Indian journals are class journals and they do not know, and scarcely care, to disguise their class character.

NOTES, LEADERETTES, AND OUR OWN NEWS.

THE Native Passenger Ships Commission, under the presidency of Surgeon-Major A. S. Lethbridge, M.D., C.I.E., have reported to Government. The Governor-General in Council, in return, has recorded his appreciation of the manner in which the work has been done. The enquiry involved much labour and trouble and it is, after all, satisfactory to find the Commission of one mind in their conclusions. The Government believe that the thorough investigation made by the members will have the effect of finally settling the questions that led to the appointment of the Commission. The report has been referred to the Governments of Madras, Bombay and Bengal and the Chief Commissioner of Burma, and to the Chambers of Commerce, Calcutta, Bombay and Madras for their opinions in respect of the amendments of the law and the rules under the law suggested by the Commission. On receipt of these opinions, it will be time for the Government of India to legislate.

WITH a regard for the pockets of the rate-payers far in advance of their own representatives, Sir Charles Elliott required a deliberate vote of the Municipal Commissioners, before he could sanction the increase of pay of their Chairman from Rs. 2,500 to Rs. 3,000. The conditions are laid down in the following letter

"From the Secretary to the Government of Bengal, Municipal Department, to the Chairman of the Corporation of Calcutta,--(No. 372, dated the 3rd March 1891).

I am directed to acknowledge the receipt of your letter No. 644, dated the 16th February, 1891, forwarding, for the approval of Government under Section 43 of Act II (B.C.) of 1888, a Resolution passed by the Commissioners in Meeting instructing the General Committee to enter the salary of the Chairman in the Budget at Rs. 3,000 per mensem.

2. In reply, I am to say that, looking to the fact that the salary of the Chairman was fixed at Rs. 2,500 so short a time ago as April last, and that it was then understood that the Commissioners felt very strongly on the subject, the Lieutenant-Governor would have expected that some explanation of the present resolution would have been submitted, showing either that the conditions had changed, or that something had occurred to convince the Commissioners that their former attitude was no longer tenable.

3. If it is the deliberate wish of the majority, that is to say, of not less than 38 of the Commissioners to increase Mr. Lee's salary to Rs. 3,000 a month, the Lieutenant-Governor does not desire to oppose such a Resolution, but he must be satisfied that it is their wish, and that they have good reasons for it with which their constituents will be satisfied. He is not able to accord the approval of Government required by the Act to a Resolution which gives no reasons, and is supported by 13 only out of 75 Commissioners in a Meeting at which only 23 were present, and where it is understood that 7 abstained from voting and 3 opposed it."

Accordingly, 45 Commissioners met on Monday to reconsider the matter. There was the Budget too to consider and to fix the rates for the official year just commenced. But the first item occupied the whole time of the Commissioners. They were divided on the question. The Suburban party in particular were incensed against the Chairman for the manner in which the allotment in the Budget for Suburban improvements has been framed, and they decided the fate of that evening. They or the majority of them voted against the increase, and, led by Mr. Apcar, who had cut short his Easter holidays to join the fray, the meeting deferred the question till the next year's Budget, by 26 against 17.

It was a hard-fought field. Sir Henry Harrison with rare generosity sought to obtain for the successor of his choice the grant which he himself had nearly missed from the obstructiveness of a Lieutenant-Governor who had too much knowledge of the private life of his brethren in the Civil Service. He pleaded his cause with all the chivalry of his nature and the dialectic skill of a cultivated Roman Catholic. Dr. Macleod's practical Scotch mind wanted to found a Lord Mayor and he already revelled in visions of turtle soup and endless health-giving sparkling Hungarian besides orthodox champagne. All to no purpose. Even Surrender Not abandoned Sir Henry to join Mr. Apcar, in deference to the organised opposition. Still the discomfited clung desperately to the field. Every art, parliamentary and unparliamentary, was resorted to to shuffle the voting into a victory, but in vain. The difference was too substantial for any such manipulation.

The result is of course a gain to the rate-payers. It would have been more agreeable if it had been arrived at on public principle, without baser alloy. Indeed, we cannot help sympathising with the Chairman. Like a blunt Englishman he has trod too many corns before securing the main chance.

THE Budget came up on Thursday. It was partially gone through and has been again postponed to Tuesday next. It shews a deficit in some of the funds, and it was proposed to levy a Busti rate. The Busti owners are already smarting under the new law which realizes the rates from the owner of the land, and it was a very poor compliment to them to raise the question when they have not yet exhausted their resources for relief. There was opposition and the matter was dropped.

At that meeting,

Baboo Kalinath Mitter drew attention to the deficit in the water rate and sewerage rate funds which were serious matters. It was incumbent on them to see how to make both ends meet. There should be no contribution from the General Fund. His suggestion was to make the different rates self-supporting. There was clear provision in the law that they should levy a rate on the Bustee owners, and this rate should not have been eliminated from the Budget by the Committee. Before they passed the Budget, he thought a rate should be fixed by the meeting on the Bustee owners."

The Baboo evidently suggested the Busti rate to make up the deficit in the Water and Sewerage rates. Yet he would not mix up the rates together but keep them separate. The Commissioners are competent to impose a rate on owners of bustees, but only "to defray the cost of a special establishment for the cleansing of bustees." They are not entitled to more nor competent to divert the particular collection to other purposes.

It is now near over a hundred years that Burke bewailed the end of Chivalry among the most gallant exemplars of the sentiment in Europe—the French. According to the great publicist, the death of Chivalry was synchronous with the destruction of the old régime. With the rise of the Empire and specially the restoration of monarchy, Chivalry doubtless rose again—possibly to be driven out again with the old constitution. Thus, Chivalry has known many vicissitudes in France.

With the changes in the constitution of the state or the personnel of Government the conditions which sustain the sentiment flourished or decayed and with them the sentiment itself. With the downfall of

the Second Empire, even the poor scarecrow of the rehabilitated nineteenth century Chivalry received its *quietus*. Honour soon became an obsolete term. Rationalism became the rage. Men became far too philosophical to care sufficiently for respectability. Neither age nor birth commanded deference. And now sex itself has ceased to be regarded, and the very obligations of hospitality are set at naught.

The treatment of the Empress Frederick at the capital of civilization naturally recalls the fervid exclamation of Burke.

Here was a lady of the highest rank—an Imperial Dowager—accomplished and good, who visited a gallant people on a mission of peace and high culture, to humour the sensitive community of the *Beaux Arts* into exhibiting at the Berlin Exhibition, and, if possible, bring about at least a social if not political reconciliation between the two greatest and most civilised nations of the Continent, insulted on the flimsiest, most irrational and puerile pretext, namely, that, among many other sights, she had been quietly visiting the old Palaces of St. Cloud and Versailles. And what was the objection to her at those places? Why, only this that the victorious Germans in 1870 demolished St. Cloud and crowned their valiant King as Emperor at Versailles. Why, one would suppose that that was the better reason for the Empress mother's taking a turn at those places! What reasonable man would expect such a visitor to omit seeing them? It was in the highest degree delicate in the Empress that she refrained from all fuss and just stealthily performed her necessary part of inspecting those sites. As guest of the nation, the French ought themselves to have taken the Empress round to the palaces, among the objects most interesting to her. What is the humiliation to them of her seeing them? If they could endure their defeat and their disasters, could they not bear the enemy visiting the scenes?

NOT many years Beluchistan was a *terra incognita*. But Sir Henry Green discerned its strategic importance in view of the sure advance of Russia to India. His constant appeals to British statesmanship to anticipate from Quetta the Russian advance necessarily familiarised the British public with the geography of the tract. Then came the Second British War in Afghanistan and the necessary seizure of Quetta and the construction of the railway to it. Before the irresistible British, the Ameer of Cabul fled to die a miserable death in exile. The British then retired within their borders, leaving a representative at Cabul. The history of the first British occupation of Afghanistan was soon enough repeated, and again troops had to be pushed up to avenge a sad outrage. The vengeance was complete, but there was no longer the same disposition to meddle with the Afghans. The British mind was driven to an opposite extreme. Under the revulsion of feeling produced by these calamities, the importance of Beluchistan was dimmed and the Khan was left in the lurch and the railway given up. This was but the reaction of a moment. Again a statesmanlike scheme of defence of the Empire recommended the resumption of the abandoned military railway and rehabilitation of the neglected Frontier. Once more Beloochistan—now oftener written Beluchistan—rose into importance. A great British cantonment and station has risen in the midst of a sandy and rocky waste. Civilization has been shot from India across the border far away into the heart of Central Asia. Verily, Quetta is an oasis in the desert of barbarism. There of all places in that region is a society of Europeans and English-speaking Indians. Of course, it is the only place between Sind on one side and Teheran and the Russian border on the other, stocked with the conveniences and comforts of European life. One thing alone had been wanting, and that has at length been supplied. We do not refer to the gallows. The British commenced with *that*. It is a condition *sine qua non* of civil order in that part of the world. They had publicans and sinners—to any extent, but no publicists. They had no newspaper and they have got it. The nearest approach to the thing they enjoyed was an advertising sheet. This has now been expanded into a regular weekly journal under the name of the *Baluchistan Gazette*. We wish Quetta joy of her new possession. We hope she will know how to keep it. Let her nurse it betimes to make the venture strong. It deserves good treatment. The *Gazette* is nothing brilliant, the paper is coarse and the letter-press disfigured by many typographic mistakes. But it possesses elements of success.

THIS is going the round of the press :—

"It is not generally known that a royal edition of the *Daily Telegraph* is prepared and issued daily, for the Queen's special sight. This has been the case ever since the death of the Prince Consort, on which oc-

casian the *Telegraph* obituary notice so pleased Her Majesty that she ordered a copy of the paper to be sent to each of her palaces daily. Since then twenty-five copies of the newspaper have been issued on the best of paper, in truly royal style; so that if Her Majesty takes a fancy to glance down the columns of this widely-circulated daily, she has the privilege of knowing that she reads an edition expressly prepared for herself."

That is a most interesting revelation in the unwritten history of our "Fourth Estate." We cannot express our appreciation better than by adding something from our own stores.

The death of the Prince Consort was indeed an occasion for the exhibition of literary power. Every newspaper must contain an obituary notice, and on such a subject the best pens were employed. As it was understood that these notices—at any rate the best ones—would come to the notice of the Sovereign, the pens naturally did their best. There was virtually a competition between the various journals in regard to the treatment of the topic of the hour. So far as we may trust our recollection, if the *Daily Telegraph* was the most eloquent and pathetic, the *Spectator* was the most powerful and incisive. The article in the latter journal was the composition of an old Indian, Mr. Meredith Townsend, wellknown in this country as the editor of the *Friend of India*, of Serampore, since defunct. After the suppression of the Mutinies, that gentleman had finally left India but not to retire from active life. He purchased the *Spectator*, purposing, with the help of Mr. Richard Dix Hutton as editorial associate, to revive the glories of its conduct during the *régime* of the late Mr. Rintoul. Having been the most brilliant and most successful journalist in India, recognised as such by the great Dalhousie, he was naturally ambitious of earning distinction similar in the superior field of Great Britain. It was by his notice of the Prince Consort that he first made his mark there *in propria persona*. The article as usual was anonymous, but enquiry was made from Court for the name of the writer and Mr. Townsend received the royal thanks. It richly deserved that acknowledgment. It was worthy of the highest praise. It delineated with rare discrimination and sympathy the difficult character of the Prince and described with vivid truth his function in the state—and the delicate and important part he played in England—thus anticipating the more elaborate characterization of Sir Arthur Helps and the voluminous labours of Sir Martin. If sorrow for the dead admits of any alleviation it can be alleviated by only such testimonies to the worth of the departed. We dare say the *Spectator* is equally read with the *Daily Telegraph*, and we believe more respected.

THE venerable Raja Sir T. Muthava Rao is down with paralysis. He had been reported to be sinking fast. His distant friends and acquaintances have visited him. We hope with them that he may get over the shock. We are glad to learn that he is better, though slightly. It is however doubtful whether he can recover or be himself again. His age is against him.

A BENGALI.—Narendra Kumar Mitra—a B.A. of the Calcutta University, has won exceptional honors at the last examination of the Thomason Civil Engineering College, Roorkee. This is the record of his success:—

"Higher certificate as Assistant Engineer. Council of India Prize of Rs. 1,000 as the most distinguished student of the year. Thomason prize of Rs. 250 as the best native student of the year. Sir P. Cautley's gold medal as the best mathematician of the year. General MacLagan's prize of a pistol for experimental science. Qualified in photography."

This is the third instance of a Bengali topping the successful examination list in that college. Narendra Kumar heads the 15 successful candidates of his year. He has won a pistol, but is he permitted to retain it? Does not the Arms Act stand in the way?

Holloway's Pills and Ointment.—The attention of all sufferers is drawn to these well-known remedies, for they possess conspicuous advantages as a safe and reliable aid in all those emergencies to which travellers, emigrants and sailors are so especially liable. They have been largely patronized by wayfarers by land and sea, and, in fact, by all classes of the community, to their very great advantage. The Pills are beyond all doubt one of the most effective remedies ever discovered for cases of obstinate constipation, confirmed indigestion and colic, complaints which are engendered by exposure and irregular feeding. The Ointment will be found of the very greatest service in cases of piles, abscesses, erysipelas, and all kinds of local ulcerations.

REIS & RAYYET.

Saturday, April 4, 1891.

THE MANIPUR DISASTER.

ON Monday, Calcutta was startled by terrible rumours. News more humiliating or painful had not come since Sir Louis Cavagnari was cut up at Cabul. It was stated that Mr. Quinton, the Chief Commissioner of Assam, accompanied by a number of officers, having proceeded to Manipur with a Gurkha escort of about 500 strong and on some mission in connection with the late revolution in that usually turbulent, though small and insignificant State, were attacked with terrible slaughter, and there was no knowing what had become of the Chief Commissioner himself and his staff. In September last, the reigning Maharaja, Sura Chandra Sing, a son of Maharaja Chunder Kirti Sing deceased, had been forcibly deposed by his four half-brothers, of whom the eldest Kula Chandra Sing is now the Ruler, and Tikendrajit Sing, the Heir Apparent, who is also the head of the army. The deposed Chief was offered his life and honour on condition of his signing his abdication and leaving the country *instantly*. He was glad to sign away his kingdom and leave Manipur with his family. Coming to Calcutta, he sought the help of the Viceroy. The Government, according to one version, "after a full and careful enquiry in the conditions and causes which contributed to recent developments in Manipur," decided to recognize the new Maharaja but at the same time to punish those who had been, chiefly instrumental in bringing about the revolution. The chief actor in this drama was this same Tikendrajit, ordinarily called "Koireng" or the Wanderer, who has been a restless spirit even from the time of Chunder Kirti Sing. It was to give effect to this decision that Mr. Quinton came to Manipur on 22nd March. At first he was well received. A Durbar was to be held on the 23rd at which it was proposed to arrest the Commander-in-Chief. In the meantime, whether from mere suspicions excited by the unusually strong escort accompanying Mr. Quinton, or the object of the mission somehow oozing out, the Manipuris took alarm and they fell upon the party in the night of the 23rd, the fighting being continued to the next day, when the English ammunition failing, the troops dispersed, after sustaining some slaughter, the extent of which is not yet clearly known.

This version is contradicted by subsequent information. A later telegram says that the Chief Commissioner ordered the capture of the Jubraj in his Palace. Accordingly, Colonel Skene got 200 men into the Palace enclosure when a serious engagement took place. The English force being removed, the Manipuris assumed the offensive and attacked the Residency. An armistice was arranged, and Mr. Quinton with Colonel Skene, Mr. Grimwood, Mr. Simpson, Mr. Cossins, and one bugler, went halfway to meet the Maharaja, when they were pushed inside the gate of the Palace, only the bugler escaping. The Residency was then fired upon and destroyed.—The Jubraj is Tikendrajit, our wellknown Senapati, "generalissimo," otherwise called the Commander-in-Chief.

The first attack thus came from the English force. Indeed, strange as it may seem, no secret was made of the object of Mr. Quinton's errand while negotiations were boldly entered into for having the Commander-in-Chief of the state surrendered to the English Government. We wonder how a bold attitude like this could be assumed in the absence of

a force adequately strong or equipped to support it. The negotiations naturally failed, when a force of only 250 men was led by Colonel Skene to arrest the leader of the Manipur revolution in the Palace. It was an act of almost incredible temerity. The force was a mere handful which found themselves face to face with a force magnified by the light of the disaster to 6,000 Manipuris, Nagas, Kookies, and so forth. The Palace was also fortified with four guns, while the attacking force had no artillery. The force having been immediately withdrawn, the Manipuris turned their fire upon the Residency. The place being untenable, the Chief Commissioner tried to make terms, and under a truce went out with four other officers to meet the Commander-in-Chief when he and his companions were treacherously taken prisoner.

Early in this week, it was stated that there had been thirty-six hours fighting followed by the slaughter and dispersion of the Gurkhas who formed the English escort, the Chief Commissioner himself with his party being taken prisoners. The most painful part of the intelligence was the uncertainty about the fate of Mr. Quinton and his party, including, it was at first surmised, Mrs. Quinton, Lieutenant Quinton, Miss. Quinton, and Mrs. Grimwood. The report of three members of the Chief Commissioner's family having been of his party was happily soon enough contradicted by another telegram, while subsequent information arrived of Mrs. Grimwood having made her escape. So far so good, but still this agonizing uncertainty as to the fate of the Chief Commissioner has not up to date been removed. People speak of the wire at Kohima having been cut at both ends, as if that was the cause of our distressing information, whereas the evil is deeper, lying in the unfortunate situation—the peculiar nature of the calamity. Had the telegraph been maintained unbroken to Manipur, would the prisoners be permitted to communicate except in the interest of their captors? The party of the Chief Commissioner consisted of Mr. Cossins, Assistant-Secretary, Messrs. Gurdon and Woods, Assistant Commissioners, the Political Agent, Mr. Grimwood, and Mrs. Grimwood, Mr. Melville of the Telegraph Department, Mr. Mily, Colonel C. McD. Skene, Captain G. H. Butcher, Lieutenants Lugard and Chatterton, Surgeon Calvert, Lieutenant Simpson, Captain T. S. Boileau, and Lieutenant Brackenbury, with 470 men of the 42nd and 44th Gurkhas. At present only six Europeans are in peril, in the hands in the enemy. Poor Lieutenant Brackenbury was the only casualty. He died in harness as a hero or a Brackenbury, in the attack on the Palace.

The first information received in Calcutta was based upon the account given by two fugitives from Mr. Quinton's Gurkha escort who had escaped into Kohima. Since then more fugitives are flying into that out-post town, while not a few have died on the way and in the jungles from hardships and privation. To allay panic, the Assam Government has issued a telegram to all district officers to the following effect "To enable you to refute any incorrect or alarmist rumours, you are informed that the Chief Commissioner, Colonel Skene, of the 42nd Gurkhas, Mr. Grimwood, Political Agent, Mr. Cossins, Assistant Secretary, Mr. Simpson, of the 43rd Gurkhas, and Mr. Melville, Superintendent of Telegraphs, have been treacherously seized and detained at Manipur. There is no reason to doubt the safety of the captives. As far as is known, only two British officers are unaccounted for, all the others, including Mrs. Grimwood, having arrived at Silchar.

Our total loss is believed not to be large. There is absolutely no cause for anxiety on present information. Communicate this to sub-divisional officers."

In continuation of the above telegram another was immediately after issued announcing that all the Europeans were now accounted for, except Lieutenant Brackenbury, of the 44th Gurkhas, killed.

It appears from the story of the fugitives that the surprise of the party was a fate tempted by themselves. The Chief Commissioner and his party were, indeed, proceeding under a flag of truce during a cessation of hostilities to the Maharaja's Palace, when they were detained. But such a truce, under such circumstances, could be worth nothing. The worst of the thing is the uncertainty of their fate, but a hope is expressed that they may still be held as prisoners. A good many, with Mrs. Grimwood among the number, are stated to have retired under Captain Boileau who had been coming to their relief from Cachar, others fled to Tammu on the Burma side, and more than forty reached Kohima. Mr. Melville, Superintendent of Telegraphs, is also a prisoner at Manipur. The attack is described to have been sudden and unexpected, having been pre-arranged by the Jubaraj who was intended to be deported. Thousands of men, they say, seemed to spring up and attack the English party on all sides. That was of course the exaggeration of panic-stricken imagination. The insufficiency of ammunition and want of artillery were more serious drawbacks. But even these are not sufficient to account for the disaster. The true want of our party was leadership and counsel. In the absence of these, they were a spruce rabble of civil and military men and officers. The slightest difficulty was sufficient to demoralise them all.

Already, troops are in motion for Manipur from all sides. The Viceroy gave up his Kumaon tour and has hurried up to Simla. We believe Sir John Edgar is in readiness to start any moment should the need arise.

LOCAL SELF-GOVERNMENT.

AN EXAMPLE OF THE LATE MUNICIPAL ELECTIONS IN THE COUNTRY.

LOCAL Self-Government is exhibiting strange developments. It furnishes a series of excitements to our otherwise quiet and even ordinarily dull society. First comes the sharp contest over the elections. This is followed by an almost equally keen struggle for the Government nominations. The last stage is reached when the elected and nominated Commissioners hold their first meeting and there is a fresh trial of party-strength in the election of Chairman and Vice-Chairman. The incidents attending the first two stages are nearly alike—with the difference that while in one case appeals are made to a generally ignorant clientele, in the other the same sort of canvassing, conducted with similar arts and tactics, goes on with officers of Government. The results in both cases however are not dissimilar, at times. If the elections do not always send the best men, neither do the nominations. Both are carried by the same devices. Government officers sometimes lend themselves to party. If there is a great deal of misrepresentation and crimination and recrimination and blackening of fair reputations resorted to at the elections, the like things mark the progress of the nominations. The officers having anything to do with these appointments are inundated with a mass of correspondence, partly anonymous and of course libellous—pestered with interviews—bored, bullied, besieged into submission, influenced through myste-

rious agencies—in a word, canvassed in much the same ways as the vulgar voter.

All this long and wearisome struggle is waged with an eye to the final contest in which the parties are to measure their strength by electing the Executive Officers. These final elections have already been nearly completed in the newly constituted municipalities. Some of them have already been ratified by Government—others are awaiting confirmation. These elections used to pass unopposed before, the Government confirmation being regarded as only formal, but the case is otherwise now. They are exciting the keenest opposition at this time in our country.

The results of these elections are not unoften highly instructive. Sometimes the popular interest in these matters is touching. We may discuss the subject on some future day. In the meantime, we will offer our readers an account of a most hotly contested election as it reaches us.

It relates to the Rajpur Municipality. The tension of party-feeling here has been very severe for a long time past. Accordingly both the elections and the nominations elicited the greatest activity among the two parties into which the community here as elsewhere is divided. The object of one of the parties was to oust the Chairman of the last three years, Babu Nobin Chand Ghose, a Zemindar, while the Chairman's party strove equally hard to maintain their power for another term. To gain their respective ends, they had labored strenuously to have men of their own party returned to the Board, both by election and by Government appointment, with the result, apparently, of being about equally matched. A meeting of the Board thus constituted was held for the purpose of electing Chairman and Vice-Chairman. There was, as might be expected, a "tie" on the initial question of selecting a president for this meeting. Nothing came of it, and a reference was made to the Magistrate on the subject. The Magistrate's decision was that the late Chairman should preside at another meeting. Another meeting was accordingly called by Babu N. C. Ghose but one of the members who had at the first meeting been on his side having been, it is said, influenced to keep away from this meeting, he was apprehensive of being outnumbered, and to put off defeat as long as possible, an objection was taken to the meeting on an extremely flimsy ground. One of the nominated Commissioners was Babu Matilal Bhattacharjee. It appears there are two Matilal Bhattacharjee's, both Masters of Arts, and both engaged in the profession of teaching. Upon this the technical plea was now taken that the meeting could not take place before the ambiguity of the Government nomination was cleared up. There was really not a shade of doubt. One gentleman only of the same name was present. This Babu Matilal Bhattacharjee, M.A., is a teacher of the Ripon Collegiate school at Howrah. The second Matilal, is a Professor of the Agra College, and is for years absent from his native town. This objection, besides, not having been taken at the first meeting had been practically waived and evidently it was now resorted to, much as the drowning man catches at a straw. The other party, however, were prepared to have the objection, such as it was, put to the vote, but the Chairman's partizans, conscious of being in a minority, had merely reserved this dodge as a second string to their bow, and Babu N. C. Ghose exercising his prerogative with a high hand, declared the meeting dissolved, pending identification by the Magistrate of the

Government's own Bhattacharjee and went away with his party. The other party remained, and there being a quorum, elected another President, and though they were not furnished by the office clerks, evidently at the bidding of the late Chairman, even with writing materials, had them supplied from the neighbourhood and proceeded to the business for which the meeting had been convened. They elected Babu Annada Prasad Maitra, a Zemindar, as Chairman and Babu Kedar Nath Mazumdar as Vice-Chairman. A protest has of course been filed by the other party against the elections, and the Magistrate's decision is awaited with anxiety by both, and with no small interest by the outside public.

A PROTEST FROM LONDON.

To the Editor, *Reis and Rayyet*, Calcutta.

SIR,—Allow me to say a few words about the young Bengali Brahmin, whose private letter was published sometime ago in the *Englishman* and was severely criticised by you. In fact he wrote the letter more or less sarcastically which speaks highly of the English people and stirs the feelings of the young Indians to come to this country. The gentleman who so treacherously betrayed the secrets of his friend's letter, was himself willing to come to England and asked the *Brahmin Bāchchā* to give him an idea of the English life; so the letter was written by the *Bāchchā* less with any object of running down his countrymen and his dearest relatives, than to encourage his so-called gentleman friend, to cherish the idea of coming to England.

Now, Sir, I believe, you will agree with me when I say, that the gentleman who, however learned, could betray his friend's secrets, is not what we mean by the word "gentleman." Let me tell you that in England no one ever thinks of betraying his friend's secrets; while in India the "gentleman" in spite of his high education, I beg your pardon, Sir, high University degrees, could do so. From this, Sir, you can easily compare the two peoples, Indian and Englishmen. The so-called "gentleman" should have known better manners at least.—Yours, &c.

G. P. RAY.

The Mathematical Theatre, University College,
London, the 6th March, 1891.

Public Paper.

VOLUNTEERS IN INDIA.

No. 65B, dated Fort William, the 7th January 1891.

From—The Secretary to the Government of India, Military Department,

To—The Secretary to the Government of Bengal, General Dept.

His Excellency the Governor-General in Council has lately had under consideration the question of increasing the number of volunteers in India. In order to ascertain where such increase was most practicable, statistics have been called for from local Governments and Administrations, showing the numbers of European and Eurasian residents in the several districts and towns of India, as compared with the numbers of volunteers in those districts and towns. The result of this investigation will be found in copies of a statement which are herewith forwarded. The figures may not be absolutely correct, but they serve to show in some measure the increase in the number of volunteers which is possible.

2. Instructions have lately been given for the collection of statistics at the forthcoming census, from which reliable information may be expected as to the exact extent to which the increase in the volunteer force of India is practicable. Meanwhile, the information collected in the statement now sent, which is based partly on the census report of 1881 and partly on the statistics above mentioned, shows that in the districts under the control of His Honour the Lieutenant Governor of Bengal there is a large number of European and Eurasian residents who are not members of the volunteer force, and I am to say that the Government of India cannot but think that many of these could be induced to join the force. This is particularly the case with the marginally-noted (Behar Light Horse, Calcutta Volunteers, Northern Bengal Volunteers, Orissa Volunteers, Chittagong Volunteers) corps, the strength of which is very small compared with the recruitable population of the locality, even after making every allowance for military men, youths, old men, and others who are unable to join the force. From the statement which was submitted with your letter No. 689, dated 25th April 1889, it also appears that there are over a hundred men at the marginally-noted (Burdwan 126, Howrah 223, 24-Pergunnahs 249,) places in Bengal fit to be volunteers, but who are not yet enrolled in the force.

3. I am to say that the Governor-General in Council would be glad if His Honour the Lieutenant-Governor would take such steps as he may think desirable to increase the strength of the above-named corps as much as possible, and to raise new corps and companies where none now exist. I am also to ask that, under the orders of Sir Charles Elliott, instructions may be issued impressing upon all officials the necessity for taking an active interest in this matter and of doing their utmost to further the volunteer movement, the matter being one to which the Government of India attaches the utmost importance.

4. The Government of India are aware that there is a certain number of residents who, on account of their age, the nature of their duties, or other causes, cannot join an active volunteer corps; and in order to meet the cases of such men, they lately sanctioned the formation of volunteer reserves on conditions which are within the ability of almost every eligible person to comply with. It seems highly desirable that some steps should be taken to induce all residents, who are unable or unwilling to join the active volunteer force, to enlist in the reserve. An extract from the Regulations for Volunteer Reserves is enclosed, which will show how easy are the obligations required of reservists. I am to request that this extract may be circulated as widely as possible in the territories under the control of the Lieutenant-Governor, with such instructions as His Honour may consider appropriate.

5. The Railway authorities have been separately addressed as regards railway volunteer corps and railway employes.

6. Finally, I am to say that the Government of India hope that the efforts that will now be made will result in a considerable augmentation of the auxiliary forces of India by the formation of new active or reserve volunteer corps or companies in the districts where none now exist, or by the increase in the strength of existing corps; and I am to request that a report may be furnished hereafter showing what success has attended the steps which may be taken in this direction.

Extract from the Volunteer Reserve Regulations (published in clause 51, India Army Circulars of 1889, and subsequent circulars), showing obligations required of Reservists.

Para. 10. Prior to enrolment in the reserves, it should be made clear to the applicant that his obligations will be as follows, and he will be required to sign a declaration in the following form:—

- 1st. The maintenance in good order and at all times in readiness for service (if in his possession) of rifle, ammunition, accoutrements, and uniform (if any).
- 2nd. The wearing of uniform (if any) only when on duty, and in compliance with regimental orders.
- 3rd. Attendance in uniform (if any) fully accoutred, whenever summoned by competent authority, save when prevented by duty to employer, sickness, or other unavoidable cause.
- 4th. Attendance at such drills and instructions as is necessary, in the opinion of competent authority, to ensure the proper use and care of the rifle, ammunition and other articles in possession of the reservist.
- 5th. Completion of the annual musketry course prescribed for reservists (para 40).
- 6th. Delivery of arms, ammunition, and uniform in good order (reasonable wear excepted) to the authority appointed to receive them on leaving the district or resigning his membership.
- 7th. To notify to the regimental authorities all changes of residence.

Drill and Musketry.

39. A knowledge of drill, other than such knowledge as is necessary to enable a reservist to qualify under the musketry course (para. 40), shall not be required of a reserve volunteer in order that he may obtain a certificate of efficiency, but commandants should encourage reservists to acquire a knowledge of drill, and should afford them such facilities as are possible of practising drill.

40. Towards qualifying as an efficient for the season, a reservist must execute the following musketry course:—

Yards.	Rounds.	Position.	Target.	Hits.
100	5	Standing ...	4 feet square	3
200	5	Kneeling ...	Do.	3
300	5	Lying down ...	Do.	3

The course may be performed at any period between the 1st April and 31st March.

41. Where a reserve corps is affiliated to an active volunteer corps, the reservists, if convenient for them, will practise firing and execute their annual course of musketry at the range of the active corps, but where this is inconvenient or impracticable, reservists, whether belonging to an affiliated corps or to a corps unconnected

with any active corps, will go through their firing at any suitable ground appointed by the commandant of the corps, a qualified person deputed by the commandant being responsible that the reservist fires from correct distances and at proper-sized targets made either of wood or canvas, so as to be easily moved from place to place as necessary.

THE AGE OF CONSENT BILL IN THE VICEROY'S COUNCIL.

19th March 1891.

(Continued from p. 154.)

The Hon'ble Sir Andrew Scoble continued:—

So much as regards the religious objection in the abstract. With reference to the particular rite of *garbbadban*, with which it is said that the Bill will interfere, it is abundantly clear from the papers before the Council that it is not universally observed in Bengal, or generally in other parts of India; that its neglect by Kulin Brahmins as a class, and its non-observance by many families who disapprove of it on account of its obscenity, has not been followed by exclusion from caste, or other ecclesiastical or social penalties; that its observance may be postponed on various secular grounds; and that the penance for its non-observance is of an exceedingly trifling character. I have not failed to remark that two learned Judges of the High Court of Calcutta, for both of whom I have a great respect, have pointed out that "the formal and outward penance may be simple, but the real efficacy of penance consists, according to the Hindoo scriptures, quite as much as according to reason and common sense, in real inward penitence and a resolution not to commit the sin again." I can quite understand that there may be men who place religious duty above all earthly laws, but these men are few; and I think Pundit Iswara Chandra Vidyasagar is nearer the truth when he says "the punishment which the Shastras prescribe for violation of the rule is of a spiritual character and is liable to be disregarded." Besides, when the neglect of this particular religious observance can be excused by the simple expedient of absence from home, it is difficult to see how any serious conflict of duty can arise in the minds even of the most orthodox.

I pass now to the only ground upon which my hon'ble friend appears now to base his opposition to the Bill, and that is, its inutility. I may observe at the outset that the utility of a measure of this kind depends to a very great extent on the support given to it by the more influential members of the community. If those respectable persons who object to the Bill because it is (they say) a measure of social reform, and all social reforms should emanate from the people themselves without legislative interference, would but consider how helpful an Act of this kind will be to them if they are really sincere in desiring an improvement in their marriage customs, they would welcome instead of opposing it, and would be as eager to point out to their countrymen the benefits likely to accrue from its observance as they are now zealous in suggesting the means by which it may be turned into an engine of oppression. I have no sympathy with the pseudo-social reformers who talk glibly on the subject, and do nothing. If they honestly believe their marriage customs are bad, let them follow the example of the Sardars of Rajputana, and amend them. If the Legislature is to wait for their action before undertaking a measure of protection of this kind, the necessity for which I think I have amply proved, the fate of child-wives in Bengal will never be ameliorated. My hon'ble friend says the Act will be a dead-letter; it is for him and those who support him to make it so, not by throwing difficulties in the way of prosecutions, but by lending their whole influence so to modify caste rules and domestic practices that prosecutions may become unnecessary. No one will be hurt by this Act who does not break it; no one, as I have shown, is compelled to break it by religious duty; for those who break it, who shall say that the punishment likely to be awarded is too severe?

My hon'ble friend has pointed out a way in which Hindu society can very materially assist the observance of the law. He says, speaking of Bengal,—

"Amongst people of the higher castes girls are generally married between the ages of nine and eleven. Amongst people of the lower castes marriageable age is still lower. The girls go immediately after marriage to their husbands' house and stay there for a week or so. Before they attain puberty they occasionally visit their husbands' house and make a stay for temporary periods. Whenever they visit their husbands' house, the general practice in Bengal is to allow the young couple to sleep together at night."

As my hon'ble friend justly observes, "this practice is certainly pernicious," and he considers it a "moral evil which would not in any appreciable degree be remedied by this Bill." But surely advantage might be taken of the passing of this Bill to restore the practice which formerly prevailed in Bengal, and which still prevails in the neighbouring provinces of Behar and Orissa, under which a girl is not sent to her husband's house until she is mature enough for cohabitation.

It remains for me to deal with certain specific proposals which

have been made for the amendment of the Bill, and I may say at starting that the Select Committee were, not merely ready, but anxious, to consider favourably any amendments which, while not weakening the principle of the Bill, might tend to remove public apprehensions as to the possibly injurious administration of the law. The first of these proposed amendments was to substitute the attainment of puberty for the age-limit of twelve years, and it was argued, plausibly enough, that it would be easier to give proof of the former than of the latter criterion, while at the same time the protection of the law would be extended to a larger class. The majority of the Select Committee were unable to accept these arguments. No doubt there will be difficulty in many cases in procuring satisfactory evidence of age, but the temptation to manufacture evidence in regard to the physical condition of the girl will be infinitely greater. As His Highness the Maharaja of Jeypore has aptly pointed out—"though such a provision would serve to silence the clamour raised against the Bill, yet there would be this danger, that delinquents in their endeavours to defend themselves would, almost in every instance, try to take shelter under the exception contemplated." The majority of the Select Committee entirely agree with His Honour the Lieutenant-Governor in thinking that, apart from technical difficulties, "the objections to making it necessary to prove in Court the occurrence of the first indications of puberty are insuperable." We have the authority of the Bengal Government for holding that the signs of puberty are frequently brought on by artificial stimulation. In a letter to the *Indian Mirror*, Surgeon-Major Basu the Civil Surgeon of Mymensingh, states that "unaided menstruation is unfortunately a rare event in Bengal." How then is it possible to accept this test in preference to that of age?

No doubt the adoption of the age-limit of twelve years will not cover all the cases which it would be desirable to protect, but it will go a long way in that direction. If the statistics quoted by my hon'ble friend from Surgeon-Major Gupta's report are correct, it will cover 39 per cent. of the girls of India, and that is a great step in advance. Other authorities, however, Dr. Juggobundo Bose for example, justify the belief that the proportion will be much higher. In the absence of reliable statistics, we are constrained to fall back on what seems likely to be a generally acceptable limit. In many parts of India and among many classes, the practice is established, or is gaining ground, of not sending wives to live with their husbands until they are at least twelve years old, and thus, as the Chief Commissioner of the Central Provinces observes, "the theory of the law will, by the proposed amendment, be brought into harmony with the practice of the people on a point in which the morality of the people is in advance of the morality of the law." Moreover, we assimilate the law regarding rape to the general law which provides that consent to the commission of an offence shall be unavailing if given by a person who is under twelve years of age.

Another proposal has been made that no prosecution shall be allowed except at the instance of the child wife herself, or her natural guardian, or some blood relation. The adoption of this suggestion would undoubtedly reduce the law to a dead-letter, for it is to be feared that all the influence of the family would be used to screen the offender rather than to protect the victim.

Then it is said that the offence when committed by a husband against his wife, ought not to be classed as rape, and should be visited with a lighter punishment. I do not think it desirable that the gravity of the offence should be minimized in this way. I agree with Sir Meredyth Plowden, "that it is an offence affecting the wife not as wife, but as a human creature"; and I should greatly regret if this Council were to weaken the effect of the Bill by drawing a distinction in favour of brutality on the part of husbands. With regard to the amount of punishment to be inflicted, that is a matter for the consideration of the Courts, which will apportion it, within the limits laid down in the Bill, according to the circumstances of the case; and while, in some instances, a light penalty may be inflicted, it can scarcely be doubted that cases will occur in which the highest penalty awardable will not be disproportionate to the seriousness of the offence committed.

Although I cannot help thinking that the chances of this measure being misused if it becomes law have been exaggerated, I have no hesitation in commending to the acceptance of the Council the two additional safeguards against its possible misapplication which have been introduced by the Select Committee. The first, which limits the preliminary jurisdiction in such cases to District Magistrates and Chief Presidency Magistrates, has been adopted at the suggestion of the Lieutenant-Governor of the North-Western Provinces; the second, which limits police investigation, if ordered under section 155 of the Criminal Procedure Code, to investigation by police officers of superior rank only, has the approval of the High Court at Calcutta. We have thus, I think, fenced round the administration of the Act with every reasonable precaution that could be adopted without entirely destroying its efficiency. As regards the publicity to be given to proceedings under it, the Magistrate has an absolute discretion, under section 352 of the Criminal Procedure Code, to exclude the public from his Court, if he thinks fit. In this and in all other matters the experienced

officers to whom alone the investigation of cases between husband and wife will be entrusted may be relied upon to act with all the circumspection which the exercise of so delicate a jurisdiction may demand.

"One other point remains to be noticed. It has been said that, if the Bill is passed, women may be subjected against their will to medical examinations and thereby put to shame and disgrace. There is no ground for this apprehension. It has been laid down by the High Court at Calcutta, in the clearest terms, in the case of *The Queen-Empress v. Gura Charan Das*, that no Court or Magistrate has any right to order the medical examination of a witness without her consent, and that such an examination is an illegal and unjustifiable assault, for which damages may be recovered. This objection, therefore, fails like the rest.

I have now, I think, gone through the main arguments for and against the Bill, and the result seems to be this. It is admitted that immature prostitution and premenstrual cohabitation, where they exist, are abhorrent alike to common humanity and the teachings of the Hindu religion, and ought to be put down by law; the Indian community at large, for all classes of whom we are legislating, approve of the measure, so far as it goes, though many would desire to carry it still further--and this is the only part of the criticism with which I have any sympathy; but because the operation of the law might in a few cases interfere with the performance of a rite which is at best of questionable obligation, and of merely partial and local observance, my hon'ble friend would deprive the Bill of its most powerful sanctions, and establish a ready means for the evasion of its penalties. I trust the Council, in the interests of the great class of Her Majesty's subjects who are the victims, not so much of an unreasoning regard for what may be believed to be religious duty, as of a callous disregard of any consideration but selfish passion, will set aside this plea on behalf of a practically infinitesimal minority of hyper-orthodox persons and pass the Bill in the form in which it has been reported by the Select Committee.

The Hon'ble the Raja of Bhinga said :--

My Lord, I wish to say a few words in support of this Bill. As far as the North-Western Provinces and Oudh are concerned, the Hindus are not particular at all about the performance of the Garbhadhan ceremony, nor is any objection raised by their caste people if they choose to marry their daughters after their attainment of the age of puberty. Our Shastras do not allow the Sudras to perform rites like Garbhadhan prescribed in the Sutras, and the Brahmins who assist them in the performance of such rites are called "Sudrayachi" or "beggars supported by the Sudras," and the Shastras strictly enjoin that they should be punished with excommunication. These rites are intended only for the twice-born, namely, the Brahmins, Kshatriyas and Vaisyas. They, having to undergo before marriage the ceremony of Upanayana or the investiture with the sacred thread, do not think the observance of Garbhadhan so essential. Hence, perhaps, arises the laxity in the practice.

Persons of high family, as a rule, seldom marry their daughters below the age of fourteen. Search for suitable husbands and the demand of large dowries stand in the way of early marriages. It has, therefore, become customary among the Kshatriyas or Rajputs that as soon as a girl is married she leaves her father's house for that of her husband; and that is one of the chief reasons, I believe, which actuated the Princes and Nobles of Rajputana to pass at a meeting a resolution to the effect that they should not marry their daughters below the age of fourteen and their sons below that of eighteen.

In my part of the country, girls rarely, if ever, attain the age of puberty before the completion of their twelfth year. But, when menstruation takes place earlier, it is generally brought on by objectionable means.

That there is a demand for sexual intercourse with children, and that consequently it is thought necessary to have recourse to an abominable and unnatural process in order to bring about the desired result, cannot be denied. Prostitutes ask for, and men willingly pay, very high prices for cohabitation with girls of immature age. Such cohabitation is known up-country by a particular name which, however, escapes my memory. The prostitutes on such occasions are presented not only with large sums of money, but with jewels, dress and other valuable articles as well. When men undergo trouble and expense to such an extent to satisfy their lust, how can one expect that they will restrain their desires when the above qualifications are found in girls lawfully married to them? That such an unnatural desire exists in men of this country is to be attributed greatly to the present state of society and to the influence of the works of the Hindu and Muhammadan poets of the degenerate period. Such works are, no doubt, the outcome of the past misrule and anarchy, when unbridled sensuality was the order of the day. In Hindi alone there are at least one hundred treatises on illicit love, called Nayakabhed, and all of them abound in the loathsome descriptions of the pleasures of cohabitation with girls of tender years. Such being the case, the sooner a stop is put to these gross outrages on humanity the better for the country. In the words of Vedavyas, "Paropkar," or doing good to others, is the

fundamental principle of our religion : and the ancient bard Valmiki, in his Ramayana, makes one of our greatest sages, Viciwa Mitra, go so far as to lay it down that a ruler may perform acts in contravention of the express forms of religion when the protection of his subjects and the interests of humanity render the same necessary.

At the same time I submit some safeguards are very necessary. Parda system being strictly observed in the Provinces of Oudh and North-West, a Hindu or Muhammadan lady of family cannot even converse with an outsider. Therefore appearance before the Magistrate, exposure by the pleaders, and the examination by the male doctors will be viewed with horror and lead to deplorable consequences.

The Hon'ble Mr. Nugent said :—

"My Lord, I do not propose to give a silent vote on this very important measure, which has attracted so much attention not only in India but also in England, has elicited so many opinions of such varying and conflicting descriptions, and has, apparently, since its introduction in January by the Hon'ble Sir Andrew Scoble, constituted the chief topic of discussion and interest in the Native community throughout the country. Like the other members of your Excellency's Council, I have waded through the filthy floods of loathsome literature which have been so copiously poured forth, and can say with truth that never before have I had equally unpleasant and repulsive reading. It is difficult for a layman to arrive at a positive conclusion on a question of tangled Sanskrit texts, concerning the proper interpretation to be placed on which the most learned modern experts and eminent scholars are at hopeless variance. Nor is it easy to apportion the weight to be attached to the utterances of old world sages and mediæval doctors of medicine or divinity when those authorities differ, the more especially where doubt exists as to the purport of those utterances, and diversity of view prevails both as to the text and the commentary, their meaning and their value. The main point at issue between the Native opponents and supporters of the Bill would seem to be whether, according to the ancient Hindu religious law and its later commentators, the Indian scholiasts of centuries back, the consummation of marriage immediately after the first appearance of menses in his wife is prescribed as a binding religious duty on the husband—a duty of which the non-performance involves the commission of a deadly sin. On this subject much has been said and written, and the realistic details entered into by some of the keenest and most crude adversaries of the measure, specially as regards the rites attendant on what is described as a religious ceremony and the nature of the penance to be undergone by the ancestors of a husband who complies not with the alleged injunctions of the Hindu scriptures, can only be characterised as revolting. But, as far as I am competent to judge, the balance of argument and of fact is distinctly on the side of such eminent interpreters of the Sanskrit text and authorities on the ancient books as the Hon'ble Mr. Justice Telang, Dr. Bhandarkar and others who hold their views ; and the opinion, therefore, at which I have arrived is that it is not essential, according to his religion, that a Hindu husband should actually cohabit with his wife immediately after her first menstruation, whatever might then be her age, and whatever her physical fitness for sexual intercourse, and its results in the form of maternity. That pre-menstrual cohabitation is strictly forbidden seems certain : that intercourse by a husband with his wife immediately after the first appearance of the menses—which after all is about one of the earliest signs of approaching puberty—is enjoined as a duty or even is contemplated as a general rule, is not, I think, established. Indeed, it would be surprising if it were. The old Hindu lawgivers, like other legislators for nations in the earliest times, were wise men. In the injunctions they promulgated or codified they had ordinarily in view some substantial, tangible object more intimately connected with this world than with the world to come, though to render those injunctions the more binding and respected they imparted to them a religious sanction. In their commands concerning marriage the result at which they aimed was the growth of a large, strong and healthy population, able to establish towns, sufficient to develop the agricultural resources of the country, and well fitted, should the occasion arise, to speak with their enemies in the gate ; and this object they, being men of great wisdom and intelligence, knew they would be unlikely to attain by requiring boy-husbands to cohabit with immature child-wives—a union form which only could spring a progeny weak in body and feeble in mind. To the relatively modern glosses made by comparatively recent commentators of merely provincial influence and reputation on the texts of the early lawgivers no serious importance need, in my humble opinion, be attached. These commentators at least were not inspired : their writings are not sacred scriptures. It is, I think, in any case a question whether, if it could legitimately be held as absolutely certain that the ancient Hindu religious or social law did direct husbands to cohabit with immature child-wives, Government would not be morally bound to intervene now to prevent a sin against humanity and to put an end to an abominable practice worthy only of

debased savages, which the evidence forthcoming shows to be unfortunately only too common in some parts of India, particularly in portions of Bengal. The British Government has not hitherto hesitated to prohibit acts in themselves wrongful and cruel even when the plea of religious sanction could be advanced on their behalf with greater validity than it can be in this instance ; and it would not now, I think and trust, shrink from putting its veto on other customs equally opposed to the instincts of all right-minded men whatever their race and whatever their creed, and even more harmful in their present and their future results, merely because noisy agitators protested that to stop such abominations would be to outrage their religion and to run counter to dubious dogmas propounded in prehistoric ages. But, as already observed, this question does not, I think, arise here. The Bill now under consideration does not as far as I am able to judge interfere with the Hindu or Muhammadan marriage law, and the theory that the teachings of the Hindu scriptures require the immediate consummation of marriage on the very first appearance of the menses is not established by the evidence. To the notice of those opponents of the measure who contend that the intervention of Government in such a matter is inadmissible may be commended the action of His Highness the Maharaja of Jeypore, a Rajput of high caste and pure descent, the enlightened ruler of one of the chief Indian principalities, who by a stroke of his pen has prohibited the marriage within his territories of Rajput girls before they have attained the age of fourteen years.

It is not necessary to dwell upon the misery, the unhappiness, the pain and the other evils which result from the pernicious practice which this Bill is designed to prevent. They are known to all. But it is contended that the proposed legislation is uncalled for, because the great majority of girls do not attain to puberty until they have passed the age of twelve and pre-menstrual intercourse is forbidden by the Hindu scriptures, because the number of cases of violation of immature girl-wives under that age by their husbands is exceedingly small, and because the existing law suffices to meet all requirements. To this the answer, I think, is that, though in other Indian provinces premenstrual cohabitation may be of very rare occurrence, in Bengal it is far from unfrequent ; that a considerable number of Indian girls do commence to menstruate before they reach twelve years although still imperfectly developed and physically unfit to live with their husbands, and that for them protection is needed ; that the number of instances in which serious and sometimes fatal injury is caused to a luckless child by enforced intercourse with her husband is unfortunately much larger than is stated by the opponents of the measure ; and that the occurrence of these cases is in itself sufficient proof that the law as it now stands is not adequate or sufficiently deterrent. Much stress is laid on the statements of a number of medical men, mainly Native, but some European, that in the course of their practice they have not met with cases in which girls have been injured by connection with their husbands. To this evidence I attach little value. This is precisely the class of cases in which no medical man would be called in to advise and prescribe. The maimed wife, if treated at all, would be treated by the women of the household and kept secret ; and, if death did follow in instances where the girl was very small and the violence employed unusually great, the cause assigned would be fever, cholera or an accidental fall. A very different tale is told by the lady doctors in India in their memorial.

That a Bill on so delicate a subject as that dealt with in this measure should lead to much agitation and excite considerable opposition is inevitable, and it cannot be denied that the proposed legislation has in many quarters met with a hostile reception. It is satisfactory, however, to find that a large and influential volume of public opinion, notably in the Bombay Presidency, is in favour of the measure, and that of those persons really competent to judge the question on its merits a majority would appear to support the course pursued by Government. It may, I think, safely be assumed that at most, if not all, of what are described as "monster meetings" held to protest against the Bill, nine out of ten of those present had but the most vague and nebulous notions concerning either the provisions of the Bill or the effects it was likely to produce. They most probably were told with certain rhetorical embellishments not characterised by very strict regard for accuracy that Government was about to pass a law which would invade the sanctity of their homes and private life ; and forthwith, without further thought or discussion, they were prepared to vote as was desired or to sign any paper placed before them. When once, however, the Bill has become law, all agitation will, I anticipate, speedily subside ; the baseless clamour regarding religion being endangered will rapidly die out ; the beneficial and salutary character of the enactment, hedged round with safeguards as it now is, will be recognised ; and gradually a practice which no right-minded man can defend and every kindly-hearted woman must abhor will become as extinct as is sati or any other barbarous custom which has already been swept away by the progress of education and civilisation.

For these reasons, my Lord, I beg to support the Bill now before Your Excellency's Council.

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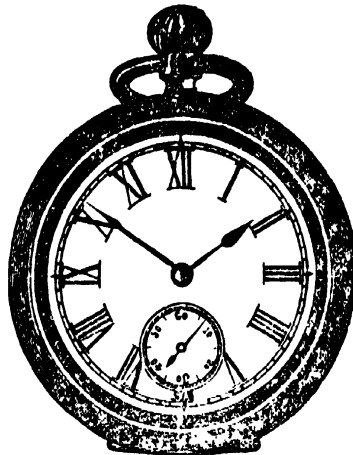
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AT THE

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WEEKLY NEWSPAPER

AND

REVIEW OF POLITICS LITERATURE AND SOCIETY

Vol. X.

CALCUTTA, SATURDAY, APRIL 11, 1891.

No. 469

CONTEMPORARY POETRY.

THE PICTURE.

YOU bid me frame for you in fancy-work,
Ideal loveliness of mind and form,
Such as a poet, some ambrosial hour,
Might draw upon the canvass of his heart,
Taking a living model, and thereto
Adding and rounding, chisel-like of pen.
—Well, boots it not to say if dream divine
Haunted the winding galleries of my thought ;
Or truth put down, point-blank, adornmentless,
Like fancy seen, because so like the truth ;
I cannot tell you—look, and you shall say ;
—There is a beauty, startling as the gush
Of sudden sunlight on an inland sea,
Girt round with many hills, that shines at once
Bright to the eye, electric to the heart ;
There is a timorous beauty, as a bud's,
Among the full-blown roses manifold.
Not such is hers ; 't is rather like the light,
The pale and tender light of summer eve—
Not golden and not amber—not of night,
Far less of day ; rose melting into pearl,
Mere just tinged between the sun and stars.
Not such is hers ; the white moss-rose, I think
Were less dissimilar ; for she takes the heart
More as of right than does your good-girl bud,
Not quite by storm, like the inviting red
On the ripe charms that bend the heavy stalk,
But with a half-way course betwixt the twain.
And you may miss the light ; you may not mark
That gentle blossom mine, its own green leaves
Do so enwrap it and its moss enswathe.
But see the light I speak of, and broad day
Will make you long for eventide again ;
And the moon's delicate tracery woofed across
White sails of vapor boats will have no charm.
But cast your eye upon my white moss-rose,
And ne'er a queenly bloom or peasant bud
Shall be her peer within comparison.
There are who take you with a storm of words,
Of sport or sentiment ; and two and fro
Bandy your laughter or some heavier thing.
There are who open all the heart at once,
Light found, light lost—'t is scarcely worth one's while
To ask what 's given with so liberal grace.
There are who fence them in with many thorns
Of giggling shyness ; when your finger 's pressed
You find you 've scrambled for a foolish thing.
Not worth your gilly wearing when it 's worn
Not such is she ; she has no storm of words.

Pelting like hail-drops till you hide your face ;
No bread-and-butter sentiment has she
For a fourth cup of gossip round the urn—
But she is outward cold and calm of eye,
Pale-browed, low-voiced, and round her as she moves
There is an atmosphere of gracefulness,
Inseparable as fragrance from the rose,
Or gentle chimings from a running water.
Once and again most heedlessly you gaze
On the white marble of her lineaments,
And on her half-proud eye, and turn away ;
Once and again you see the many shafts
Of vulgar flattery or of common saws,
Slip on the polished ice of her disdain—
And ask yourself, perhaps, " Has she a heart ? "
But a few months, and now through all your dreams
There is a still sweet face, a low sweet voice,
An eye, deep-calm as some rock-cinctured bay,
A gentle form, a footstep that you know,
Which makes strange tunes go moving through your brain.

And there are times when silent actions speak
Of quiet principle ; as bells of foam
Clustered in silence where the current works,
Show the deep meaning of the under-tide.
And there are times when strongly-fixed reserve
Betrays some casual lesson, learned in ways
Too high and holy for a lightsome strain.
And there are times when something passes o'er
The brow of snow, a flash of rosy light ;
Win, if you can, that alabaster vase,
There is a lamp of precious oil within !
Others more startling and more beautiful,
None half so gentle, so expansive none ;
Others more rich in gew-gaw words of course,
None half so dear in womanly reserve ;
Not cold, but pure ; not proud, but taught to love
That the heart's treasure is a holy thing ;
Not loving many, not of many loved,
Yet loving well, and loved beyond compare ;
A light too gentle, save for purged eye
Of some young poet lapped in dreams divine ;
A flower too delicate for vulgar scent,
Leading a purer life within its sheath,
Fed without noise, on silver drops of heaven !

Holloway's Ointment.—Sores, Wounds, Ulcerations, and other diseases affecting the skin, are capable of speedy amendment by this cooling and healing ointment, which has called forth the loudest praise from persons who had suffered for years from bad legs, bad breasts, piles, abscesses, and chronic ulcers. None but those who have experienced the soothing effect of it can form an idea of the comfort it bestows by restraining inflammation and allaying pain. Whenever Holloway's Ointment has been once used it has established its own worth, and again been eagerly sought for as the easiest and safest remedy for all such complaints. In neuralgia, rheumatism and gout, the same application, properly used, gives wonderful relief.

Subscribers in the country are requested to remit by postal money orders, if possible, as the safest and most convenient medium, particularly as it ensures acknowledgment through the Department. No other receipt will be given any other being unnecessary, and likely to cause confusion.

NEWS AND OUR COMMENTS.

CALIFORNIA has passed the Anti-Chinese Bill providing for the issue of certificates of residence to the Chinese now settled in the State and for the exclusion of all others. For this great national crime of the Golden State, the author of the Heathen Chinese is not a little responsible.

WE learn from the last *Overland Mail* that

"The official gazette *Jan*, published at Teheran, announces that Muza Mahom Khan, late Ambassador in London, is deprived of his titles, honours, and rank."

Such is the insecurity of office under a personal despotism!

MOHSIN Khan, the Persian Ambassador, who is the *doyen* of the diplomatic body at Constantinople, has tendered his resignation, which has been accepted by the Shah. We wonder if this Khan's step is connected with that Khan's disgrace.

RECENTLY, there was a Greek dinner in the city of New York. Here is a description:

"The table was covered with cloth of silver, in the centre of which was a marble basin lined with sea shells and aquatic plants, and with little goldfish swimming about round a tiny fountain that flashed in the centre. The marble basin was garlanded with smilax and roses. The decorations were carried out entirely in pink and silver. Each of the twenty guests found by his plate, or hers, a wreath of brown ivy leaves, tied with a cluster of pink roses. The walls of the dining room were completely hidden by strands of smilax, which fell from the cornices and met the leaves of tall palms placed round the wainscot. From the ceiling over the table hung strands of smilax tied with pink roses. The ladies all wore Greek dresses, and the strains of the lyre and mandolin were heard during the dinner."

And what for the eating? Where are the creature comforts? There are decorations in plenty for the dining room, where is the dinner? Smilax and rose do not butter parsnips, any more than soft words. As for the goldfish swimming in the marble basin, three dozen of these will scarcely make a mouthful of the Whiteman either side the water.

PERTINENT to the present Anglo-Indian outcry against "Babu English," a correspondent of the *Mirror* quotes "a few sentences from some printed Circulars, issued by an eminent Civilian, within the last few months," to wit,

(1) "There is a considerable margin for households, requiring more than one page a Schedule for its enumeration."

(2) "He should not only see that every house is numbered, but that their serial order is the most convenient for the enumerator."

(3) "Supervisors have been directed to report if any wedding parties are likely to come to or leave, any village in his circle on the night of the Census day."

(4) "A reader as well as an abstracter is necessary for it."

The writer asks, "What name would Messrs. Rowe and Webb give to the English of this Civilian?" Why, Civilian English, of course. Let the Census Commissioner look to it.

To draw out others, Mr. Eardley Norton subscribed Rs. 500 for a memorial to the late Mr. Bradlaugh. But as the other subscriptions would not exceed Rs. 180, he would none of it. He has withdrawn his offer, saying, "I decline to continue a connection with a movement so ridiculous," with expressions of contempt for native good will and patriotism. The Knight Memorial Fund is much in the same condition. Up to date, it is, we believe, no more than Rs. 2,000.

THE progress of female education in Bombay has caused to be felt the want of a suitable place for female resort, whether for instruction or amusement. And according to the characteristic of *Primus in Indis*, no sooner is the want felt than there is some one to supply it. We learn with great pleasure that Mr. Muncherjee M. Bhowmager is engaged on the preliminaries for building a Hall for the use of the gentler sex by way of a memorial of his lamented young sister.

HERE is a centenarian and no mistake! Mr. Jehangir Chinai of Poona has just died at the ripe old age of 102. Mr. Chinai's has not been a very eventful life; but he has done something in his day which deserves to be chronicled in a permanent form.

A CORRESPONDENT of the *Spectator* tells a good story. A short time ago a letter was received at Lincoln by post addressed "à sa Grandeur Monseigneur l'Eveque de Lincoln." The Lincoln Post Office had not evidently passed in French and returned the letter to the London Office with the remark "Cannot be found in Lincoln." The General Post Office sent the letter back to Lincoln with the inscription, "This is for the Bishop of Lincoln." Luckily, the Post officers of Lincoln were all true-born Britons, or else the incident would have formed another instance of Babu ineptitude.

THE Calcutta University has this year passed in the Entrance Examination 330 students in the 1st, 958 in the second and 863 in the third division, or a total of only 2,151. It is a poor result compared with past years. In the Preliminary Scientific L.M.S., we find 25 names: in the First L.M.S., 7; and in the Second L.M.S., 13.

As the result of the Examination of February last, the Board of Examiners have let loose on the community no less than 262 Mooktears.

THE yearly examination of candidates for the fourth grade of Accountants, Public Works Department, will begin at the Civil Engineering College, Seebpore, on Monday, the 1st June 1891.

As a memento of the visit of the Lieutenant-Governor to the Purulia Municipality last year, Raja Nilmoni Sing Deo, Zemindar of Pachet, has made a gift of Rs. 5,000 to the municipality to be expended in the improvement of the water supply of the town. We are glad to see the old Chief still in the land of the living. He is a true Raja and no mistake. It is a pity European officials fail to appreciate and refuse to respect those who are not ready to demean themselves before them.

THE *Gazette of India*, of April 4, announces the temporary appointment of Brigadier-General H. Collett, C.B., Commanding the Assam District, as officiating Chief Commissioner of Assam in addition to his military duties.

MR. Crawford of Bombay fame is not idle at home. Having lost character, he feels himself under no obligation to preserve decency. His corruption was left by the kindness of his judges involved in some friendly doubt. That cloud he is resolved to scatter away. He will throw the responsibility of his impecuniosity and consequent lapse to his superiors and circumstances. He is said to have prepared a claim for a large sum of money, spent in the reception of the Duke of Edinburgh in 1870 for the entertainment and flower-show in the Victoria Gardens.

MR. Henry Tate, the sugar refinery man, offered his collection of modern pictures valued at £75,000 for an "English Luxembourg." He has again come forward with £80,000 for the building—an Art Gallery at South Kensington.

THE new Law Member, Sir Alexander Miller, has arrived at Simla and taken up his duties.

A EUROPEAN Governess in a family at Simla turned Mahomedan adopting native dress, eloped with a native tailor to Koorkee and has settled in the Chamar Daiwaza in Meerut.

THE Lord Bishop of Calcutta and Metropolitan in India and the Island of Ceylon has gone on leave, and the Ven'ble Francis Rodon Michell, Archdeacon of the Diocese of Calcutta and Bishop's Commissary, has taken over charge of the Diocese.

THE Government of India have ruled that "From and after the 1st day of January, 1894, all vessels carrying emigrants to the Colonies must be furnished with separate tanks not exceeding in capacity 5,000 gallons each, and no compartment which forms part of the hull of the vessel will be recognized as a receptacle for the storage of water for the use of emigrants."

In the meantime, the existing practice of allowing water to be stored under certain conditions in after-compartments of the vessels, will be allowed, provided such compartments are so fitted that they can be properly examined by the Marine Surveyor and are certified to be water-tight.

SOME interesting reminiscences of the late Duke of Bedford have been published. He was thought to be a screw, and people are now surprised to be told that he spent two millions in improvements on his property without raising rents. He had been one of the poorest gentlemen in England and became one of the richest. He used to boast having lived upon all incomes, from £200 to £2,00,000 a year, and what is better "he could do so again." A most witty man, he was a delightful companion. Notwithstanding that he was his own manager, he did not talk shop, we take it.

THE case of Khetter Chunder Mitter against the Police for illegal arrest, assault, &c., &c., and that against him by the Revd. K. S. Macdonald for trespass into and disturbance at the General Assembly's Institution, arising out of the Scoble Consent law, were disposed of by the Northern Division Magistrate on Thursday. He dismissed the case against the Police, whereupon the case against the Gabardhan Baboo was withdrawn by the Revd. gentleman. The Magistrate was of opinion that if the complaining Babu had not committed trespass, the action of the police, in placing their hands on him, amounted to wrongful restraint and assault. But the question was whether complainant had committed a trespass or not. There was no evidence to prove that he went to the meeting with the fixed intention of annoying or assaulting any body. The conduct of complainant however in interrupting the lecturer Babu Kally Churn Banerjee, after he had been called to order by the Chairman Sir Andrew Scoble, amounted to trespass, as he caused annoyance to all the decent people present. Finally the police had a right to arrest complainant, on the authority of Mr. Macdonald who held possession of the hall.

THE prosecution by and against the Brahmos has been dropped. The contending parties have expressed regret to each other and are friends again.

NOTES, LEADERETTES, AND OUR OWN NEWS.

A NOTIFICATION in the *Calcutta Gazette* of the week cancels the notification under the Prevention of Cruelty to Animals Act, 1890, of the 6th January 1891. The curious reader must refer to the *Gazette* of January itself to know what it means. This announcement is, however, followed by another notification extending the provisions of the Act (XI of 1890), except section 6, sub-section 1, and section 7, with effect from the 8th day of April 1891, to the Town and the Suburbs of Calcutta as defined respectively by section 3 of Act IV. (B.C.) of 1866, and by the notifications published under section 1 of Act II. (B.C.) of 1866. We must repeat, it would have been more useful if the notifications said what they are intended to mean.

THE temple of Jugannath at Pooree is in urgent need of repairs. The local municipality has served a notice on the Rani of Pooree as the superintending authority of the temple, threatening to close the damaged portion against the public. That is a threat to the entire Hindu world. Realizing the situation, Babu Hari Bullub Bose, Government Pleader, Cuttack, held a meeting at his house to devise measures to avert the calamity. There were present Rai Bahadar Nundkishore Dass, Assistant Superintendent, Tributary Mehals; Babus M. L. Dass, M.A., B.L., Vakil, High Court, practising at Cuttack; Bollorain Mullick, B.L., Sub-Judge; Lal Behari Ghose, B.L., Vakil, Cuttack and Janaki Nath Bose, M.A., B.L., Vakil, Cuttack. They decided, "in all humility" to "urge upon the Hindu community the absolute necessity of maintaining such an institution, which as a relic of Hindu civilization, of Hindu art, of Hindu civility, is simply unrivalled." It was resolved, therefore, to call a public meeting of the Hindu inhabitants of the Province of Orissa and to appeal to the Hindu public for funds and to appoint a committee to receive subscriptions and to commence the repairs as soon as possible.

THE *Indian Spectator* records the death in England of General Macdonald, retired officer of the Madras Education Department. He was Inspector of Schools and acted as Director of Public Instruction. He delivered an excellent University address. He was an upright man, we are told. That he was a friend of the people we can readily believe. How in an old settled Province a son of Mars came to poke

his nose into the business of Minerva, we could never understand. Captain Holroyd is the only other interloper, but then that is in a frontier Province where clergymen may mount up the pulpit armed.

SURAT has lost one of its respected citizens. Rao Bahadar Juggivandas Khusaldas was rather a remarkable man. He began as a common *mohoror* or *karkoon* and ended as Hazur Deputy Collector and Rao Bahadar. And all this success was attained by hard work without sacrifice of honesty. His integrity was above suspicion, and all parties reposed perfect confidence in the impartiality of his decisions. They who try to be just without fear or favour, without love or hate, in absolute oblivion of selfish regards,—such men alone know how hard is the struggle—such alone truly appreciate the nobleness of such a character as the deceased. What wonder, he was held in respect by both Government and the people. In politics and social matters, Khusaldas was a liberal conservative.

A MORE earnest citizen or more persistent politician does not exist among the English-speaking dons—the professoriate we mean—than Mr. Goldwin Smith. He is nothing if not political. He is political even as a professor. In the chair of History he is a pamphleteer rather than a historian. He certainly treats of the Past with special reference to the Present. Whether he stays at home or strays abroad, he plunges heart and soul into the question of the hour that divides his neighbours, not without casting back furtive glances at the scarcely cast off domicile in the distance. If he is by education and training—by enlightenment that is—a citizen of Greater Britain, and by lot a Canadian, he is withal a thorough Englishman. Though a Liberal of Liberals, he is an out and out Unionist, and, of course, a fierce anti-Gladstonian. Ever ready for controversy, he is a formidable warrior carrying heavy armamentaria but using them with singular nimbleness and dexterity. He has a *tranchant* incisive pen which he uses not only against all comers but also against all bearing anything approaching an inimical standard. Hence he is looked upon as a sort of Ishmael, though few care to provoke him. He never lost an opportunity for a thrust against Lord Beaconsfield. Of late years, he has been a thorn in the side of his former chief, Mr. Gladstone. It is time enough for another adventure. And now the turn comes of the head of the Ministry whose Irish policy he has so valiantly supported.

By the papers received by last mail, we find that Mr. Goldwin Smith has in *propria persona* attacked the Marquis of Salisbury in the *Toronto Mail*. He cannot pardon the Marquis for telegraphing his Lordship's congratulations to Sir John Macdonald on the latter's late success in the Canadian elections. According to Mr. Smith, the English Premier had no business to go out of his way to express his delight at the retention of the Macdonald ministry. It was a departure from that attitude of neutrality in Colonial politics which was proper to the Government at Home. This seems over-refining. It is a matter of individual judgment and taste. Mr. Smith contends that the Marquis of Salisbury by his action identifies himself with the Canadian Conservatives. And no harm, to our mind, if so. If he does not exactly identify himself, he certainly sympathizes with them. And no wiring was necessary to tell the world on which side his sympathies lay. Was the formal disclosure—the complimentary avowal—such a sin? It could not possibly prejudice any party. As to the question of right, it ought to be remembered that the British Premier simply accepted with courtesy Canada's own choice.

THE British Consul at Bogota has made a valuable contribution to the Leprosy Question, in the shape of a report on the treatment of it by the state to which he is accredited. This is his description of Agua di Dios, the leper village in Colombia:—"Situated at about fourteen hundred feet above the sea level, with a dry sandy soil, and a temperature of 82 to 85 deg. Fahrenheit, this spot has been chosen for the lazaretto by the Government on account of its ancient reputation for the cure of leprosy. Some 520 sufferers from this terrible visitation dwell here and form about one third of the population; but the most remarkable fact regarding the settlement is that lepers and healthy persons are described as living on terms of perfect intimacy, there being no specific leper quarter, though every house in the village stands apart in a garden." According to that, cities of magnificent distances, like Madras and Allahabad and indeed almost all White Towns in India, have no

reason to be in the least anxious. The report is even more specific. The Consul states that "there is no case on record of the disease having been contracted here by contagion. Even where lepers have married healthy persons, the husband or wife has never been known to take it from the other. On the other hand, the fact is admitted that children born of such unions are generally afflicted." This evidence goes to show that the disease cannot spread by the intercourse of lepers of either sex within themselves. It is transmissible by sexual intercourse only, and that to the offspring.

ADMIRAL Hornby is *hors de combat*, and if tomorrow England is invaded, his country will not receive the benefit of the services of its greatest sailor. Not in fight, however, has he been disabled, but in freak—an old man's youthful freak! a general officer's subalternish dissipation. He met with a carriage accident, we were told. But that does not sufficiently describe the enormity of his offence rather than misfortune. He fell from a dog-cart. But he had no business to fall from a dog-cart. No use to tell us that the dog-cart is an uncertain, unreliable vehicle. All the more reason for his avoiding that disreputable trap—that rowdy apparatus. He had no business with a dog-cart. A gentleman might ride, or he must use a respectable conveyance—not a canine or feline trap. He might just as well go to town in a bullock hackery or a prisoner's van with "V. R." inscribed! A man ought to lose caste for such low tastes. His life ought to be refused by the Assurance companies. If it is worth while to live, this doggy piece of vehicled furniture ought to be interdicted *instantly*. Our view is of course scorned by the recklessness of the age, but a succession of mishaps may yet bring the generation back to reason. All are not yet gone mad, and we rejoice to notice the following wise paragraph in the *Army and Navy Gazette* :—

"How many people—young, middle-aged, and old—have been killed or maimed by their trust in the deadly dog-cart? A young fellow may escape the consequences of a pitch out on his head from a stumble, a chuck-out from a collision, or a smash from a runaway; but if any one who sets a value on life, bones, or sound skin, mounts the trap when he has passed 40, he must be prepared for 'accidents.' Here we have those who know of what use and importance Admiral Hornby may be to Queen and country, in the utmost anxiety on account of the injuries he received the other day, which were mainly due to the nature of the vehicle he was in. There is nothing like your *quadriga* for safety, and why so sensible and prudent a man took to the dog-cart we cannot conceive and very much regret."

Just so. But such is the infatuation of the times that—great Judges may be seen from time to time galloping through the *Maidan* perched on the precarious throne of a dog-cart.

THERE seems to be a prodigious appetite in the European, above all the British, soul, for "gossip." This is proved by the avidity with which the literature of anecdote is consumed. The most trumpery records of the garrulity of age find ready purchasers. Since the publication of old Crabbe Robinson's posthumous Diary, reminiscences of lawyers, whether briefless or briefful, tolerably seasoned with bad bar jokes, sell well. Thus the success of Sergeant Ballantine was as great in literature as at the Old Bailey. Who shall say that it was as deserved? His book was downright trash. Yet it ran through edition after edition. Mr. Montagu Williams, the eminent Queen's Counsel, has just come out in the same line with his *Leaves of a Life*. From some extracts we have seen, it seems to be a rather more honest effort at book-making than those of the anecdotalists of his profession. There is something like a literary texture at least in his publication.

To Indian readers, on this side in especial, the most interesting part of the book is the glimpses afforded in it of Sergeant Ballantine, the white elephant imported from England for the defence of the Gackwar Mulhar Rao, as well of Mr. Douglas Straight, now an honoured Judge of the Allahabad High Court and a brilliant member of European society in India, then a barrister in England who enlivened his Circuit with his animated conversation. Mr. Straight had been a candidate for parliamentary honours. He had wooed his free and independent constituency and had won. It was not without a hard struggle that he had succeeded in that difficult courtship. Nor did his anxieties cease with his election. His failed rival petitioned against him, and he had to undergo the annoyances and anxieties of a judicial inquiry whether he should be unseated for bribery. Mr. Williams was his friend and counsel and has given a graphic account of it. We will here introduce the best portions.

"Considerable amusement was caused while evidence was being given as to the 'Dun Cow' supper. In cross-examination by Mr.

Giffard, a witness was asked whether the company had drunk the health of Mr. Straight. A reply having been given in the affirmative, the further question was put to him as to whether the health of the Queen had not also been drunk. The witness said that he could not remember, and upon being pressed as to whether the 'Church and State' had not been drunk he replied that he did not know what was meant by the question. Upon this the Sergeant observed: 'You are a consistent Conservative;' at which the occupants of the public gallery again laughed."

Mr. Sergeant Ballantine was the leading counsel on the opposite side. Although a friend of Mr. Straights, he prosecuted the inquiry with great energy, without sparing his brother-barrister in the least. These licensed libellers, confounders of the simple and insulters of all, have such a habit of imputing baseness to the most honourable, and Ballantine in his blandest manner figured Straight so crooked that the good gentleman became furious.

"We found it almost impossible, during Ballantine's address, to keep the sitting Member quiet. From his seat underneath the Counsel he kept turning round to me and vowing the most dreadful vengeance against Ballantine, observing that he certainly had not expected this from the Sergeant who had been his father's oldest friend. He, of course, also indulged in the usual threat that he would never speak to Ballantine as long as he lived. Altogether Giffard and I had the greatest difficulty in suppressing this hot-headed young gentleman."

We hope the gentleman, no longer a hot-headed, youngman, in remembrance of his own wrong, never permits the bullying by professional gladiators which is the great blot in European judicature.

To finish the story :—

"The Sergeant ended his reply at about one o'clock. The good-natured old Judge, looking at the sitting Member with a twinkle in his eye, said that, as he did not wish anybody to pass a sleepless night, he would not adjourn the case until the following morning, but would give his decision at four o'clock that afternoon."

"The intervening hours were very anxious ones for me, for I felt as much interest in the issue as though I had been personally concerned. At four o'clock the Court reassembled, and from the good-tempered expression on Baron Channell's face, as he took his seat upon the Bench, I felt convinced that all was well. His Lordship summed up with considerable force, and in an exhaustive way. Having disposed of most of the allegations, he proceeded: 'And now we come to the 'Dun Cow' supper.' A kind of cold shiver ran through us all, for this was the rock on which we feared the vessel might split. However, after giving a strange ruling of his own as to what constituted an agent, he observed, with regard to the supper itself, that though he did not think it sufficient to unseat the respondent, it would undoubtedly have been far better had it never taken place. In the end he found, firstly, that Mr. Straight was duly elected; secondly, that there was no reason to believe that at the last election any considerable bribery or corruption took place; and, thirdly, that the petitioners should bear the costs."

The judgment was received by the spectators with a shout of joy. The Straight party immediately celebrated their triumph at the nearest hotel in a great eating and drinking.

THE Veddas of Ceylon have for a long time attracted the notice of intelligent travellers. The Prince of Wales was given the opportunity of an acquaintance with this primitive people. The other day, M. Deschamps read an interesting paper on them before the Geographical Society of Paris. The following summary of it is given :—

"The Veddas ('hunters') of Ceylon, who are said to be descended from the Yakkas ('demons') of Ceylon, the original inhabitants of the island, live in a belt of forest on the eastern border of the Central Provinces, but as a distinct race they are now rapidly disappearing. They dwell in villages of huts made from branches and bark, but in the rainy season some take shelter in caves. Their weapons are the bow and hatchet, and they never speak unless it is absolutely necessary. They do not know how to laugh. Their language is meagre and their manner of speaking brusque. Although surrounded by polygamous and polyandrous peoples, they remain monogamists, and attach great importance to the baptism of their children. They have no chief or social system, and their religion is a belief in demons, with which the forest is supposed to be filled. A Vedda betrays no emotion; anger astonishes and laughter exasperates him. His favourite recreation is dancing. The villagers meet to dance the evil spirit away from a sick person. Doctors and medicines they have none. The men are small, but strongly if badly made. Their hair is coarse and black, their eyes fierce and bright, their brows straight and wide, their noses broad. The colour of their skin is a maroon tint, the women are small and unattractive."

In fact, the Vedda is

A stoic of the woods—a man without a tear.

Herein, however, he is not singular. In all ages and in all parts of the world many savage tribes have been distinguished for intrepidity. To us Hindus, the Vedda is specially interesting as the Rakshas of Valmiki's muse. It is highly probable that the *Kamayana*, like most of the national epics of the world, has a historic foundation. The geography of the Poem is accurate, and now the ethnography is cleared up. What were Yakkhas in the island were Rakshases on the Continent. We even suspect that at one time in India Yakkha and Rakshas were

convertible terms. There is no inherent difference in Sanskrit literature between the two. Ravana was a great conquering chief of the Ceylon aborigines—the Veddās—possibly after their conversion to Buddhism.

AN important Indian has passed away in Raja Sir T. Madhav Row. Last Saturday, he sank under the attack of paralysis which had laid him down. He struggled for a time but finally succumbed. For some time he had retired from active life. He was a man of rare good fortune; he had a career for his abilities. Gifted with statecraft, it was given him to administer three important native states—Travancore, Indore and Baroda. If he was not exceptionally brilliant, he did his duties to the satisfaction of the Paramount Power. In his retirement, he was not idle. He could not bear to be forgotten. Accordingly, he had his say on every important public question, and, in the absence of any such, on topics of his own starting or things in general. At first he was content to be brief unto aphoristic, but with advancing age and its infirmities he lapsed into the prolix and verbose. At length the pen dropped. He had interested himself in the National Congress only to find out his mistake. He had the courage to secede publicly, and consequently lost much of his popularity with the patriots of the day. He gave no less offence to the reformers, headed by his own kinsman Raghunath Rao Bahadoor, by his pronounced orthodoxy towards the end of his life. He was an accomplished man fond of letters and science, and wielded a terse and powerful pen. Take him all in all, he was one of our greatest men. He leaves a large family but well provided for. His eldest son is Chief Secretary to the Mysore Government, the second is a Deputy Collector in Madura. The third and the youngest attended on him, ministering to his comfort. He leaves besides three daughters and a number of grand-and greatgrand children.

MR. Inglis, Officiating Magistrate of the 24 Pergunnahs, has, we hear, submitted to the Commissioner of the Division an extraordinary report on the disputed identity of the nominated Municipal Commissionership in the Rajpur Municipality. He says that he has ascertained from his predecessor Mr. Bolton, and Babu Bankim Chunder Chatterjee, Deputy Magistrate, that the object of the Government appointment is the Agra man and not his namesake on the spot. Surely, if this be true, the very sanity of the district staff in going beyond the limits of their own Province into the territory of another Local Government, in quest of a Municipal member, may well be called in question. Indeed, what with popular factions, and what with official vagaries of this kind, Local Self-Government cannot have a pleasant outlook. We wonder if the designation and residence of the nominee are not to be found in the records of any of the three offices concerned in making the appointment.

UNDER News and Our Comments, we have given from the *Calcutta Gazette* some of the results of the examinations of the Calcutta University. Today's *Gazette of India* publishes more results. In all, 174 candidates have succeeded in the B. A. Examination, Honors in the same examination have been obtained by 20 in English in the Second Division, none passing in the First. In Persian there are 2 in the First and 2 in the Second. In History 2 in the First and 1 in the Second. In Physics and Chemistry 1 in the First and 16 in the Second. In Mathematics, none in the First and 7 in the Second. In Sanskrit 2 in the First and 17 in the Second. In Philosophy only 8 in the Second Division.

The results of the First Examination in Arts are—31 in the First Division, 188 in the Second and 542 in the Third.

THE *Indian Planter's Gazette* boasts a Home Correspondent who, in his turn, is evidently conscious of his eminence. He is a gentleman of the *genus* "exquisite," indulging in tastes far above the common. He barely condescends to write English for friendship—fortified by a cheque. All the same, he is good John the Bull and no mistake. He detests foreigners, and Continental music he can not tolerate—except at fancy prices. He announces with glee the new crusade against the street Bohemians who lend picturesqueness and imperial importance to London. His ideal of music may be of the most exalted, but we of the town of the Tom-Tom and the Chhi Chhi Band cannot be expected to appreciate the sublimity that dwells in his soul. He writes:—

"Mr. Jacoby, the energetic and honourable member for Mid-Derby,

is on the sloop. He has fixed his sun-defying eye on the 'nasty old organ-grinder.' He has moved for a return to show that the itinerant Italian enjoys more privileges in London than in any other capital of this terraqueous globe. He thinks the foreign noise-merchant ought to be subject to local option. Like Mr. Jacoby, I detest the street musician. The 'Queen of My Heart' doth murder my morning sleep, and the 'Mikado' waltzes round the square with the tail end of my sentences, as I sit at my industrious desk, my oak spotted, and the knocker tied, as Macaulay said, Montgomery's, or was it Rogers'?—was with a white kid glove all for your sake. My Pegasus was once a trooper's mount, I think, in some ante-natal existence. Nothing makes my steed so restive as *En Revenant de la Revue*. But I would not abolish the organ-grinder *quand même*. Every time I pass through Drury Lane, or any squalid quarter of this London, and see the whole of the otherwise joyless population turning out into the streets, men, women, and little children, and moving in rhythmic motion as, shall we say? in the Pyrrhic dances of old, alley, court, or street, from end to end, in motion, the dismality of life rocked to sleep in a hundred weary brains by the cradling movement, I make a new resolve not to curse the strolling music men. Nor would I even confine them to the *quartier* in which they are welcome. They will leave Belgravia at any time, only too willingly, for a few coppers. They are always lazy enough to prefer to be paid to go rather than paid to remain and play. It is only right and just that they should thus levy tribute on the rich for the amusement of the poor. But I would venture on a suggestion to my good friend, the enemy with the hurdy-gurdy. When he comes my way let him knock at the door and politely state that he is about to play for twenty minutes just outside the house or receive six pence. I will always pay the forfeit. The harmony of silence will reign in my neighbourhood, and the benefactor of Drury Lane and kindred slums may reserve all the vigour of his muscles—or lungs—for his eager but poorer patrons."

How modestly this "gentleman of the press" identifies himself with the wealthy and makes himself out one of the *élite* of Belgravia! It is easy to be rich with the pen, however: it is different to be free with the purse. We are entitled to doubt, therefore, whether the poor Italian, even if he succeeded in mollifying this imperial Briton of the quill with his abject submission, would receive the proffered—we mean the advertised in India—six pence.

SERIOUS complications are apprehended in the North-Western Frontier—in the Miranzai country. There were rumours that the Mamazai, Akhel, Alisheza and Alkhel, numbering in all about 12,000 fighting men, were combining to prevent the making of the post on the Samana, and had held a *jirga* and sworn to use every means in their power to stop the work. It is unfortunate there are indications to justify the rumours. News was received on the night of the 4th April at Kohat that the working parties on the Samana Range had been attacked and that the 29th Punjab Infantry and a wing of the 3rd Sikhs, who kept on firing from 3 P.M. till dusk, had nine men killed and seven missing. A later telegram reported such an attack on the working parties all along the line from Islat to Gulistan.

REIS & RAYYET.

Saturday, April 11, 1891.

THE MANIPUR MASSACRE.

News from Manipur is of an extremely painful character. Our worst fears have been realised, and a sad fate has overtaken Mr. Quinton and his party. The delay in the receipt of this news had indeed somewhat prepared the public mind for the worst, and so far it has broken the force of the shock which would otherwise be more stunning. But the event is appalling in all conscience, and has scarcely had a parallel in the past. The victims are Mr. Quinton, Colonel Skene, Mr. Grimwood, Mr. Cossins, Lieutenant Simpson and Mr. Melville. Of course, Brackenbury had met a gallant death before.

The only relieving feature of the catastrophe is the news telegraphed by the Head Clerk of the Political Agency that they died in action. There is no knowing, however, how far this version may be relied upon. On the one hand, it is the report of an eyewitness and of a man evidently in a better position to give accurate information than the refugees and spies who bring the horrible story of the prisoners being treacherously murdered by the order of the Senapati. Again, Mr. Grimwood, who is generally

and not unnaturally believed to have had great influence with the Senapati, being one of the party, it would seem improbable that even his presence should fail to avert such a catastrophe. On the other hand, there are circumstantial accounts given by the Gurkha refugees of the mutilation to which the prisoners are alleged to have been subjected before they were beheaded. Then there is the Regent's own account of the Manipuris having become uncontrollable at some alleged injury to their temples. The Regent's letter, however, does not refer to any armistice or flag of truce—a significant, not to say suspicious omission. For ourselves, we do not pin our faith on the account of either the Agency Baboo or that of the Regent. The former is not a free agent, and will probably never be one in regard to Manipur politics, hoping as he does to serve in that state, until at any rate the Regent is disposed of. The latter is directly interested in deceiving. The Regent is on his trial—a trial the issue whereof may involve not his throne only but his very life also. The Manipuris are not an overscrupulous people. They are just civilised enough to have lost the truth for which the aboriginal barbarians of India are famous. In the situation in which the Regent is placed, he is not likely to stick at anything. In throwing the responsibility of the massacre on his people, he has, we are afraid, been both pusillanimous as well as false, without doing himself any good. Certainly, without good evidence, we are not prepared to believe that his people were out of hand. Their loyalty to their Chiefs and to their Blood Royal, we know. The Czar is not more profoundly venerated nor more implicitly obeyed by the Don Cossack than is their Raja or Chief of the Raj family by the Manipuri and the Manipuri Nagas or Lushais. They would lay their heads in cool blood if the Raja or Chief commanded the sacrifice even in freak. Such is the theory of duty in all the old frontier kingdoms. And such is still a good deal the practice. The truth is, the Raja is deemed a god incarnate and the members of his family are supposed to enjoy the divine afflatus. They all are privileged to make Brahmans of the hill savages who apply for such conversion. The highest Brahmans among them are those who become disciples of the Raja and are invested with the dhoti by him. Indeed, the Raja as a living divinity whose power is visible, is really held in greater veneration and awe than the unseen gods who are at best represented by rude stocks and images. Under the circumstance, the idea of the Manipuris going out of hand seems to us ridiculous. Nor was there any cause for such a strange departure. The desecration of temple is a frivolous pretext. We know what sort of temples and gods they have and how they regard them. And such as they are, the British and their sepoys were the last persons in the world to treat them with wantonness. It is more likely that the prisoners were sacrificed in an ebullition of savage triumph and recklessness of the Senapati, the real master of the situation. We suspect he was exasperated chiefly with the Political Agent whom he had regarded as his friend. After the friend had helped him in packing the Maharaja off to British India, he was not prepared to find him a party to his destruction. But enough of this painful suggestion, which, in the absence of true information, is a mere speculation. Whatever, however, the exact truth about the manner of the sad death of the English captives, their loss is a heavy calamity, and heavily the Manipuris shall pay for it.

The author of the whole evil, Koireng or the Senapati, has already paid for his savagery with his life. The brightest episode in this melancholy business is the chivalrous conduct of Lieutenant Grant. Directly the news of the precarious situation of affairs at Manipur reached Mandalay, he at once obtained permission of General Stewart to make a rush with a small force of less than 100 Rifles to the relief of the English captives. A message was soon after sent to countermand his expedition, as it was reported at Shillong that the Manipuris were too strong in numbers for a small party like Grant's to make any impression on them. The messenger, however, failed to overtake him, and the dashing young officer, at the head of his forlorn hope, reached Thobal, within 10 miles of Manipur, fighting the whole way. Here he occupied a mud fort which the Manipuris attacked in the night. The fighting lasted for three hours, till the Manipuris, failing to take the fort, retreated, losing the Senapati and two Generals, killed together with ten of their soldiers. Lieutenant Grant's position, however, soon became serious from want of ammunition, but he was happily soon relieved by Captain Presgrave, who pressed forward from Langaton. There is another report, however, of the Maharaja himself having killed the Senapati for his dastardly assassination of the English captives. This is another point of uncertainty about which one must be careful how he forms an opinion. The lenity which has been shown to the other English prisoners would, however, lend some support to the friendly attitude claimed by the Maharaja. The following captives have been released:—

42nd Regiment, 13 Sepoys and 14 followers; 43rd Gurkhas, 15 Sepoys and two followers; 44th Gurkhas, 21 Sepoys, five followers and nine syces; British Agency, 12 employés; the Chief Commissioner's establishment, 18 employés including the head clerk, Mr. H. D. Banerjee, and a signaller; Mr. Williams, of the Postal Department, and 32 followers, besides the Post Master, Babu A. Banerjee, and a signaller.

Baboo Russick Lal Kundu, Head Clerk, Political Agency, and Chandra Singh, Manipuri, Interpreter to the Agency, are detained to assist the Durbar in its English correspondence. They are safe.

THE VICEROY EN ROUTE FROM CALCUTTA TO SIMLA.

THE Viceroy's short stay at Allahabad was the occasion of some interesting social ceremonies, and we need hardly say His Excellency went through them in his usual cordial and thorough-going manner. The first was the unveiling in the Convocation Hall of the University of the portrait of Sir Alfred Lyall, the founder and first Chancellor of that institution. Lord Lansdowne was invited to perform the function on behalf of the subscribers to the portrait by the Raja of Bhinga, who took the opportunity to pay a brief but thoroughly warm tribute of praise to the varied eminent services of Sir Alfred, to which the foundation of the University was, as it were, a fitting crown. Raja Siva Prasad considered Sir Alfred Lyall's greatest service to the North-Western Provinces to be his recognition of the rights of Zemindars at a time when they were threatened with extinction. This act of benevolence alone, said he, ought to immortalise his name in these provinces. In responding to his call, the Viceroy made a highly appreciative speech. Sir Alfred began and ended his career in the North-Western Provinces, and although

a considerable portion of his official life was spent outside the limits of these provinces, he might, said the Viceroy, fairly be counted as a North-Western Province's man from the "fact that at its commencement he gave nine years to them and at its end he rose to fill the place now occupied with such conspicuous success by His Honor the present Lieutenant-Governor." He gave the North-West a University, a Legislature and a Rent Law, while his public works and his interest in the development of the railway have since borne the happiest results. But Sir Alfred's distinction is by no means adequately measured by his success as an official. His claims rest on higher ground. He will be known to the world for achievements in scholarship even after his official career is forgotten. Lord Lansdowne paid a glowing compliment to his learning in the following words:—

"Of his brilliant and attractive personal qualities and attainments I hesitate to speak in the presence of those who know him so well. He was, above all things, a student, and a thorough student, from the day of his arrival in India until the day when he left it. Probably no Indian administrator has ever been at more pains to understand the country which he helped to govern. He was one of those who are not content with knowing the surface of human affairs, but who seek rather to search out the sources of events and the great principles which underlie them. His knowledge was consequently exceptional in its extent, and in its thoroughness, it gave him an exceptional insight into the life and character of the people of India and that sympathy with their feelings without which no Indian statesman can hope for success. To culture of this kind Sir Alfred Lyall added a remarkable literary ability which gave a charm to everything which proceeded from his pen. There can be little doubt that, had he preferred such pursuits to those of an official life, he would have risen to the highest rank amongst modern writers of the English language. It was once said of him, in reference to the conspicuous gallantry which he displayed upon a memorable occasion at the time of the Mutiny, that, had he chosen the profession of arms, he would have probably become a great soldier. It may certainly be said of him that had he chosen the profession of letters, he would, either as a writer of prose or verse, have made his mark in it."

In the afternoon His Excellency opened the water works. These are at last a *fait accompli*, after nearly a quarter of a century has elapsed since their first inception. As early as the year 1865 was the project first undertaken, but there were insuperable difficulties in the way, chief of which was the inadequacy of the resources of the Municipality. At last Sir Auckland Colvin, on assuming the reins of Government, threw himself into the scheme with all his heart. A loan was offered to the Municipality, the services of an excellent Engineer were lent, and a guarantee for the use of a large quantity of water obtained from the military authorities of the cantonment. With these advantages secured to the Municipal Committee by the Government, was combined another of no small importance. They were lucky to have, until of late, in Mr. Porter a Chairman of great tact and energy, whose intervention contributed in no small measure to the speedy realisation of the scheme. Lastly, they entrusted the work to a good firm of contractors, Messrs. Wilsh, Lovett and Company who have shown great promptitude in bringing it to a completion. The total cost of the water supply is nearly 16 lacs of rupees, the length of the pipes laid being 30 miles and the amount of supply available for daily distribution being two million gallons. The supply is taken from the Jumna instead of the Ganges, as originally intended, there being insuperable difficulties in utilising the latter stream from its wandering nature. The success of the scheme is now complete, and it must always be a noble monument of the energy and beneficence of the present Ruler of the Provinces.

The Viceroy left Allahabad on the following day for Philibit, where he opened the new section of the Rohilkhand and Kumaon Railway. The Viceroy's speech on this occasion was, as it were, a com-

plement of his recent great speech at Chhatisgurh, and, taken together, they embody a complete presentment of the subject of main and feeder Railway lines. The peroration in which Lord Lansdowne paid a graceful compliment to the Engineer, was very happily conceived. His Lordship said:—

"Upon such an occasion the Chief Engineer of the line is the real hero of the hour. The Lieutenant Governor and the Viceroy may come in for an odd cheer, but the name which really brings down the house is invariably that of the Chief Engineer, and the hour is very properly his hour more than that of any other person concerned. He has fought his way for months, or more probably for years, through obstacles and obstructions of every kind, moral and material, before he has been allowed to break ground. He has probably had to scale the cliffs and precipices of Downing Street; to smooth the asperities of the Local Government, and to wade successfully through the quicksands of the Public Works Department. He is able to find, while he is pursuing his object, that, just as some of our Indian rivers alter their course, and move out a few miles to the right or to the left when we are about to bridge them, so the Government of the day has changed its policy, leaving his bridge, so to speak, high and dry, and adopting an altogether new and unexpected course. When these difficulties have been overcome, the struggle with Nature begins, and the line has to be carried out, mile by mile, no matter what amount of physical obstacles are in the way, no matter how unhealthy the country or how disadvantageous the conditions under which the work is carried out. At last, when the battle has been fought and won, he comes forward to receive the thanks which are due to him, and no one can be surprised if they are cordially, nay enthusiastically, bestowed. Although Mr. Izat is not here to receive our congratulations, I trust that they will reach him, and that he will know that we have not forgotten him to-day. I will, therefore, gentlemen, in proposing the toast which I am now about to give you, ask you to drink Mr. Izat's health with it, and to wish him a very speedy and complete recovery from the unfortunate illness which has prevented him from joining us this morning. It remains for me now only to wish success to the new line and to the Rohilkhand and Kumaon Company in the enterprise which they have undertaken, and to join with the toast the name of Mr. Izat."

After such a candid acknowledgment and graphic description of the various causes which tend to retard the construction of a great and costly public work, no one need cavil at the delay which has attended the progress of the particular enterprise.

Lord Lansdowne has approved himself equally well as a doer and a sayer. He is not a dilettanti official consciously attitudinising and cracking *mots* and rounding off a measure with an epigram. He has no ostentation; he seems averse to public speaking; still when the occasion comes, he acquits himself with a success that would shame practised literary men. He has advanced his reputation during the late season in the plains.

THE AGE OF CONSENT

WITH NOTES BY DR. JOGENDRANATH BHATTACHARJEE.

SIR,—Though the bill has become law and the subject of our discussion has lost some of its interest in consequence, I hope you will not grudge me a little space just to enable me to answer Dr. Bhattacharjee's objections formulated in your issue of March 14.

I entirely dispute with Dr. Bhattacharjee's position that the Risks do not encourage the begetting of more than one child. V.S. 106-107, Ch. IX, Manu, cited by the Dr., do not at all support his view. (1) They relate to an entirely different subject from that

(1) The theory propounded by "Hindu" has been already examined so fully that I do not see the utility of taking up the discussion again. This fresh onslaught made by him proves beyond doubt that I cannot possibly hope to satisfy him, and, though I am bound to his challenge in this instance, I can not very sincerely trust that the continuation of this controversy will lead to any useful result.

"Hindu" disagrees with me as to the interpretation I have put on V.S. 106-107, chapter IX, of Manu's Code. In these texts the great Lawgiver says that the first son is begotten as a matter of duty, and that the younger sons are begotten of lust only. These and other similar texts, too numerous to be cited, clearly show that the Shastras do not make it positively obligatory on their followers to beget too many children. The doctrine which gives such importance to the eldest son may not be agreeable to those who are the younger children of their parents. But the sages are so explicit on the point that there is no room whatever for maintaining the opposite view. If our Lawgivers had deemed it necessary to encourage the increasing of population, they would surely have laid down that there was great religious merit in begetting a large number of children. But there is not a single text

of begetting children, and were never intended to bear the interpretation the Dr. has put on them. Manu was in search of a plausible reason to support his doctrine of primogeniture, and he was only too glad to pounce upon the one formulated in the utterances under consideration. The argument that since by the birth of the first son the father's debt to the *pitribh* (2) is discharged therefore that son is entitled to the entire property, need not necessarily discourage the begetting of more than one child. The Bible enjoins its followers to multiply, and yet it is in Christian countries that primogeniture flourishes and that from very early times too. (3) The reason why Manu favoured primogeniture appears from verse 108 following. He was anxious to secure that brothers should live in amity, peace and good-fellowship, for unity is strength. That Manu strongly encourages the begetting of as many children as possible, is clear from verse (4) 4, Ch. IX, where he lays down that the husband who fails to have intercourse with his wife during her *ritu* is blameworthy. Mark the word *ritu*. That shews that the legislator had an eye solely to the possibility of impregnation and not to the gratification of the wife.

We read in the Mahabharat that one son is no son even as one eye is no eye. Then again, every treatise on adoption advises the two-sonned man not to give in adoption.

I am going to quote a new verse from Manu in support of my position that the Rishis intended that marriage should be consummated at the very earliest opportunity. The verse is unmistakably express in its wording. It lays down that he who marries a girl who has begun to menstruate shall not be liable to pay any *sulka* to the girl's father, because the father, by failing to give his daughter in marriage before menstruation and thus preventing her from bearing children, forfeits his control (guardianship) over her. (Verse 93, Ch. IX.)

As for Medhatithi laying down that consummation of marriage is not proper on the first occurrence of a certain event within the first year after marriage, I think all that it is necessary for me to say is that he may very well be left out of consideration in discussing the *rationality* of the doctrine of the spiritual importance of sons and of the origin of the at least apparent injunction that marriage is to be consummated ordinarily on the first occurrence of a certain event. I may add that there is absolutely no foundation in the Shastras for Medhatithi's strange commentary on the point.

within the four corners of our Shasters which can be taken to support such a doctrine. On the contrary, it is positively laid down that, for spiritual purposes, one son is quite sufficient. There are some texts according to which it is desirable to have two sons. But neither the *stoka* of the Mahabharat referred to in "Hindu's" letter, nor any other text supports the position that our Shasters enjoin the begetting of as many sons as possible. It may be that in ancient times the population of the country was much smaller than it is now. But the solicitude evinced in our holy Codes of Law for providing for the maintenance of wives and children by the *pater familias*, clearly shows that the country was not in those times actually overflowing with milk and honey as we are apt to suppose. In fact, the data afforded by our legal literature amply justify the conclusion that the struggle for existence was at least as hard in ancient times as it is now. And if such was the case, then it must be admitted that the sages had very good reasons not to encourage the over-increasing of population. Our correspondent "Hindu" may say that, as an orthodox exegete, I have no right to pry into the motives and objects of our legislators. Whatever weight such an objection might have, it would, if put forward against my position, come with very bad grace from "Hindu" whose main contention is at best a conjecture of the very same kind.

(2) The reason given by Manu for the doctrine of primogeniture shows that, according to him, one son is quite sufficient for spiritual purposes, and that the begetting of too many sons is not enjoined. I never relied upon what Manu has said about the heirship of the eldest son, to prove my own position or to disprove that of "Hindu." I drew my conclusion from the reason of the law, and not from the law itself.

(3) The Bible positively enjoins its followers to multiply. But our Shasters do not contain any such injunction. On the contrary, it is expressly declared by our Rishis that one son is sufficient for spiritual purposes. In European countries, succession usually takes place by primogeniture. But their law on the subject is based on the Feudal System, and has nothing to do with the religious considerations on which Manu's recommendation of the claims of the eldest son is based.

(4) There are no doubt texts which enjoin that the husband must approach his wife at *Ritu*. But all the leading authorities of the several Schools agree in laying down that the injunction is not binding after the birth of one male child. The law is so laid down also in a text of the *Kurma Puran* cited with approval in the *Udvaha Tantra*.

There is another thing in regard to Medhatithi's direction that may be pointed out with advantage. It is that even if Medhatithi were to be followed, marriage would in a great many cases have to be consummated with girls under 12. For example, a girl may be married at 10 and menstruate soon after, in which case marriage will require to be consummated soon after she is 11. I therefore fail to see how Medhatithi can be cited in support of the 12 years' rule. (5)

I had almost forgot to mention that I have been most unfairly charged by the learned Dr. with having begged the question at issue. I thought I was only quoting the learned Dr. himself when I said that the Rishis directed consummation of marriage ordinarily on the first occurrence of a certain event in the wife.

HINDU.

Public Papers.

VOLUNTEERS IN INDIA.

GENERAL DEPARTMENT. MISCELLANEOUS---Cir. No. 4.

Calcutta, the 19th February 1891.

From W. Maude, Esq., *Under-Secretary to the Government of Bengal*,

To the Secretary to the Board of Revenue, Miscellaneous Revenue Department (Commissioners have been informed direct); the Secretary to the Board of Revenue, Land Revenue Department (Commissioners have been informed direct); the Commissioners of Divisions; the Commissioner of Police, Calcutta; the Sanitary Commissioner, Bengal; the Inspector-General of Civil Hospitals, Bengal; the Inspector-General of Police, Lower Provinces; the Inspector-General of Jails, Lower Provinces; the Inspector-General of Registration, Lower Provinces; the Director of Public Instruction; the Port Officer, Calcutta; the Protector of Emigrants; the Superintendent of Emigration, Calcutta; the Embarkation Agent, Goalundo; the Conservator of Forests; the Meteorological Reporter, Bengal; the Accountant-General; and the Director of the Department of Land Records and Agriculture, Bengal.

SIR,--In forwarding the enclosed copy of a letter (No. 65B, dated the 7th January 1891, published in *Reis & Rayyet* of April 4, 1891,) from the Government of India, in the Military Department, and its enclosure, on the subject of increasing the number of Volunteers in India, I am directed to say that the Lieutenant Governor trusts that, in view of the great importance attached to the subject by the Government of India, you will do all you can to promote the Volunteer movement. Sir Charles Elliott freely admits that, while the Volunteers of Bengal are second to none in quality, they could be considerably increased in numbers, and is most anxious to secure a substantial addition to the force.

2. I am to request that you will be so good as to consider the subject, and to report in the month of July next, after suitable enquiry, what measures you consider advisable for the purpose.

GENERAL DEPARTMENT. MISCELLANEOUS---NO. 6.

Calcutta, the 26th March 1891.

From C. E. Buckland, Esq., *Offg. Secretary to the Govt. of Bengal*,

To the Secretary to the Board of Revenue, Land Revenue Department. Secretary to the Board of Revenue, Miscellaneous Revenue Department; Commissioners of Divisions; Commissioner of Police, Calcutta; Sanitary Commissioner, Bengal; Inspector-General of Civil Hospitals, Bengal; Inspector-General of Police, Lower Provinces; Inspector-General of Jails, Lower Provinces; Inspector-General of Registration, Lower Provinces; Director of Public Instruction; Port Officer, Calcutta; Protector of Emigrants, and Superintendent of Emigration, Calcutta; Embarkation Agent, Goalundo; Conservator of Forests; Meteorological Reporter, Bengal; Accountant-General; Director of the Department of Land Records and Agriculture.

* Commissioners have been addressed direct.

SIR,--In continuation of this Department's circular letter No. 4, dated 19th February 1891, on the subject of increasing the number

(5) It appears that "Hindu" has not taken the trouble to follow the drift of my reasoning. I never meant that Medhatithi's commentary contained any direct authority for the position that consummation could not be proper in any case, on a child-wife of less than 12 years. I cited Medhatithi only in order to show that the rule as to approaching the wife at *Ritu* is subject to such exceptions as are warranted by other texts and by the dictates of reason and common sense. The text of *Kurma Puran* referred to above points also to the same conclusion.

of Volunteers in India, I am directed by the Lieutenant-Governor to address you again with a view to explaining the course which it appears to His Honour advisable to adopt for the purpose of stimulating the Volunteer movement in Bengal.

2. Sir Charles Elliott has recently had the opportunity of conferring on this question with several of the officers in command of Volunteer Corps, and of ascertaining the means by which a considerable degree of success has been attained in the North-Western Provinces. It has been brought to his notice that the grant of certain concessions to the Active Volunteers would have a beneficial effect in conducing to the efficiency, and therefore to the attractiveness, of the existing corps: and these points have been accordingly laid before the Government of India. But, while His Honour attaches great importance to this branch of the question, he is most desirous (as he has already stated) to obtain an increase in the numbers of the Active Volunteers and Reservists throughout Bengal. If the Civil Officers will take personal interest in the movement and thoroughly understand the objects and His Honour's wishes, he believes that this desirable result can be secured. He wishes also to remind all officers of the views of the Government of India on this subject, as expressed in the letter of the Secretary in the Military Department, No. 65B, dated 7th January 1891.

3. It is unnecessary to dwell on the advantages of an Active Volunteer force. The object of the Volunteer Reserve scheme is, briefly, to render available in an emergency every European and Eurasian capable of bearing arms, who is not already a member of the Active force. In the North-Western Provinces substantial progress has been made in most districts in enrolling members of the Reserve, and the Lieutenant-Governor of the North-Western Provinces has called on the Civil Officers within his jurisdiction to make further efforts so as to ensure the enrolment of all save those who, from physical infirmity or other good reasons, are unable to join the organization. Sir Charles Elliott would be glad to see similar efforts initiated and sustained throughout Bengal. He is aware that for the most part the inhabitants belong to less martial races than those of Upper India, and that to some extent an opinion prevails that there is not the same need for Volunteer forces in Bengal as elsewhere. He would ask you to counteract this view: the necessity for a state of preparedness for times of danger and difficulty exists in these provinces as in other parts of India: and the policy of the Government of India which aims at a large increase of the Volunteer forces has nowhere excluded Bengal from its purview.

4. It appears to the Lieutenant-Governor that the first step towards securing the enrolment of all eligible persons is that the Collector should prepare for each district, and the Head of each Department for all offices subordinate to himself at his head quarters, a nominal roll in the annexed form of all European and Eurasian adults, showing (in column 4) whether they are members of a Volunteer force or (in column 5) whether they are Reservists: and (in column 6) whether they have not as yet joined either organization. These lists should be amended as changes occur, and should be kept up to date in each district office and in each separate Department. In respect to the entries of the official residents, little trouble should be experienced. The income-tax and census returns should assist in the preparation of the lists of non-official residents. Heads of Departments are requested to lend their influence to assist the Collectors in recruiting among the departmental officers in the mofussil.

5. While these lists are under preparation, and when they have been prepared, every opportunity should be taken to persuade all eligible persons to join the Active Volunteers, and to those who are unable to join the Active force the objects of the Reserve scheme should be fully explained. I am to request that you will use your best efforts to induce all those who have not yet enrolled themselves to join either the Active Volunteer force or the Reserve. If the objects of the latter, and the simple conditions attaching to it, are properly represented, there are, it is believed, but few residents who would decline to join one or other branch of the organization for mutual defence. Reservists need not be required to wear uniform or to attend drill, but to shoot a small number of shots annually, to keep their rifle and ammunition carefully and in readiness, and to be prepared to join the Active Volunteers whenever a serious emergency occurs. His Honour trusts that you will distinctly understand (1) that the first object should be to introduce men to join a force of Active Volunteers whenever possible, (2) that the Reserve should not compete with the Active Volunteer force or deprive it of men who would otherwise be willing to join it, but (3) that it is most desirable to induce all European and Eurasian adults to join a Reserve force rather than remain unenrolled in any force.

6. In cases in which a resident declines or is unfit to join, a brief statement of the reasons, where intimated, should be entered in the column (7) of remarks.

His Honor thinks, if the easy character of the conditions, and the importance of the organization in their own interests is fully explained, that no reasonable man will decline to be amenable to persuasion.

7. The lists should be prepared for each District or Department in duplicate as soon as possible. One copy of the list should be forwarded to this office with your remarks.

8. In Circular No. 4, dated 19th February 1891, you were desired to report in the month of July next what measures you considered advisable for the promotion of the Volunteer movement. The present communication is not intended to supersede that circular, but it will serve to show you more fully the attention which is now being accorded to the whole subject. The return now asked for should be submitted along with your reply to the earlier circular in July.

A BRITISH HUSBAND'S PRIVILEGES.

On March 19th, before the Court of Appeal consisting of the Lord Chancellor, the Master of the Rolls, and Lord Justice Fry, a return was made to the writ of habeas corpus, granted on the previous Tuesday directed to Mr. E. H. Jackson, requiring him to bring up his wife (who up to that time had been detained in a house at Blackburn) to the Court to give her an opportunity of stating her case. Mr. Jackson, who was represented by counsel, himself appeared, and Mrs. Jackson was also present.

Counsel engaged in the case were: For Mrs. Jackson's relatives, Mr. Finlay, Q. C., and Mr. Forbes Lankester; for Mr. Jackson, Mr. Henn Collins, Q. C., Mr. T. Terrell, and Mr. Malcolm Douglas.

The principal facts will appear from the following from the argument:--

Mr. Collins then submitted that the affidavits showed that Mr. Jackson had no access to his wife, and that he had exercised the right which a husband had at common law, if he desired to secure the possession and society of his wife.

The Lord Chancellor---Do you say he has a right to take possession of his wife and imprison her?

Mr. Collins---Not to imprison her, but to confine her so as to prevent her from eloping.

The Lord Chancellor---What do you mean by eloping?

Mr. Collins---I mean going away with the view to absent herself from his society. I do not use the word in its popular sense.

The Lord Chancellor---Going away and continuing away from him?

Mr. Collins---Yes.

The learned counsel then went on to contend that the law in the matter was correctly laid down by Mr. Justice Coleridge in Cochrane's case, where it was stated that a husband had a right to obtain possession of his wife by stratagem, and if she announced her intention of going away again, he had a right to detain her. Lord Mansfield had cited the law to the effect that a man might beat his wife, but not in a violent and cruel manner. It was also laid down in the reign of Charles II. that the wife is subject to her husband. Yet he may not put her to death. (Laughter). And neither may he beat her, and she may swear the peace against him and neither may he starve her.

The Lord Chancellor---I wonder if it would be a good return to habeas corpus if a person were confined in a prison to say that he had a free run of it, and was not confined to one cell.

Mr. Collins thought not. A husband had a right to confine his wife to a house to prevent her escaping, but not to imprison her. Their lordships called it imprisonment.

The Lord Chancellor---I won't call it a prison. Suppose you have a large place surrounded by four walls, and you confine a person within that, would that be imprisonment?

Mr. Collins---Yes, in law, but not in fact. (Laughter).

The Lord Chancellor---You think that "stone walls do not a prison make?"

Mr. Collins---Yes. "Nor iron bars a cage." (Laughter).

The Master of the Rolls---She would be imprisoned, I suppose, if she were tied to a bedpost, or locked in a room.

Mr. Collins---Yes.

The Lord Chancellor---Suppose we, upon these facts which are in the return, should come to the conclusion that this was imprisonment?

Mr. Collins---Then I am afraid that I should be wrong. My position is that, imprisonment not being justifiable, confinement is justifiable. I say that the detention of the lady in her husband's house, with a free right to go anywhere she likes within that house, and also taking her out for drives, is not imprisonment.

The Lord Chancellor---Must you establish, as a condition precedent to the exercise of the husband's power, that the wife is making undue use of her liberty?

Mr. Collins---Yes; it is only reconcilable with the law to attribute it to the special facts of the case.

Mr. Collins then proceeded to cite instances in which he contended that the authority of the husband over the wife had been upheld. In one of these cases, it was stated that a husband was responsible for seeing that his wife kept "in the path of duty."

The Lord Chancellor---That is one of several figurative expres-

sions which have occurred in what you have been reading, and I don't altogether follow them. For instance, "the path of duty." What is "the path of duty?" Is it a divergence from some supposed standard, say the Apostolical order that a wife should obey her husband; and do you argue that if she does not do so, he may imprison her?

Mr. Collins---No; the Court, I imagine, has to lay down its definition of what that duty is.

Lord Esher---But according to your argument the husband may take the law into his own hands without coming to the Court.

The Lord Chancellor said it had undoubtedly been held that a husband had a right to enforce his right to his wife against other parties by writ of habeas corpus, as for such purposes the law assumed that the proper place for the wife was her husband's home.

Mr. Collins proceeding argued that a man had a right to use necessary violence, in endeavouring to obtain possession of his wife, when

Lord Esher interposed, saying that it had been clearly shown by the affidavits that a lawyer's clerk had assisted Mr. Jackson by dragging Mrs. Jackson into the carriage by the shoulders in such a manner that for decorum's sake the husband had to assist her.

The Lord Chancellor said he should call attention to the insult which the lady had received later on.

Mr. Collins went on to say that a husband had a right in a view of the disobedience of his wife to his lawful commands "to confine, but not to imprison her."

The Lord Chancellor---What does that mean?

Mr. Collins---I think it must mean reasonable restraint, in order to enforce the marital right as against actual punitive imprisonment.

Lord Esher---Suppose that a wife wanted to go to Marshal and Snelgrove's to buy dresses, and her husband thought it extravagant, would he be entitled to lock her up to prevent her "wasting his estate?"

Mr. Collins thought, under the authorities he had cited, that that right would exist.

The Lord Chancellor---But supposing she went, would he be entitled to punish her by locking her up until she promised not to do so again, or in any other way?

Mr. Collins---I will not say that, but he might bind her by vows.

Lord Esher said, looking at the matter in another way, if the husband had, instead of seizing his wife at the church door, applied for a habeas corpus against the relatives with whom she was stopping of her own free will, the court would never have granted it; then, according to Mr. Collins's argument, he might have seized his wife by violence; so that the husband would show himself more powerful than the law.

Mr. Collins said this might have occurred, but then the man would have had a right to his wife, and would not have been hampered by certain considerations which would have hampered the court. Counsel went on to quote a case in which it had been held that the wife of a man who had ill-treated or threatened to ill-treat her, could not have prohibition against him at common law because she was, to translate the old law Latin, "under the rod of her husband."

Lord Esher---Then he could beat her to any extent.

Mr. Collins---Under the old Roman law a husband might slay his wife if she drank wine.

Lord Esher---Then an English wife is worse off than a dog?

Mr. Collins---That, my lord, is a moot point, which I am not at present prepared to discuss. (Laughter). The learned counsel then proceeded to explain that married to Mrs. Jackson under peculiar circumstances, Mr. Jackson went to New Zealand almost directly after the ceremony. He returned in consequence of letters written by his wife, but when he got home he found that access to her was denied him by the persons in whose house she was living. He was, therefore, obliged to get an order from the Court for the restitution of conjugal rights, and the lady refused to obey that order.

The Lord Chancellor said that did not seem to justify the husband in violently carrying her away to a house. Arrived there she from fear of being drugged went without food for a long time, and it was also in the affidavits that Mr. Jackson pulled her bonnet off and threw it into the fire.

Mr. Collins---She says so.

The Lord Chancellor---But it is not denied.

The Lord Chancellor---We think that we must see this lady herself, for so far as we can at present see there has been no direct communication between her and her solicitor, this being attributable to external influences. We must satisfy ourselves that the lady is a perfectly free agent in what she is at present doing.

Mrs. Jackson was then escorted to the Judges' room, and their lordships left the bench.

On their returning into Court,

The Lord Chancellor said that in this case the Court had satisfied themselves by hearing what Mrs. Jackson herself had to say, that in the refusal to go to her husband's house, and on her resistance to continue in it, she was acting entirely of her own free will, and had not been forced, or compelled, or even induced by any one else to refuse to continue in her husband's house. He confessed that the

propositions that had been laid down in the course of the arguments were such as it was with reluctance he could suppose had ever formed part of the English law. In former years it had been boldly maintained by learned counsel that slavery was a part of the law of England, but if any one were to put forward such a proposition as that now, it would be received with something like ridicule. In the same way whatever quaint and even absurd dicta might be contained in the old books as to the right of the husband over his wife, he should scarcely have expected to hear them seriously put forward in a court of justice in the present day. Some phrases had been cited, which it was said justified a husband in using physical violence towards his wife, which were totally inconsistent with the rights of free human creatures. He only mentioned this, because it appeared to him that the authorities upon the subject were, every one of them, tainted with that sort of notion of the absolute dominion of the husband over the wife, which lay at the foundation of the earlier cases, so that the question of law, as far as the question had ever been raised, had been raised in an abstract form, and was unaccompanied with circumstances by which qualifications might be introduced into an abstract proposition laid down. He believed that the first and only case that had ever occurred, which decided that the husband had the right of the custody of his wife's person was Cochrane's case. But no case whatever had been cited to establish the legal proposition that the husband had complete dominion over his wife's person. He did not mean to say there might not be cases in which the husband would not be justified in interfering with his wife by physical force, as for instance, if she was going to throw herself out of the window, or going downstairs for the purpose of eloping with some person, and was thus about to stain her husband's honour. If the proposition of law laid down in the authorities was limited to that extent, he thought that it would be justified. But here the husband in his return to the writ merely set forth that having been married to the lady, and going to New Zealand, he was refused access to her by her relations on his return, and that he had seized her by physical force and taken her to his house. That was the return that was put forward to justify the admitted imprisonment of this lady. He did not think that he was able to take upon himself to express with sufficiently precise language the difference that existed between confinement and imprisonment, but if there was any distinction between them at all he should say that on the facts of this case there had been imprisonment, and not merely confinement. He did not find in the return anything that could justify the husband in restraining the liberty of his wife. The proposition of law put forward was that where a wife had fully absented herself from her husband, and the husband had a right to seize possession of her by force and to detain her in his house until she should restore him his conjugal rights. He was certainly not prepared to assent to any such proposition, because the legislature had expressly deprived the Matrimonial courts of the power to imprison a wife for refusing to restore her husband his conjugal rights. The consequence of the contention on the part of Mr. Jackson was that the Matrimonial Court, having no power to punish the wife, except by attachment for contempt, in which case she would be imprisoned in a lawful prison, the husband had a right to take her into custody and to imprison her in his own house. He was of opinion that no such rights existed at law, and he was personally of opinion that no such rights had ever existed at law. He was prepared to say that no English subject had a right to imprison another English subject, whether she was his wife or not, provided they were *zui juris* and of responsible age. But the facts went further in this case, was it nothing that a lady coming from church on a Sunday afternoon had been seized by force by a number of men and thus subjected to insult, and was it nothing that when her husband got her into his house he should tear her bonnet off her head and throw it into the fire? He admitted that the latter assertion rested upon the statement of the wife, but it had not been contradicted. He regarded, with something like indignation, the facts which had been set forth in this case, and the absence of anything like the sense of delicacy and respect which was due to a wife whom the husband had sworn to love and cherish. Doubtless the earlier parts of the story as told by the husband did not throw discredit upon him, but those parts rested upon his affidavit alone, and he refused to discuss them because he did not know how far to trust them, seeing that the lady had not been allowed to answer them. The result in his judgment was that there was no power by law which authorised the husband to act as he had done, and that the facts shown amply warranted the lady in fearing violence. The return to the writ was therefore bad and the lady must be restored to her freedom, and must be at complete liberty to choose her own place of residence.

The Master of the Rolls, in concurring, said that the proposition of law sought to be established by the husband would render an English wife the abject slave of her husband, who would own her as a property and as a chattel which he might dispose of in any way he chose. There was no ground for supposing that it had ever been the law of England that a husband was entitled to beat his wife with a stick no thicker than his thumb.

Lord Justice Fry concurred.

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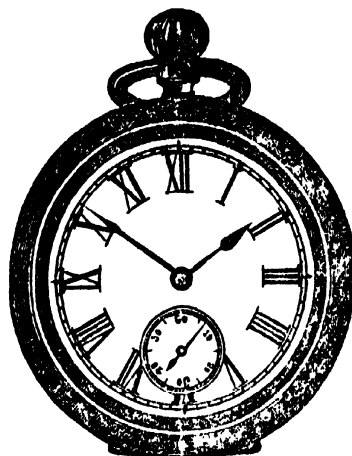
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WEEKLY NEWSPAPER

AND

REVIEW OF POLITICS LITERATURE AND SOCIETY

Vol. X.

CALCUTTA, SATURDAY, APRIL 18, 1891.

No. 470

CONTEMPORARY POETRY.

LOVE AT THE GRAVE.

BY MISS PHOEBE CAREY.

REMEMBRANCE of nature's prime,
And herald of the autumn near,
The last month of the summer-time,
Of leaves and flowers, is with us here.

More than the eloquent lip can preach
To every heart that hopes and fears,
What solemn lessons does it teach
Of the quick passage of our years.

To me it brings the thoughts of one
Who, in the summer's fading bloom,
From the fond arms of love went down
To the dim silence of the tomb.

How often since has spring's soft shower
Revived the life in nature's breast,
And the sweet herb and tender flower
Have been renewed above her rest.

How many summer-times have told
To mortal hearts their rapid flight,
Since first this heap of yellow mould
Shut out her beauty from my sight.

Since first, to her who perished true,
My sad feet near her pillow trod,
And year by year the pathway grew
Deeper and deeper in the sod.

Now the neglected roses tell
Of no kind hand to tend them nigh;
O God! I have not kept so well
My faith as in the years gone by.

But here today my step returns,
And kneeling where these willows wave,
And the bright flame of sunrise burns
Down through the pale leaves to thy grave!—

I cry, forgive, that I could prove,
Forgetful of thy memory—
Forgive me, that a human love
Once came between my soul and thee!

For this unfaithful heart that yearned
For living love its life to cheer,
Broken and bleeding has returned
To stifle down its crying here!

For thine on earth was love to me
Which time could shake not nor estrange;
And, lost one! where the angels be
I know affection cannot change.

RESOLVES.

BY MISS PHOEBE CAREY.

I have said I would not meet him; have I said the words in vain?
Sunset burns along the hill-tops, and I'm waiting here again.
But my promise is not broken, though I stand where once we met;
When I hear his coming footsteps, I can fly him even yet.

We have stood here oft when evening deepened slowly o'er the plain,
But I must not, dare not, meet him in the shadows here again;
For I could not turn away and leave that pleading look and tone,
And the sorrow of his parting would be bitter as my own.

In the dim and distant ether the first star is shining through,
And another, and another I trembles softly in the blue:
Should I linger but one moment in the shadows where I stand,
I shall see the vine-leaves parted, with a quick, impatient hand.

But I will not wait his coming! he will surely come once more.
Though I said I would not meet him, I have told him so before
And he knows the stars of evening see me standing here again—
O, he surely will not leave me now to watch and wait in vain!

'Tis the hour, the time, of meeting! in one moment 't will be past;
And last night he stood beside me; was that blessed time the last?
I could better bear my sorrow, could I live that parting o'er;
O, I wish I had not told him that I would not come once more!

Could that have been the night-wind moved the branches thus apart?
Did I hear a coming footstep, or the beating of my heart?
No! I hear him, I can see him, and my weak resolves are vain;
I will fly, but to his bosom, and to leave it not again!

THE SPRING OF ACTION.

In Love must all things centre:—to this end
Man bath his being:—duty rests in love.
Deeds freely done alone have praise above,
Nor baser springs must with right action blend.
If force, or fear, or lust of pleasure lend
A reason for our doings, then they move
From a wrong source, and shall all worthless prove,
For to our own mean selves alone they tend.
God loveth us:—would that our souls could soar
Above the fetters of this mortal clay,
More fully love, more perfectly obey,
And thus this glorious image wear once more;
For every thought of joy man's heart can frame,
Softens the curse that by man's sinning came.

Subscribers in the country are requested to remit by postal money orders, if possible, as the safest and most convenient medium, particularly as it ensures acknowledgment through the Department. No other receipt will be given any other being unnecessary, and likely to cause confusion.

NEWS AND OUR COMMENTS.

EARLY in the morning of May 10, will come off the transit of Mercury. The last was in November 1881 and there will be another in 1894.

THE Bishop of Liverpool threatens a social convulsion, unless the Upper Ten show more sympathy with the masses and promote their temporal comfort.

THE Chinese Government is said to have prohibited the slandering of Missionaries.

At the Devon Assizes, a plaintiff characterized the conduct of the defendant as "very unchristianlike." Lord Chief Justice Coleridge is reported to have stopped him saying "You must not say that. We don't know anything about Christianity here; we are lawyers."

IN Palestine, in 1841 the Jews numbered only 8,000. In 1883, they grew to 23,000. Now they are censused at 70,000. This is a brisk rate of immigration. The Jews are doing their best to realise prophecy. But there is many a slip between the cup and the lip.

THE pre-Victorian gold coin has ceased to be legal tender.

MR. Eardley Norton who withdrew his subscription of Rs. 500 from the Madras Bradlaugh Memorial Fund, is willing to be out of pocket to that extent and will "be quite ready to assist Mrs. Bonner (Mr. Bradlaugh's daughter) if she will permit my love and reverence of her father's memory to send her my quota direct." Why does not Mr. Norton send his quota to the President of the National Secular Society which has appealed for subscriptions to provide for Mrs. Bonner and to liquidate the liabilities of the deceased which exceed £4,586, the value of his personal estate?

THE Appendix to the *Calcutta Gazette* of Wednesday publishes the preliminary Jury Lists—Common and Special—for the High Court. They will be closed on the 9th April. Any person who deems himself for any reason wrongly included should immediately address the Clerk of the Crown. The Shrievalty being an ancient institution, the Sheriff or the Clerk of the Crown does not easily tolerate changes. The office of the Municipal Commissioners is still described as that of the Justices who have these fifteen years ceased to administer the municipal affairs of the city. It is curious to find the famous Baboo Surendranath Banerjee described as only an inhabitant. Surely, he could not possibly be less than that. And is it come to this that the great Surrender Not is huddled in the same boat with all the Smiths, Browns, and Robinsons of vulgar Baboodom? For shame! The Indian Association ought to hasten to the rescue of its Chief. There are not a few other anomalies and curiosities. While a Rai Bahadur is allowed his title, the sons of a living Raja are ignored as Kumars. It will be news to many that Baboos Dwijendra Nath Tagore and Jotindra Nath Tagore, of Dwarka Nath Tagore's Street, have reverted to Hinduism.

THE three Subdivisions of Darjeeling, Kurseong and Teesta of the Forest charge hitherto known as the Darjeeling Division, have been broken up into three separate Forest Divisions.

A FULL Bench of the Bombay High Court—Mr. Justice Telang dissenting—have held that a member of an undivided Hindoo family could not sue his uncles for a partition of the joint property during the life time of his father. Under the Dayabhag School in Bengal, of course that particular situation does not arise. Otherwise, under the Calcutta High Court, partition has become the rule with hardly any exception.

THE *Indian Daily News* of Thursday publishes a letter from a Bengali correspondent who, in apparently his true name, writes on "Our Happy New Year." He wishes to "be allowed to convey his heart-felt good wishes to the editor and his humble readers on the occasion of the rolling of our New Year." We wonder whether the poor editor or any of his humble readers understands "the occasion," and really

doubt whether either of them will be thankful for the "good wishes" howsoever "heart-felt." Mr. Mitra scarcely makes his case clear when he adds "We have seen another year,"—which is that?—"and we rejoice to congratulate our common brethren on the extension of another year"—the same as the one mentioned above, or any other? Is it the past year or the new year?—"in their happy lives?" All this may be beautifully vague, but our compatriot has a practical purpose to serve. "This is the proper time," he says, "for us to encourage one another to meet the year with national rejoicings and thanksgivings." But nothing can be done in this land without Government—not even the encouraging of one another, specially the "common people." Here then is the specific proposal for carrying out the great object. "The Government should set apart our happy New Year's day as a holiday." Just so! And the letter concludes with the terse remark, "Sorry that other nations have, but we have not, such good holidays for the present." Who can help being moved by such a wail of Oriental patriotism?

A GERMAN has censused the paper mills in the world at 3,985, turning out annually 1,994,000,000lbs of paper. Half of this weight is employed in printing, the newspapers alone requiring 600,000,000lbs., shewing an increase of 200,000,000lbs in the last decade. He has further calculated that on an average an Englishman uses annually 11½lbs. of paper, an American 10lbs., a German 8lbs., a Frenchman 7½lbs., an Italian or an Australian 3¼lbs., a Spaniard 1½lbs., a Russian 1¼lbs., and a Mexican 2lbs.

STATISTICS is the rage of the day. Notwithstanding the warning voice of Scripture history, the nations of Christendom are continually counting and recounting their numbers over and over again. This periodical counting has been established as a state institution. We in India have just passed through the decennial process and are now moralising on the results. Meanwhile, a philosophical wag in Europe has been gravely ridiculing the counting mania. We refer to Dr. Adametz, a Swiss scholar, who has been taking a census of the population of a cheese!

"The microscopic examination of one 'gramm' of a fresh Emmenthaler cheese, such as is sold in England under the name of Gruyère, contained no fewer than 90,000 so-called microbes. This prodigious encampment, after seventy days, proved to have increased to a tribe of 800,000. Another sort of cheese contained within a single 'gramm' board and lodging for about two million microbes, while in a 'gramm' cut from the rind of the same cheese Dr. Adametz found about five million of these inhabitants! A piece of cheese upon our tables, of a few pounds' weight, may consequently contain more microbe inhabitants than there are human inhabitants in the whole world."

ENDLESS are the directions and departments in which the favorite method is being utilised. Thus we have what may be called a mnemonic census. A French savant has been studying the subject of Memory in its relation to climate, race, age, profession and occupation, health, weather, &c. The following is the result of the enquiries:—

"The inferior races of mankind, such as Negroes, the Chinese, etc., have more memory than those of a higher type of civilization.

Primitive races which were unacquainted with the art of writing had a wonderful memory, and were for ages in the habit of handing down, from one generation to another, hymns as voluminous as the Bible.

Prompters and professors of declamation know that women have more memory than men. French women will learn a foreign language quicker than their husbands.

Youths have more memory than adults. It is well developed in children, attains its maximum about the fourteenth or fifteenth year, and then decreases.

Feeble individuals of a lymphatic temperament have more memory than the strong. Students who obtain the prize for memory and recitation chiefly belong to the former class.

Parisian students have also less memory than those who come from the provinces. At the Ecole Normale and other schools the pupils who have the best memory are not the most intelligent.

The memory is more developed among the peasantry than among the citizens, and among the clergy than among the laity.

From a physiological point of view, memory is diminished by over-feeding, by physical exercise, and by education, in this sense, that the illiterate have potentially more memory than those who know how to read and write.

We remember, moreover, better in the morning than in the evening, in the summer than in the winter, and better in warm than in cold climates."

THE result of the B. L. Examination of the Calcutta University is out. Eight candidates have passed in the First Division and 126 in the Second. Syed Ali Belgrami, Director of Mines, H. H. the Nazim's Dominions, from the Patna College, tops the list and has won

the gold medal. The Syud left Hyderabad on the 28th December on 3 months' leave. He had therefore only two months to prepare himself for the examination. Under the circumstances, the result is highly creditable to his docility and previous attainments. He was already a B. A. of our University. He is an accomplished Sanskrit scholar, and set papers in that language for the M. A. examination of the Madras University. The Syud is a Bengal man, being the son of the late Syud Zainooddeen Hossein Khan Bahadar, Deputy Magistrate. Another Belgrami, a trusted servant of the Nazim's Government, Syud Hossein, Director of Public Instruction, is also a graduate of the Calcutta University. They are worthy brothers and worthy sons of a worthy father—an honor to Islam and to their country.

THE price-lists of staple food-crops in the local areas of Bengal, prepared under Sec. 39 (1) of the Bengal Tenancy Act, VIII of 1885, for the period from 1st October to 31st December 1890, are, with the approval of the Board of Revenue, published in the *Calcutta Gazette* of April 15.

MR. Baines, a foundation member of the *Graphic* Newspaper Company, died and his few shares were put to market. They are £10 each £7 being paid and drew dividends ranging from 25 to 104 per cent. No wonder, the lots were eagerly competed for and fetched prices ranging round £36 per share, or a premium over 500 per cent.

THE American millionaire Astor has taken a house in West London on a rental of £5,000 a year.

A MEMBER of the House of Commons recently renovated his town residence in one of the finest thoroughfares of London, at a cost of £1,80,000. The re-entry was marked with illness of the family. It was discovered to be due to defective drainage.

SIR Bernard Burke has given his Peerage to the Colonies. He is ready with the first volume of "The Principal Families of the British Colonies." The whole edition is either bespoken or already ordered.

IN South Australia, a husband contested the suit of an undertaker for the funeral expenses of the wife, saying that he married her till death and that with death her claim on him ceased. The Judge however disallowed the contention and found for the undertaker.

MISS Lydia Thompson, the burlesque actress, when last in England, overheard at the Lyceum, during a performance, the following dialogue between two well-dressed Yankee ladies: "Quite too nice, isn't he?" said one, referring to Mr. Irving. "Yes," said the other, "but I guess he's rather weak about the knees." "Oh," was the reply, "that's only his pathos."

THE ashes of the late Raja Sir Madhav Row were thrown into the sea and the bones sent up to Benares.

WHO will now say that Madras is benighted? The Municipal Commissioners of the City have ordered the burning of their street lamps from 6 P. M. to 3 A. M. instead of till midnight.

A SUB-MAGISTRATE in the Vizagapatam district fined a man Rs. 30 for being in possession of half a dram of illicit arrack. The District Magistrate found him not a dealer but a consumer who had in ignorance of the law had brought across the boundary for his own consumption the cheap intoxicant, and being of opinion that the sentence was excessive, sent up the case for the orders of the High Court. That Court reduced the fine to one rupee.

MOULVI SAMIULLA KHAN has been raised to the District and Sessions Judgeship of Rae Bareilly in the dominion of the Lieutenant-Governor of the N.-W. P. The appointment, according to "Observer," evidently a Hindu, in the *Indian Union*, has excited indignation rather than satisfaction. He wonders "What once Mr. Mahmud failed to get has been given to Moulvi Samiulla!" and enquires

"Is there anything in the merits of the gentleman that has compelled His Honor to give him the post, or has the Government thought

it necessary to alter the policy that debarred the children of the soil from the position and emoluments which they deserved, or is it a mere desire to do a kind act to an old friend, or lastly is it done to an over anxiety to please a particular community?"

The answer is supplied by himself.

"Those who have carefully studied His Honor's policy, as pursued in the past, and know also the merits of Moulvi Samiulla Khan, will be unwilling, to the last degree, to answer the first two questions in the affirmative. The cause may be found in either or both of the interrogatories that follow. But what of the people? A gentleman who does not know English, and consequently can with great difficulty, and in many cases, may not at all, follow the judgments of his English knowing subordinates, one who in his whole life never exercised the powers and functions of even a third class magistrate, has been invested with jurisdiction that extends over no less than the lives of individuals! What has become of His Honor's own observations that District Magistrates of standing and experience only should be appointed Sessions Judges. It is impossible for me to give you an adequate idea of the feelings of sorrow and pain with which this appointment has been received both by the European and the educated native communities."

YESTERDAY, the *Englishman* published the following disquieting telegram:—

"BENARES, APRIL 15.—Great excitement prevails owing to a riot in the city over the Runjee Temple case. It was supposed that the matter would have been discussed at the Municipal Meeting this morning, and a large crowd assembled at the Town Hall to hear the result. Finding, however, that the temple case was not for consideration at this meeting the crowd dispersed, but proceeded to the site of the temple, as a rumour had got abroad that it had been demolished. The temple was, however, found to be intact, but by this time the mob had become riotous and dug up the water-works pipes from the temple site to the distributing station, and also destroyed the small pumping engine on the river bank. Raja Shiwa Prosad and Babu Sita Ram's houses were attacked as well as the city telegraph office, the wires being cut. At Rajghat station the mob wrecked the place, plundering the cash chest of about three thousand rupees. Immediately on receiving news the Magistrate, the District Superintendent of Police, and the Commissioner proceeded to the scene of the disturbance, with a strong force of the East Lancashire and the 12th Native Infantry Regiment. Two Companies of the former were also despatched by special train to guard the Dufferin Bridge, and other parties were sent to guard the Bank of Bengal, the Post Office, and Cantonment stations. The troops will remain in the city all night. Every precaution has been taken by the civil and military authorities.

Everything passed off quietly last night, most of the troops being withdrawn from the city about 11 o'clock. The Volunteers who turned out promptly were also dismissed to their homes. The Magistrate remained at the Town Hall all night in case of further trouble.

All is quiet to-day. About 120 rioters were arrested last evening, and more arrests are being made to-day. The Lieutenant-Governor was informed by telegram, last night, of the occurrence."

The number of arrests has come up to 500.

AT the instance of Sir J. W. Pease, the House of Commons has adopted the following resolution:—

"That this House is of opinion that the system by which the Indian opium revenue is raised is morally indefensible, and would urge upon the Indian Government that they should cease to grant licenses for the cultivation of the poppy and sale of opium in British India, except to supply the legitimate demand for medical purposes, and should, at the same time, take measures to arrest the transit of Malwa opium through British territory."

NOTES, LEADERETTES, AND OUR OWN NEWS.

GENERAL Azimuddin Khan Bahadar, President of the Rampur Council of Regency, has been assassinated. On Monday night, when driving home in a dog-cart, he was assailed by bullets from unseen hands, and he died an hour after. The assassins are yet at large.

AN American glorying in the name of Jules le Grande landed in India and made for the interior. Loafing about from place to place, he strayed far into the heart of Central India. At length he struck ground in a native state at Ajaigarh. Here the rolling stone not only came to a halt but had a chance of gathering moss. He got employed in the Engineering Department of the Maharaja on a pay of Rs. 25, not counting perquisites, we suppose. He was not alone in this world but had a woman in his keeping. His bold and adventuring spirit could not idle away in that position of such small remuneration. He looked for wider fields. There was at the same place Raj Rani, a woman of independent circumstances living by herself, and he turned his eye on her—money. One midnight sounds proceeded from her house, and some neighbours proceeding thither found her to expire. The

Nazim was promptly there and an enquiry was held. The woman had fifteen wounds, the head was nearly severed and the right hand cut off. Under the bed were found a bag, a bottle of chloroform, a paper cone and rag for administering it, and other articles. In the courtyard, there were a scabbard and a bamboo ladder against the wall. These were traced to the American who had in his house a sword to fit the scabbard, and clothes stained with blood. Being of the privileged paleness, he was made over to the Political Agent for the Bundelkhand. The accused however was willing to be tried by Colonel Wilson and a jury at least half of which were Englishmen instead of by a High Court. So the Political Agent and a jury of three British officers and two natives tried the American for murder of the native woman. After a trial of 33 days, the jury found him guilty and the Political Agent sentenced him to be hanged. The prisoner's defence was that the whole was a trumped up affair, got up by the Nazim who bore him ill feeling.

News of a distressing kind comes from Bombay. The coming man will not come. Her *Amla mater's* most promising son promised in vain. Poor Lakshman Ramchandra Vaidya is no more. He was one of the most brilliant of the brilliant Elphinstone College band. He passed M. A. with Honours, obtained successively the Bhagwandas Sanskrit scholarship and the Senior Dakshina Fellowship, and afterwards the degree of L.L.B. His proficiency in Sanskrit was prodigious. He early for some time officiated as Professor of Sanskrit at the Elphinstone College. The other day he passed with great credit the examination for Advocates. Of his great attainments in Sanskrit he has left the best proof in his scholarly edition of *Bhāmīni Vāda* with Sanskrit Notes and an English translation and Introduction and, above all, his comprehensive *Standard Sanskrit-English Dictionary*.

THE London correspondent of the *Statesman* under date the 27th March, thus gives the history of the London postal Express Delivery Service :—

"On Monday night Mr. Raikes' turn came. This gentleman is now by common consent voted about the worst Postmaster General who ever presided at St. Martins-le-Grand. His multifarious staff has, almost since he took the office, been in a state of chronic, though suppressed, mutiny and discontent; he has turned a deaf ear to suggested reforms, till forced by the pressure of public opinion to adopt them; and in fact he has altogether mismanaged the Post Office by attempting, it seems, to run it on the autocratic lines of those numerous limited liability companies with which his name is associated as director. The cup of his iniquity was filled to overflowing by his treatment of the Express Delivery question. He had declined to organise a postal service for the speedy delivery of letters and parcels by special messengers; private enterprise thereupon stepped in and created an organisation for this purpose, whose rapid success was a fair measure of the great need of an express system. The Postmaster General then discovered that this new service was infringing the Post Office monopoly of letter-carrying. He was in the position of the dog in the manger; he would not take the matter in hand himself, and he sought to hinder private enterprise from doing it. However, the new service was so convenient that a regular outcry greeted the proposal to stop it. Mr. Raikes was fairly riddled with questions and complaints. Mr. Cobd, Dr. Cameron and other members pilloried him night after night, the papers began to have leaders on the subject hostile to the right honourable gentleman, and finally Mr. Raikes has had to give in and start an Express Delivery service, which came into operation this week. It remains to be seen whether the system worked by the Post Office will be as efficient and popular as the private organisation it supplants. If American experience goes for anything, this is one of those things which are best left to private initiative."

The tendency of the day is to encourage the interference of the state in all matters. But the state is at least an unwieldy machinery. Perhaps the administration difficulty, much more than abstract reasoning, will in the future decide the question. As for the manners of the present martinet commanding the host at St. Martins-le-Grand, we can only pity the officers condemned to servitude under him. This General is apparently a worse monster than the late renowned adjutant-general of the Department. O for an Anthony Trollope to exasperate him into propriety!

EVERYTHING has its use, and the utilization of sewage in our days is the grandest illustration of the truth. Akin to that use by which the dirtiest refuse is made to yield the most savoury results, is the advantageous employment of time under duress, whether from sickness or under authority of law. How fruitful such confinement may be made, may be seen in the following excerpt from one of G. A. S.'s weekly contribution to the press. Says he :—

"The record of the studious prisoner who during his seclusion

taught himself half-a-dozen languages with the sole assistance of 'Cassell's Popular Educator' has been beaten by the Fenian convict Fitzharris, alias 'Skin-the-Goat,' who, according to one of his brother 'Invincibles' just released from durance vile, is looking very old, but is keeping up his spirits by composing comic songs. But there were strong men before Agamemnon. Dickens, in the 'Sketches by Boz,' mentions a cabinman who relieved the tedium of a month's solitary confinement in Coldbath Fields by lying on his back all day and singing comic songs. The story was probably a true one: for Dickens was an intimate friend of Lient.-Col. Chesterton, the governor of the gaol in question, which is now happily defunct."

Greater things by far have been done in dungeons or in duress vile. We will notice what is to us the most interesting. It is not commonly known that the foundation of that Sanskrit scholarship for which Germany is pre-eminent among the nations was laid in a prison.

A PRETTY scene was enacted in Rajshaye by way of afterpiece to the drama of Agitation on the Scoble Bill. The ostensible occasion was the anniversary of the local Dharma Sabha. Accordingly, on the 26th March, the hall of the Society at Rampore Beaulah was crowded with Hindus, the chief of whom were several lawyers and law agents, merchants, landlords, professors of the college, and other Government officials. Raja Sashi Sekhaharwar Roy, who is an inhabitant of the District, and a patron of the Sabha, returned from Calcutta on purpose for the meeting and addressed it. He was all moderation, but the audience would not listen to it. He counselled peace, but the assembly of court practitioners, college professors, Government officials, landholders, dealers, and so forth were for war and nothing short of it. He represented to them that as loyal subjects it was their duty to accept with respect and resignation the decision of the representative of their Sovereign. He was interrupted with cries "We do not want to stop the agitation!" Yes, that is the word, and the word given has been religiously got by rote, though not we hope exactly by heart—that is in the idiotic rather than the idiomatic sense. The good Raja expressed his embarrassment between two—apples of discord. There is no questioning at the meeting, nevertheless his ever-restless Rajaship was to the fore to answer all and sundry. For, it is reported :—

"The Raja replied that he did not know whether he should be more glad or sorry to find his audience more patriotic than religious, as it was against the Hindoo character to entertain *sid* for anything earthly. If, however, his countrymen were determined to go on with the agitation, he would in that case advise them to proceed calmly, loyally, and at the same time systematically."

Again :—

"He would also remind them of the excellent advice given by the Viceroy on the occasion of the passing of the Bill, that even in their agitation they should be honest. Before the conclusion of his speech, the Raja stated, for the consideration of the meeting and of all other *Dharma Sabhas* of Bengal, that it was in contemplation to send a few representatives of Hindoo society to England with a view of laying this and other grievances of the Hindoos before the highest authority in the British Empire. A Maharaja, some Rajas, a few respectable Zemindars, and even some Brahman Pundits of the orthodox class, have expressed their willingness to join this important mission."

That is an astute Plan of Campaign, to be pursued "calmly" and "systematically," with the protecting "loyally" thrown in as a go-between. Such agitation for any practical purpose, is more *sid* of course, and, on the Raja's own showing, unHindu.

THE insolence of speech indulged in in private by native Government servants towards the powers that be, specially since the agitation against the Age of Consent Bill, is not the least of the evils which the country owes to the Garbhadhanist press. A short residence in any state of Continental Europe would soon improve the manners as well as politics of our patriotic publicists and their disciples, whether in the receipt of Government pay or not. A slight anecdote like a feather shows the direction of the wind. We learn that

"A cobbler's boy was lately waiting outside the Palace to see his Majesty come forth for his afternoon airing. Finding the delay tedious he suddenly exclaimed, 'The booby isn't coming; I shall go.' A policeman at once caught him by the collar and shouted, 'Whom do you mean by the booby, sirrah?' 'Why, my friend Micnal,' whined the boy, 'he was to have met me here, but he is not come!' The policeman had to let him go, upon which the boy retreated twenty paces, put his thumb to his nose, spread out his fingers, and yelled, 'And whom did you mean by the booby?'"

That was smart in the boy, no doubt. But it was lucky for the little dare-devil that he was not caught.

BABOO Bhoobun Mohan Sen, within a month of his appointment as Chairman of the Fureedpore Municipality, has resigned, reasons not

given. At Baraset, Rai Khetter Nath Chatterjee Bahadar, the wellknown engineer, retired, has been elected Chairman. There is a petition set on foot to procure cancellation of the election on the ground of illegality of procedure. It is a pity. Whatever may be urged against him—and this journal has never spared him and perhaps done him injustice—Babu Khetter has undoubtedly served the village of his birth and home, Goostia, and done good to Baraset generally, and he ought to have a chance of serving the subdivisional capital as the head of the local corporation. His fitness cannot be disputed. There is no fear of extravagance and waste in his administration. The danger, if at all, might be in an opposite direction.

THEY are all in sackcloth and ashes. The *Hindoo Patriot* having as the noisiest of the Goburdhan prints so long pressed its opinion and advice on the Government on the subject of Hindu marriage without success, may well feel humbled. A sense of diffidence is gradually stealing upon these confident exponents of Hindu institutions, in spite of themselves. The *Hindoo Patriot* is the only member of the Garbhadhanist press with any pretensions to Pandit lore, and it has begun to study the subject of Hindu marriage anew. It has begun at the beginning, with an inquiry into "Hindu Betrothal." We congratulate our contemporary on this excellent disposition. Herein at any rate the conductors follow the Rishis, Western as well as Eastern, who teach, Better late than never. There can be no harm at least in shutting the stable door, though the steed has been spirited away. The journal writes:—

"We have always been opposed to widow re-marriages. We would be the last to detract from the learning and character of the renowned Pandit Iswara Chandra Vidyasagar. He was certainly actuated by the noblest feelings for the suffering widows. But Hindu society has been wisely deaf to his arguments. Our own partiality for orthodoxy in reference to that question is due as well to our journalistic relations with the bulk of our Hindu countrymen as to clearer ideas regarding the essential principles of the religious portion in marriage."

The *Hindoo Patriot* has not in these its latter days been accustomed to hold forth such language. That journal has at least the equivocal merit of being free from personality, except that of others. For that matter it is personal to nastiness—personal in a parasite insinuating itself like a worm into the wardrobe of its betters, descending from the noble pointed cap—as in its ignorance of genteel habiliments it calls it—down into the recesses of the inexpressibles. Its own personality it fights shy of—instinctively—nursing it as a dead secret. There is no secret in society, but there is a difficulty—a question of identity in the connection. Who's who? Which's which? nobody on the establishment knows. Each of some half a dozen men of different ages goes about in the world claiming the honour that once used to be accorded to the editor of the oldest English journal under Hindu conduct. But who is the "We" of the paper the conductors themselves could not say. One theory is, that the *Hindoo Patriot* goes by commission. Another is, that there is an ostensible editor to answer charges of libel and give personal satisfaction, receiving whippings from offended parties, the real Simon Pure staying behind. Then the latter has a literary staff, to the members of which, himself being in feeble health, he is often compelled to leave matters without due supervision. It is evident enough from the laxity which reigns in every department. We do not now-a-days read the paper, but happening to take up a recent number, we are amazed at the crude and faulty work which is allowed to pass in a respectable establishment. If some of the cheap native press—and some papers really are cheap, notwithstanding the pretence to a higher rate of subscription—are hiedous, both grammatically and typographically, who wonders? They know no better and can afford no better. No such excuse exists for the sole organ of the large landholders. Our own paper is very far from perfection to be sure, and of late we are conscious of many slips. But we would rather shut up shop than bring out weak after week such press "revises" rather than finished sheets. The number under notice of our contemporary has errors of all kinds—slips of writers and lapses of printer—strewn about

Thick as autumnal leaves that strow the brooks

In Vallambrosa where th' Etrurian shades

High o'er-arched imbower.

The article from which we quote is no exception; nay, the passage quoted itself is not free. Under the circumstances, how are we to determine the personality that suddenly challenges notice as the editor of the *Hindoo Patriot*? Nor is it idle curiosity that impels us to know. Considering the nature of the avowal and its bearing on our society, it

is important to know. We dismiss *in limine* the unfledged literary chickens from consideration. Is it the man of Mathura, who is known to be the political and statistical contributor? Can it be the whipping boy, after all, who takes advantage of his Chief's infirmity, to assert himself? Or, is it the old King himself—the Raja himself and no dummy of a Roy Bahadoor? Who is it that says, "We have always been opposed to widow re-marriages"?

We confess we are unable to make sure. The "old man eloquent" has—for good reasons, doubtless—so resolutely kept himself in the background, has so often denied the soft impeachment, that he was editor of the *Hindoo Patriot*, that it is difficult to believe that he would, abandoning the prudence of so many years, commit himself to the avowal. On the other hand, the idea of the ostensible *Hindoo Patriot* confiding to a world not at all solicitous to be enlightened, the history of his personal opinion on the subject of widow marriage and other social questions, is highly amusing. We give up the inquiry in despair. One thing we know. Whatever may be the case of the dubious personality of the journal—the unknown quantity represented by the editorial "we"—the *Hindoo Patriot* as a paper has not always been opposed to widow marriage. Indeed, we wonder what the venerable Pandit Vidyasagar who still lives will say to the statement now made by our contemporary. The Brahman who was the first and true *Hindoo Patriot*, Hurris Chunder Mookerjee, valiantly supported Vidyasagar. He fought many a battle in the cause with the then older native English paper, the *Hindu Intelligencer*, conducted by Kashi-prasad Ghosh, a famous man in his time, who as the champion of orthodoxy set his face against innovation. The late Kristodas Pal, who owed his connection with the *Hindoo Patriot* to Vidyasagar, and was besides the *protégé* of Judge Hurro Chunder Ghose, a gentleman who mildly favoured the cause of reform, was not likely to write a word against widow marriage.

THE Lieutenant-Governor leaves for the hills on the 1st of May next.

REIS & RAYYET.

Saturday, April 18, 1891.

THE ASSASSINATION IN RAMPORE.

THE most shocking news of the week is the report of the assassination of General Azimooddeen Khan Bahadur, the Vice-President of the Council of Regency of the state of Rampore in Rohilkhund.

It is said that whilst he was driving a dog-cart on Monday night last, he was shot at on the road, and he fell down and died soon after. The assassin's name is not mentioned, but probably it is known to the authorities; perhaps not. Rewards have been advertised for the arrest of the culprit or culprits, and this itself goes to shew that the murderer has made his escape. The deceased was the ruler *de facto* of Rampore, and by no means a successful ruler. He had begun well. In the time of Nawab Kulb Ali Khan, he bore a high character. But then he was not tried as afterwards. Then he was, by title as by office, General Azimooddeen, and a nominal chief of the military department he was, for the most part. In the succeeding period, he rose in importance as minister, until latterly he became all in all. It was then that a change came o'er the spirit of his dream. From time to time, reports came to us of his growing unpopularity. He was accused of imperious demeanour and high-handed proceedings.

His position was far from a bed of roses. Considerable management is necessary to keep matters straight in a Rohilla state. He managed progressively to alienate the people. At last, in an evil hour, he adopted European habits of life. This was the final blow to the heart of a proud Mussulman population deeply attached to the faith and institutions of Islam and their own traditions. The people did not conceal their dislike and rage at the change. On his side, basking in the sunshine of British favour and

support, he did not care to conciliate them. Some years ago, in the life time of the late chief, Nawab Kulb Ali Khan, his Prime Minister, Mahomed Osman Khan, was assassinated, in a mosque, where he had gone to say his prayers, because he had made himself obnoxious to the people by his overbearing conduct towards them. General Azimooddeen should not have forgotten that the population of Rampore were of a peculiar disposition and impatient of high-handed proceedings on the part of the authorities, and he should not have treated them with contempt, simply because he considered himself very strong for them.

The state is now under the protection of the Government of India, as the Nawab is a minor and a ward of Government, and we hope that the chief may not have to suffer in any way, for this untoward occurrence.

THE GAZETTE ON MANIPUR AND THE LATEST INFORMATION.

AN extraordinary *Gazette of India* has been issued, in which the Government pay their last tribute of mournful respect to the victims of the Manipur catastrophe. The official view is that the Manipuris are guilty of foul play. It is stated that the Government have received confirmation which leaves no room for doubt of the news of the cruel and treacherous murder at Manipur on the night of the 24th ultimo of Mr. W. Quinton and the officers who accompanied him under a flag of truce from the Residency to the Palace of the Regent—as the present Maharaja, in view apparently of eventualities in British policy, is awkwardly called. These officers were Lieutenant-Colonel Skene, Mr. Grimwood, Lieutenant Simpson and Mr. Cossins. Messrs. Melville and O'Brien did not compose the Chief Commissioner's party, but they met the same fate a short while after, at a place 24 miles from Manipur on the Kohima road. What immediate offence, if any, provoked the infatuated Palace party to commit such an act of madness is not, however, quite clear. The story of desecration of temples is, as we expected, abandoned. A different account resting on the authority of the released troops is somewhat more plausible. It is said that the troops which were sent to arrest the Jubraj—otherwise called by his former title of Senapati or generalissimo—in his Palace killed in the fighting, probably by mistake, rather than, we hope, from recklessness; some women and children of his family, and that this may partially account for the ferocity which he displayed towards the captives. This is just possible and, if true, it is had enough. Still British lives are not a *bagatelle* to be sacrificed to the chivalrous indignation of a Manipuri minister or Crown Prince. The Manipuris are not such a wild people that they do not know their responsibility for murdering British officers of such consequence under such circumstances. We are not disposed, therefore, to pin our faith on this genesis of the outrage. We are afraid the truth has not yet appeared. We regret to see signs of a disposition to conceal the truth about the whole Manipur affair. The most reliable circumstantial information on the subject yet published is that given by Captain Boileau. From this account it would appear that, although the object of Mr. Quinton's mission was kept a profound secret from the Military Officers, there were circumstances enough to arouse alarm. A small detachment with baggage and coolies were left at Sengmai, one march from Manipur town, and an officer was warned that, after a darbar that day, the party would have to

return to Sengmai with 80 men. The Chief Commissioner was met four miles from Manipur by the Jubraj with two regiments, and he is reported to have been friendly, and troops lined the road into Manipur at 10 O'clock. So far apparently there was no suspicion in the air. The darbar was ordered at 12, to which the Raja came but without the Jubraj. At this the Chief Commissioner was offended and he refused to see the Raja who left at 3 O'clock, after waiting three hours. According to Captain Boileau, the Manipuris first showed alarm at the disposition of troops about the darbar. But they could not have observed unmoved the entry of the British in such force. The darbar was again ordered at 8 A.M. on the next day, the 23rd, and for a third time at 1 O'clock the same day, with the same result as to the attendance of the Jubraj. The last darbar the Raja also did not attend, and it was now that Manipuri troops were marched into the Raja's Palace and reports of an attack on the Residency were for the first time heard. The night of the 23rd, however, passed off quietly. It was on the next morning that, under the orders of Colonel Skene, Lieutenant Brackenbury and Captain Butcher with 100 men in all marched out to surround the Jubraj's Palace and arrest him, Lieutenant Lugard with 50 men being also directed to support the movement. The attack was a *fiasco*. The handful were outnumbered by the enemy and were, as reported already, seriously handicapped by want of ammunition. Later on, some more troops on the same small scale, and Colonel Skene himself at the head of some 80 men joined them, without improving the helpless situation of affairs. In the meantime, the Manipuris had commenced a counter-movement. They began to fire upon the Residency and continued firing till the English attack had to be recalled, and the position of those in the Residency was found to be untenable. A letter was sent by the Chief Commissioner to the Raja to which the reply was that an unconditional surrender would alone be granted. Colonel Skene was opposed to such a course. There was a discussion about abandoning the Residency, when as a *dernier ressort* negotiations were again appealed to. Messrs. Grimwood and Simpson went out and carried on a conversation across the moat and returned saying that the Jubraj would meet the Chief Commissioner, if he would go over to the gateway of the Palace. The Chief Commissioner—who appears to have lost his head from the outset—too easily yielded and, calling Mr. Cossins, went with Messrs. Grimwood and Simpson, Colonel Skene following soon after. The party remained talking for more than an hour—apparently standing. Probably, as another account says, Mr. Grimwood had high words with the Jubraj who cut him down, and as Mr. Quinton after this refused to treat, he too was cut down. Meanwhile, the position of the Residency became more and more critical, but it was still maintained. The garrison, among whom was Mrs. Grimwood, clung to the fond hope that the Chief Commissioner's party might yet return. All such hope at last gave way when the night was far advanced and the shells of the enemy left no choice but flight. The retreat commenced after 1 A.M. The retreating party had constant fighting on the road until they were met by Captain Cowley on the road. Mrs. Grimwood's conduct, both at the Residency while under the enemy's fire and in the way, is the brightest episode in what is otherwise a sad and unfortunate story from beginning to end. She bore herself very brave-

ly at the Residency, thereby sustaining the spirits of the garrison under most adverse circumstances, while if it were not for her knowledge of the country and her skilful guidance out of Manipur, their escape from the hands of the Manipuris hanging on their steps would have been impossible.

Presumably, the Manipuris were goaded to exasperation by the bullying and insults or something else not yet known to which they were subjected, and this must go some way to lighten the burden of their guilt. It is conceivable that these fatalists were tempted to their fate by the actual weakness of the English forces. We speak with hesitation, as a full and thoroughly connected account is not yet forthcoming. The exact nature of Mr. Quinton's instructions is not known. Telegrams are sometimes misleading as the one reporting the death of Koireng. But there is no denying the enormity of the crime which has been committed. Whatever palliating circumstances there might be, the opportunity for urging them with effect has passed away. The stupid miscreants had everything to gain by holding the captives as hostages. They might command the most advantageous terms possible under the circumstances of the case. But their savage butchery places them beyond all claims to quarter. A terrible penalty will have to be paid. The Government have taken the necessary steps to exact full and signal retribution for the atrocious outrage. Troops are converging on Manipur from Burma, Cachar and Kohima.

OPIUM :

OR THE CRAZE OF THE HOUSE OF COMMONS AND THE
coup OF THE HUMANITARIANS.

Those who expect a great deal from Parliamentary intervention in Indian affairs must by this be rudely shaken out of their dream. The anti-opium resolution just passed is startling in all conscience. We wonder if the Parliamentary majority that triumphantly carried Sir Joseph Pease's motion for the abolition of the opium traffic really expect the Government of India to treat the motion with any serious feelings. It cannot but be a dead letter, and the House of Commons has gratuitously courted its own disgrace. In fact such a sudden measure of philanthropic reform cannot be carried into effect without bringing the administration into a stand-still. The opium traffic may be objectionable on principle. The administration of the department may be guilty of some great abuses. But nevertheless it is an institution of sufficient age to entitle it to considerate treatment at the hands of practical politicians. But ardent humanitarianism sticks at no practical considerations. And the opium revenue must go at its bidding, whether the thing is at all practicable or not.

The House of Commons, we mean the majority that Sir Joseph Pease and the Anti-Opium Society have been able by their long crusade against opium to command on the present occasion, might well have been more moderate in their expectations, if they only knew the fate of a similar resolution carried by themselves not long ago against the excise policy of the Government of India. That policy was condemned and the Government of India were roundly accused of sacrificing the morals of the people to a sordid greed of revenue. The Resolution was passed at the instance of a majority of the same character as now. But has it so far made any difference in the ways of the administration? No such thing. On the contrary, beyond eliciting a strong and voluminous rejoinder from the Government it has done

nothing. The every-day administration holds the even tenor of its way, and our excise is managed now very much as it has been before. We do not say that the Excise Resolution passed by the Commons was not a well-intentioned measure. We have denounced the excise system as bitterly as any. For the motives and high character of the gentlemen who voted for either of the two Resolutions one cannot but feel the highest respect. But the reform of such administrative abuses is hardly brought about except by enlisting the sympathy of the responsible Government. They must be conciliated and not outraged. For the rest the Government may well be credited with good honest intentions in these matters like their critics. There are practical difficulties which with all their advantages they may really be unable to cope with. These difficulties lie sometimes in the very constitution of things. Excise for instance has for about a century puzzled the ingenuity of the highest Revenue officers to solve its intricacies. A general and sweeping condemnation of a system must therefore fail of its mark, while moderate criticisms directed against particular details would stand a better chance of success.

As to the opium question, the resolution under consideration is more unwise than its predecessor. The excise resolution did not propose to abolish but merely to regulate the traffic in liquor. The English people are above such an absurdity, but in regard to opium their attitude is different. In fact, it is the attitude which we may be sure a Parliament in India and with a veritable Indian majority in that Parliament would assume on the question of the liquor traffic. If the Congress had its sanguine dreams realized and we had a House of Indian Representatives sitting at Calcutta, would it at all be an improbability for such a House to work itself up to a fit of sentimental zeal for temperance and vote away all wineshops and distilleries from the country? They would treat opium with more consideration as a thing which has held its ground among Orientals, much as Alcohol among Westerners. But their zeal against the one would be as infructuous as the zeal of Sir Joseph Pease's party against opium. It is simply impossible for our Government to do without the revenue opium gives. In these days of fickle exchange, any considerable sacrifice of existing resources is out of the question. Next to Land Revenue, the opium is the main stay of our finances. How supremely absurd must now appear any proposal for sweeping it away with one stroke of the pen!

THE PAL CHOWDHURIS OF RANAGHAT . UNDER A BAN.

LOCAL SELF GOVERNMENT AT STAKE

Now that Gobardhan has been hunted out of the land of the living and all the beating of breasts and wringing of hands and gnashing of teeth and tearing of hair have failed to secure him a fresh lease of life, Babu Surendra Nath Pal Chowdhuri should no longer be in sackcloth and ashes. He had better leave the Sanatan Dharma to shift itself as best it can, and take care of number one. Patriots there are enough and to spare--for patriotism is the last refuge of scoundrels, the Leviathan of literature being my authority. Having more time than they know what to do with, they are ready to go to heaven or to the place never mentioned to ears polite--if they have not already been there--in search of that Promethian fire that might "relume the light" of their deceased darling. But who is there to save his great house from the combined hostility of powers mundane and celestial, but himself? The stars of the Pal Chowdhuris are evidently not on the ascendant. They have long since been overtaken by clouds and storms--and are just now only a wreck of their former self. But the fly in the ointment is that they are no longer in the good graces of the powers that be. In graceless compliance with the wishes of a still more graceless magistrate, the Government is determined to place them under a

ban. The fiat has gone forth that they must be excluded from the honorary offices of the state. Babu Jogesh Chunder Pal Chowdhuri—whose like is not to be found in the whole District—whom the Government exceptionally, though by no means adequately, honored by vesting him with powers of a 2nd class independent magistrate, has been called upon to resign his seat on the bench. The Magistrate was for his removal but the Divisional Commissioner has thought fit to give him the option of resignation. If there is one Honorary Magistrate more than another who discharges his duties with an amount of ability and zeal that can only be equalled by his conscientiousness, it is this gentleman of sterling worth both of head and heart. As a magistrate and the chairman of the Ranaghat municipality, he has indeed achieved an impossibility. Though not seeking the approbation of any one but his own internal monitor, he has won the golden opinion of all sorts of people—nay, he has cast a spell on the public mind that nothing can break. They don't miss even his cousin Surendra Nath. But popular or unpopular, the Government will have none of him. A publican, a pickpocket and a pander, a boor, a blackguard and a blockhead may deal out justice without compromising the credit of the Government, but not Babu Jogesh, however rare a specimen of humanity he may be. But what atrocious crime of his has drawn upon his devoted head the displeasure of the deities? His offence is that he is the son of his father. He is a Zemindar that would, unlike a neighbouring municipality, hold his own. It is more possible for a camel to pass through the eye of a needle than for a landholder, who will not be dispossessed of an inch of his "paternal acre," to avoid getting into a quarrel. He can certainly afford not to be an aggressor. But should one smite him on his right cheek, you can't expect him to be more Christian than a Christian and turn to him the other also. And once in quarrel, he must "bear it that the opposed may beware of him," or his prestige is at stake. But to the point. Babu Jogesh was mulcted in the sum of Rs. 500 in a criminal case brought against him and his cousin Surendra by a rival Zemindar. Though he and Babu Surendra did not get any scent of the *fracas* either at the time of its occurrence or beforehand, not to speak of taking any active part in it, he was convicted. This conviction (by the way a good Homer may sometimes nod—but not an Indian Judge, as you know perhaps too well) has all but cost him his magistracy and bids fair to be an awful spring of woes unnumbered to him and his family. Whoever be the keeper of gubernatorial conscience, the scruples of our Government do not seem to obey any known law. It can swallow a camel and yet strain at a gnat. Blessed are they who pickpocket and lie with their neighbours' wives—for honors will be showered on them. Blessed are they who bamboozle and barter away their honor for a mess of pottage, for theirs is the grace of the gods. Woe unto them that are direct and honest, for they shall be in danger of hell fire even in this world.

Not that Jogesh cares two straws for the so-called honors. No one knows better than he that honors have in these days been so much dishonored, that sterling worth, unhonored, is honored the most. Let honors be sought by those whom they level up; but why should those whom they level down cast a longing, lingering look on them.

The sadder part of the story has yet to be told. It is a strange Government, this of ours. It will not only make Babu Jogesh disgorge his magistracy but—if the people take into their head to recognise his devoted public spirit by conferring on him the highest honor in their gift, I mean the Lord Mayoralty—it will stand in the way. It wants the people to join in boycotting the Babu. Bad enough, sad enough, and disgraceful enough as the statement may be, it is nonetheless a fact. The Magistrate actually wrote to his subservient Deputy to take care that the ogre might not be re-elected to the chair.

But the opponents were utterly discomfited. They did not even formally put forward their candidate. Making a virtue of necessity—and with such grace as they could command, good, bad or indifferent—they proposed their very *lie nire* to the chair. But matters have not ended there. Instigated by the Deputy, the Magistrate has let fly the last but not the least arrow from his quiver. The Government has been asked not to approve the resolution electing the Babu to the chair. It has been on the wind for the last two months, that should the Ranaghat people rechoose Babu Jogesh to be their Lord Mayor, the Government would not sanction the proceedings. But the people would thrust upon him the chairmanship, and would take no refusal. Their representatives

Holloway's Pills.—Enfeebled Existence.—This medicine embraces every attribute required in a general and domestic remedy. It overturns the foundations of disease laid by defective food and impure air. In obstructions or congestions of the liver, lungs, bowels, or any other organs, these Pills are especially serviceable and eminently successful. They should be kept in readiness in every family, being a medicine of incomparable utility for young persons, especially those of feeble constitutions. They never cause pain or irritate the most sensitive nerves or most tender bowels. Holloway's Pills are the best-known purifiers of the blood, the most active promoters of absorption and secretion, whereby all poisonous and obnoxious particles are removed from both solids and fluids.

went so far as to give him a distinct pledge, that they would re-elect him as often as the Government would withhold its sanction. I can answer you, Mr. Editor, that they would stick to their resolution even to the supersession of the municipality. Will you, Sir, in the interests of self-government which you succeeded, by extraordinary exertions and against fearful odds, in procuring for the metropolis, wield your powerful pen and dissuade the Government from surrendering its judgment hoodwinked to the fascination of the name of a Magistrate or a Commissioner? As the head of the family, Surendra Nath has, of course, come in for a larger share of indignities than his cousin. He is one of the few Bengali Honorary Magistrates in the mofussil that is vested with powers of a Magistrate of the 1st class and can try cases singly. But considering the treatment accorded to him by some churlish Magistrates and snobbish Deputies, he might have been the meanest of Her Majesty's subjects. He has for the third time been asked, and that very recently, to vacate his seat on the Bench, ostensibly on the ground of his protracted absence from home but really because he is a veritable Dr. Fell whom the Government does not like, it knows not why. But bully him into throwing up his magistracy, the Government can never. From his tenacity of magisterial life, a cat may take a lesson.

One can't always have his wits about him. Even an old bird is sometimes caught with chaff. With all his astuteness, Surendra Nath has been made a fool of by the cunning Kayastha Huzurling of Ranaghat. He was asked by the latter gentleman as to whether he was willing to be nominated a commissioner. He did not know that it was a mere blind, and replied in the affirmative. It is passing strange that it did not occur to him that the Deputy did not, indeed he could not, mean to submit his name to the Government with whom he is no longer a *persona grata*. He only wanted to enjoy the humiliation which his dupe would feel when the list of nominated aldermen was published in the Gazette, his name being nowhere. The people of Ranaghat have so sorely taken to heart the unworthy conduct of the Deputy, that they intend making one of their civic fathers resign, so that their darling may be returned in his place. But my letter has already grown to an inordinate length and I must stop.

ONE BEHIND THE SCENES.

Ranaghat, April 14, 1891.

P. S. Since writing the above, I learn that Baboo Jogesh has resigned his Honorary Magistracy.

THE MOORSHEEDABAD DEED OF SETTLEMENT

The following Act of the Governor-General of India in Council received the assent of His Excellency the Governor-General on the 21st March, 1891.

Act No. XV of 1891.

An Act to confirm and give effect to an Indenture between the Secretary of State and the Nawab Bahadur of Moorsheedabad, Amir-ul-Omrah.

Whereas it is expedient to confirm and give effect to the indenture which is set forth in the schedule to this Act and which was made the twelfth day of March, 1891, between the Secretary of State for India in Council of the one part and Ihtisham-ul-Mulk Rans-ud Dowlah Amir-ul-Omrah Nawab Sir Syud Hussan Ali Khan Bahadur Mohabat Jung, G.C.I.E., Nawab Bahadur of Moorsheedabad, eldest son of His late Highness Moontazin-ul-Mulk Mohsen-ud-Dowlah Fureedoon Jah Syud Monsoor Ali Khan Bahadur, Nusrat Jung, late Nawab Nazim of Bengal, Behar and Orissa of the other part; It is hereby enacted as follows:—

1. (1) This Act may be called the Moorsheedabad Act, 1891; and

(2) It shall come into force at once.

2. The said indenture is hereby confirmed.

3. (1) The Governor General in Council, by notification in the Gazette of India, may in his discretion, on the written request of the Nawab Bahadur of Moorsheedabad for the time being, add, in such form as the Governor General in Council may think fit, to the schedules of immoveable property which are annexed to the said indenture any additional immoveable property which may be acquired from time to time for the maintenance of the position and dignity of the Nawab Bahadur of Moorsheedabad for the time being.

(2) No such notification as is referred to in sub-section (1) shall be made without such previous publication as would be necessary under section 6 of the General Clauses Act, 1887, in the case of a rule to be made under an enactment to which that section applies.

(3) The publication in the Gazette of India of such a notification, as having been made by the Governor General in Council, shall, subject to any further order of the Governor General in Council, be conclusive proof with respect to the subject-matter of the notification.

4. No right to any immoveable property mentioned in any of the schedules to the said indenture, or in any addition which under the last foregoing section may from time to time be made to those

schedules or any of them, shall, if the right has not accrued before the passing of this Act, be acquired by any person by adverse possession or assertion of title unless such adverse possession or assertion of title is found to have existed for sixty years.

5. All property, moveable and immoveable, mentioned in the said indenture, or in any of the schedules thereto or in any addition which under section 3 may from time to time be made to those schedules or any of them, shall descend and, subject to the provisions of the said indenture, be enjoyed for ever by the Nawab Bahadur of Moorshedabad for the time being.

6. The said indenture shall for all the purposes of all enactments for the time being in force be admissible in evidence and have in all other respects the same effect as if it had been duly stamped and registered in such manner as those enactments, or any of them, or any rule or order under any of them, may require.

THE SCHEDULE.

(See preamble and following sections.)

HER MAJESTY'S SECRETARY OF STATE FOR INDIA IN COUNCIL,
TO

NAWAB SIR SYUD HUSSAN ALI BAHADOOR.

THIS INDENTURE made the twelfth day of March 1891 between the Secretary of State for India in Council (hereinafter called "the Secretary of State") of the one part and Ihtisham-ul-Mulk Raisud Dowlah Amir-ul-Omrah Nawab Sir Syud Hussan Ali Khan Bahadur Mohabut Jung, G.C.I.E., Nawab Bahadur of Moorshedabad (hereafter called "the said Nawab Bahadur") eldest son of His late Highness Moontazim ul Mulk Mohsen ud Dowlah Fureedoon Jah Syud Monsoor Ali Khan Bahadur Nusrut Jung late Nawab Nazim of Bengal Behar and Orissa (who is hereinafter referred to as "the said Nawab Nazim") of the other part. *Whereas* the said Nawab Nazim in the year 1838 being then a minor of about the age of ten years succeeded by hereditary descent to the honours and dignities of the Nizamut and Subahdary of Bengal Behar and Orissa and was thereupon declared in and by a proclamation issued and published by and under the authority of the Governor General of India in Council for the time being to be the Nawab Nazim and Subahdar of the Provinces of Bengal Behar and Orissa and to have assumed and to exercise the authority dignities and privileges of the said office and dignity under the style and the title of Moontazim ul Mulk Mohsen ud Dowlah Fureedoon Jah Syud Monsoor Ali Khan Bahadur Nusrut Jung. *And whereas* the Nawabs Nazim of Bengal Behar and Orissa and their families have under and by virtue of certain treaties and engagements with the British Government received out of the revenues of the Provinces of Bengal Behar and Orissa certain allowances and stipends including the personal stipend of the Nawab Nazim hereinafter mentioned. *And whereas* under various arrangements and in course of the administration of the allowances and stipends secured as aforesaid to the said Nawabs Nazim and their families certain funds known as "Nizamut Deposit Fund" the "Munnee Begum Fund" and the "Moorshedabad Agency Fund" were created and formed the accumulations of which applicable to the support of the title and dignity of the said Nawabs Nazim and their families aggregated at the date of the Indenture of the 1st day of November 1880 hereinafter mentioned about the sum of one crore of rupees. *And whereas* certain questions and differences arose between the said Nawab Nazim and the Government of India upon several matters concerning the position and affairs of himself and the members and dependents of his family known as the Nizamut family. *And whereas* with a view to the settlement of such questions and differences the said Nawab Nazim in the year 1869 with the sanction of the Viceroy and Governor General of India in Council left Moorshedabad the usual place of residence of the said Nawab Nazim and proceeded to England where he remained and resided until the period hereinafter mentioned and where he preferred in person to Her Majesty's Government several complaints and claims arising out of the said questions and differences. *And whereas* in the year 1873 the Government of India passed an Act (namely Act No. XVII of 1873) called the "Nawab Nazim's Debts Act 1873" whereby after reciting *inter alia* that with respect to certain jewels and immoveable property it was disputed whether they belonged absolutely to the said Nawab Nazim or were held by the Government of India for the purpose of upholding the dignity of the Nawab Nazim for the time being and that litigation had consequently arisen between the creditors of the said Nawab Nazim and the Government of India and reciting that the Government of India was desirous of settling the said dispute as to the said jewels and immoveable property it was enacted (*inter alia*) that the Commissioners thereby directed to be appointed should ascertain what jewels and immoveable property were held by the Government of India for the purpose of upholding the dignity of the Nawab Nazim for the time and should certify the particulars of such jewels and property and that their finding thereon should be binding and conclusive on all persons whomsoever. *And whereas* by the said Act the said Commissioners were also directed to ascertain and certify the amount due and owing in respect of the debts and liabilities incurred by the said Nawab Nazim

in India. *And whereas* the Government of India subsequently in discharge and in satisfaction of the debts of the said Nawab Nazim which were ascertained and certified as aforesaid by the Commissioners appointed in pursuance of the said Act paid the sum of Rs. 16,85,461-7-5½. *And whereas* the money required for the purposes of such payment was provided out of the said Nawab Nazim's personal stipend. *And whereas* the said Nawab Nazim preferred certain claims against the said Secretary of State in respect of the arrears of his said personal stipend and of other pecuniary claims against the Government of India and in respect of certain jewels and other moneys and property claimed by the said Nawab Nazim on various accounts connected with the Nizamut and otherwise. *And whereas* by Indenture dated the 1st day of November 1880 it was agreed between the said Secretary of State and the said Nawab Nazim that the said Nawab Nazim should be paid and should accept and he was paid and accepted the sum of ten lakhs of rupees in full satisfaction and discharge of all his personal claims of what nature or kind soever against the Government of India whether connected with or arising out of the Nizamut or otherwise the said sum being made up of the following particulars namely---

	Rs.
Out of the balance of personal stipend to 31 October 1880	7,53,642
Balance of advance of Rs. 4,00,000 from deposit fund made in 1869 to permit of the said Nawab Nazim proceeding to England	1,50,000
Value of jewels	96,358
TOTAL	10,00,000

And whereas by the report and certificate of the Commissioners appointed under the said Nawab Nazim's Debts Act 1873 bearing date the 13th day of December 1875 the said Commissioners certified and declared that the immoveable property and jewels respectively specified in the schedules annexed to their said report and certificate and numbered respectively I II and V were State property as therein defined and they annexed to such report and certificate a schedule numbered IV showing the rentals payable for the land and buildings included in the said schedules I and II to their said report and the names of the persons to whom such rentals were paid. *And whereas* by and with the previous sanction of the Viceroy and Governor General of India in Council certain of the immoveable properties and jewels specified in schedules I V and VI of the said report and certificate of the said Commissioners have already been sold or are directed to be sold for the purposes hereinafter specified and the remainder of the immoveable properties specified in the said schedules I and II to the said report of the said Commissioners are the properties mentioned and specified in schedules Nos. I and II attached to these presents. *And whereas* the said Nawab Nazim returned from England to India in the month of October 1881 and died at Moorshedabad on the 5th day of November 1884 leaving the said Nawab Bahadur his eldest son surviving him. *And whereas* it is not considered by the Secretary of State necessary or desirable to maintain any longer the office title position dignities allowances and privileges of Nawab Nazim of Bengal Behar and Orissa. *And whereas* by a Sanad of His Excellency the Viceroy and Governor General of India dated the 17th February 1882 the title of Nawab Bahadur of Moorshedabad has been granted to the said Nawab Bahadur. *And whereas* by a notification of the Government of India dated the 20th July 1887 the further title of Amir-ul-Omrah has been also granted by His Excellency the Viceroy and Governor General of India to the said Nawab Bahadur. *And whereas* the said titles of Nawab Bahadur of Moorshedabad and Amir ul Omrah carry with them the precedence rank dignity and privileges of the premier noble of the Provinces of Bengal Behar and Orissa and are descendible to the lineal heirs male of the said Nawab Bahadur according to the custom of primogeniture the eldest male of the eldest branch being preferred. *And whereas* it has been agreed between the Secretary of State and the said Nawab Bahadur that such provision shall be made for the maintenance and support of the Nawab Bahadur of Moorshedabad and Amir-ul Omrah for the time being and for the maintenance of the honour and dignity of his station as is hereinafter contained and that in consideration thereof the said Nawab Bahadur shall for him, his heirs and successors in the said station relinquish all claim to the said position and dignity of Nawab Nazim of Bengal Behar and Orissa in manner hereinafter appearing and execute such release in respect of the stipend pay allowances properties privileges and rights thereof or appertaining thereto as is hereinafter contained. *And whereas* it has been agreed between the Secretary of State and the said Nawab Bahadur that the provision to be made as aforesaid for the support and maintenance of the Nawab Bahadur of Moorshedabad and Amir-ul-Omrah and for the maintenance of the honour and dignity of his station shall comprise and consist of the following particulars namely:--

1st---An annual payment of Rs. 2,32,000 from the revenues of the Government of British India to be made to the Nawab Bahadur of Moorshedabad for the time being in manner hereinafter mentioned.

2nd---The income of the immoveable properties mentioned and specified in the said 1st and 2nd Schedules to these presents.

3rd---The income of the immoveable properties mentioned in the 3rd Schedule to these presents as purchased with the sale proceeds of the jewels mentioned and specified in Schedules V and VI to the said report and certificate of the said Commissioners and all properties that may in future be purchased with the sale proceeds of the said jewels.

4th---The income of properties purchased with the sale proceeds of such of the immoveable properties mentioned and specified in the 1st, 2nd and 3rd Schedules to these presents as may at any time with the sanction of His Excellency the Governor General in Council be disposed of.

And whereas various members of the family of the said late Nawab Nazim other than the said Nawab Bahadoor are as such in receipt of or entitled to certain stipends allowances and pay respectively payable to them by the Government of India and it is not intended by these presents to affect or interfere with such stipends allowances or pay respectively. Now THIS INDENTURE WITNESSETH that in pursuance of the said agreement between the Secretary of State and the said Nawab Bahadoor and in consideration of the premises and of the conferring of the titles of Nawab Bahadoor of Moorshedabad and Amir-ul-Omrah as hereinbefore appears and of the provision hereinafter made or expressed and intended so to be for the support and maintenance of himself and his successors in the position and station of Nawab Bahadoor of Moorshedabad and Amir-ul-Omrah and for the maintenance of the honour and dignity of the said station and saving and without prejudice to any of the said provisions the said Nawab Bahadoor hath for himself his heirs and successors relinquished and released and doth hereby for ever relinquish and release all claims and demands to the rank dignity and position of Nawab Nazim and Subahdar of Bengal Behar and Orissa and to the title of Nawab Nazim and the authority dignity stipend pay allowances privileges and rights thereof or in any wise thereunto annexed or appertaining or therewith enjoyed and doth hereby release and discharge the Secretary of State his successors and assigns and the Viceroy and Governor General of India in Council and each and every of their servants and agents respectively of and from all actions claims and demands whatsoever that could be brought or made by him or his heirs or successors for or in respect of the said title position authority dignity stipend pay allowances privileges and rights as aforesaid and for and in respect of any act deed matter or thing whatsoever done, or omitted by the Secretary of State or the Viceroy and Governor General of India in Council or any of their servants or agents acting officially in relation to or affecting the interests or claims of the said Nawab Nazim. AND THIS INDENTURE FURTHER WITNESSETH that in further pursuance of the said agreement and for the considerations aforesaid the Secretary of State for himself and his successors doth hereby covenant with the said Nawab Bahadoor and each one of his lineal heirs male who shall succeed in the manner above recited to the title of Nawab Bahadoor of Moorshedabad and Amir-ul-Omrah that the Secretary of State and his successors shall and will for the due maintenance and support of the said titles of Nawab Bahadoor of Moorshedabad and Amir-ul-Omrah and the position and station thereto attaching and of the honour and dignity thereof pay or cause to be paid annually for ever from the revenues of the Government of India unto the said Nawab Bahadoor and his lineal heirs male in perpetuity the sum of rupees two lakhs and thirty thousand by equal monthly instalments of rupees nineteen thousand one hundred and sixty-six ten annas and eight pies by monthly instalments on or before the 5th day of each and every succeeding month from the Treasury of the Government of India at Berhampore and it is hereby further agreed and declared by and between the Secretary of State and the said Nawab Bahadoor that the several immoveable properties mentioned and specified in the 1st and 2nd Schedules to these presents and also the immoveable property mentioned and specified in the 3rd Schedule thereto (being the immoveable property that has been purchased with the sale proceeds of certain of the jewels mentioned and specified in the V and VI Schedules to the said report and certificate) and also all other the immoveable properties that shall hereafter be purchased with the sale proceeds of any of the said jewels mentioned and specified in the said last mentioned schedules and further all the properties purchased with the sale proceeds of such of the immoveable properties mentioned and specified in the 1st 2nd and 3rd Schedules to these presents as may at any time with the sanction of His Excellency the Governor General in Council be disposed of shall henceforth and for ever be held and enjoyed by the said Nawab Bahadoor and such one among his lineal heirs male as may be successively entitled to hold the said titles in perpetuity with and subject to the incidents powers limitations and conditions as to inalienability and otherwise herein-after contained that is to say---

1st---The said Nawab Bahadoor shall not nor shall any of his successors in the said titles sell mortgage devise or alien-

ate the said properties respectively or any of them otherwise than by lease or demise for a term not exceeding 21 years and under a rent without bonus or salamee.

2nd---It shall be lawful for the Secretary of State and his successors from time to time if any default shall be made in payment of the Government revenue or rates or taxes payable to Government in respect of any of the said immoveable properties to empower the officer in charge of the Treasury at Berhampore or other proper officer to deduct from and retain out of the said monthly sum of Rs. 19,166-10-8 herein before covenanted to be paid the amount of any Government revenue or rates or taxes aforesaid payable in respect of the said immoveable properties or any of them.

3rd---The said Nawab Bahadoor and such of his lineal heirs male as shall in succession be entitled to hold the said titles shall maintain and keep in good repair and condition (reasonable wear and tear and the effects of time fire and earthquake and injury done by public enemies or by overwhelming force excepted) all the messuages tenements houses and buildings now standing or being upon any of the said immoveable properties mentioned and described in the said 1st and 2nd Schedules to these presents respectively (save and except the messuages tenements houses and buildings mentioned and specified in Schedule 2B hereto which the said Nawab Bahadoor and his heirs male successors as aforesaid respectively shall be under no obligation to maintain or repair) and also all the messuages tenements houses and buildings hereafter to be purchased with the sale proceeds of any of the said jewels mentioned and specified in the said V and VI Schedules to the report and certificate aforesaid and of any of the immoveable properties mentioned and specified in the 1st 2nd and 3rd Schedules to these presents or that may be erected or built upon any land so to be purchased but it shall be lawful for the said Nawab Bahadoor and his heirs male aforesaid successors to the said position and station of Nawab Bahadoor of Moorshedabad and Amir-ul-Omrah from time to time at his or their will and pleasure and discretion to pull down and remove all or any of the said messuages tenements houses and buildings mentioned and specified in the Schedule 2B hereto which are no longer required and to sell and dispose of the materials thereof and apply and dispose of the said materials or the sale proceeds thereof for his or their own use and benefit and in such manner as he or they shall think fit.

In case the said Nawab Bahadoor or any of his lineal heirs male successors to the titles shall at any time in contravention of the terms of these presents attempt to sell mortgage devise or alienate (otherwise than by such lease or demise as aforesaid) any of the immoveable properties aforesaid or shall by a course of extravagance or by waste or mismanagement of their said immoveable properties in the opinion of the Secretary of State for the time being disable himself from duly maintaining the dignity of the said position and station then and from time to time whenever and as often as the same shall happen it shall be lawful for the Secretary of State for the time being at his discretion to enter into and upon the said immoveable properties and to hold and take possession thereof and receive and take the rents issues and profits thereof and also to take and retain the said monthly sum of Rs. 19,166-10-8 payable from the Government Treasury at Berhampore as hereinbefore mentioned for such period during the lifetime of Nawab Bahadoor of Moorshedabad and Amir-ul-Omrah so acting as aforesaid as to the said Secretary of State shall seem necessary or expedient and the net rents issues and profits of the said immoveable properties and the said monthly sum of Rs. 19,166-10-8 so to be received and taken by the Secretary of State as aforesaid shall be applied for the benefit of the said Nawab Bahadoor of Moorshedabad and Amir-ul-Omrah for the time being for the maintenance of the position and dignity of the said Nawab Bahadoor of Moorshedabad and Amir-ul-Omrah for the time being in such manner as the Secretary of State in his discretion shall think proper PROVIDED ALWAYS and it is hereby agreed and declared between and by the said parties to these presents that nothing herein contained shall apply to or affect any property moveable or immoveable of the said Nawab Bahadoor his heirs representatives or assigns not being property included in any of the Schedules to these presents or not being property purchased with the sale proceeds of the jewels or lands hereinbefore mentioned or not being property mentioned in the next following proviso. Provided further that all furniture equipages boats horses camels and elephants in or about the Palace and the Imambara and belonging to the Nawab Bahadoor of Moorshedabad and Amir-ul-Omrah for the time being at the time of his decease shall be the property of and shall be enjoyed by his successor as such. In witness whereof the said parties to these presents have hereunto set their hands and seals the day and year first above written.

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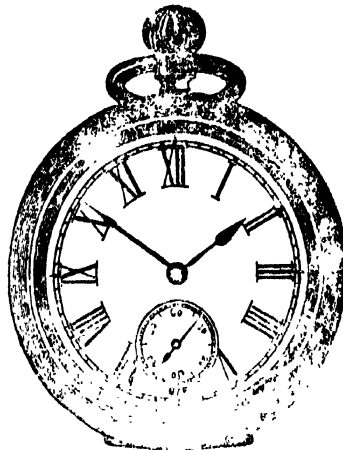
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WEEKLY NEWSPAPER

AND

REVIEW OF POLITICS LITERATURE AND SOCIETY

Vol. X.

CALCUTTA, SATURDAY, APRIL 25, 1891.

No. 471

CONTEMPORARY POETRY.

"SUFFICIENT UNTO THE DAY IS THE EVIL THEREOF."

BY THE REV. MR. CHRISTIE, OF EDINBURGH.

OH, by that gracious rule,
Were we but wise to steer,
On the wide sea of thought,
What moments trouble fraught
Were spared us here.

But we, perverse and blind,
As covetous of pain,
Not only seek for more
Yet hidden—but live o'er
The past again.

This life is called brief,
Man, on the earth but crawls
His threescore years and ten,
And best fourscore—and then
The ripe fruit falls.

Yet, betwixt birth and death,
Were but the life of man
By his thoughts measured,
To what an age would spread
That little span.

There are who 're born and die,
Eat, sleep, walk, rest between,
Talk, act by clock-work too,
So pass in order due
Over the scene.

With these the past is past,
The future nothing yet ;
And so from day to day
They breathe, till called to pay
The last great debt.

Their life in truth is brief,
A speck, a point of time :
Whether in good old age
Endeth their pilgrimage,
Or in its prime.

But other some there are,
I call them not more wise,
With whom the restless mind
Still lingereth behind,
Or forward flies.

With these things pass away,
But past things are not dead,
In the heart's treasury,
Deep, hidden deep, they lie
Unwithered.

And there the soul retires,
From the dull things that are,
To mingle oft and long
With the time-hallowed throng
Of those that were.

Then into life start on
The scenes long vanished ;
Then we behold again
The forms that long have lain
Among the dead.

We feel their grasp of love,
We meet their beaming eye,
We hear their voice—ah, no !
'T was our own murmuring low
Unconsciously.

The years shift on and on,
Years rapidly pass by,
And now still watch we keep,
As in disturbed sleep
The sick doth lie.

We gaze on some pale face,
Seen by the dim watch-light,
Shuddering, we gaze and pray,
And weep, and wish away
The long, long night.

And yet minutest things,
That mark time's heavy tread,
Are on the tortured brain,
With self-protracting pain,
Deep minuted.

The drops with trembling hand,
Love steadied, poured out,
The draught replenished,
The label oft re-read,
With nervous doubt.

The watch that ticks so loud,
The winding it for one
Whose hand lies powerless,
And then the fearful guess
"That this hath run."

The shutter half unclosed,
As the night wears away,
Ere the last stars are set,
The few that linger yet,
To welcome day.

The moon so oft invoked,
That bringeth no relief,
From which, with sick'ning sight,
We turn as if its light
But marked our grief.

Subscribers in the country are requested to remit by postal money orders, if possible, as the safest and most convenient medium, particularly as it ensures acknowledgment through the Department. No other receipt will be given any other being unnecessary, and likely to cause confusion.

Oh, never after dawn
For us the east shall streak,
But we shall see again,
With the same thoughts as then,
That pale day break.

The desolate awakening,
When first we feel alone ;
Dread memories are these,
Yet who for thoughtless ease
Would exchange one.

These are the soul's hid wealth,
Relics embalmed in tears ;
Anon her curious eye
Searcheth futurity
The depth of years.

And there, in early life,
Enchanted land she sees,
Blue skies, and sun-bright bowers,
Reflected--and tall towers
On glassy seas.

But heavy clouds collect
Over that bright blue sky ;
And rough winds rend the trees.
And lash the glassy seas
To billows high.

And then the next thing seen
By that dim light, may be,
With helm and rudder lost,
A lone wreck, tempest tost.
On the dark sea.

Thus doth the soul extend
Her brief existence here,
Thus multiplieth she,
Yea, to infinity,
Her short career

Presumptuous and unwise,
As if the present sum
Were little of life's woe--
Why seeketh she to know
Ills yet to come ?

Look up--look up, my soul
To loftier mysteries,
Trust in his word to thee,
Who saith "All tears shall be
Wiped from all eyes"

And when thou turnest back,
Oh what can chain thee here ?
Seek out the spots of light
On "memory's waste" yet bright,
Or if too near

To desolate plains they lie,
All dark with guilt and tears
Still, still retrace the past,
Till thou alight at last
On life's first years

Then not a passing cloud
Obscures the sunny scene,
No blight on the young tree,
No thought of what may be,
Or what hath been.

But all in hope--not hope,
For all things are possessed :
No peace without alloy,
And innocence and joy,
In the young breast.

And all confiding love,
And holy ignorance ;
Their blessed veil soon torn
From eyes foredoom'd to mourn
For man's offence.

Oh ! thither, weary spirit,
Flee from this world defiled ;
How oft, heart sick and sore,
I've wished I were once more
A little child.

NEWS AND OUR COMMENTS.

THE weather in town had for sometime been waxing hot, with scorching winds blowing in the middle of the day, followed latterly by clouds towards the close. On Tuesday, rain seemed imminent from the appearance of the heavens in the South. Since then the sultriness has somewhat abated. In the country, it seems in some places worse than even here. At Faridpore, hot winds blew even at night. Thank God ! we have had no such experience. Indeed, we do not understand the difference.

A TRUE Queen mother have we for our sovereign and no mistake. The following from the European Correspondent of the *Pioneer* will be read with pleasure by every subject of the great Empire :--

"The Queen's enjoyment of Grasse is greatly damped by the sad news of Manipur. Every day the band of the French regiment play under the windows of Her Majesty's apartment. On Tuesday, however, Her Majesty was so disturbed by the news of the fighting at Manipur and by the death of Earl Granville as to feel quite unfit for any kind of enjoyment. When, therefore, the band presented itself to await orders she sent Sir Henry Ponsonby down to thank the bandmaster, and to express her great regret that she could not listen with pleasure to the music."

THIS will come home to the bosom of every Indian :--

"Some attention was attracted to a circumstance when the Queen embarked in the yacht to convey her to the *en route* for Grasse. She leaned on the arm of her Indian attendant while the Duke of Connaught walked behind. It is now gossiped that Her Majesty, who is faithful in her likes as she is pronounced in her aversions, has put the Indian in the place occupied by the famous John Brown. The Indian successor to John Brown began to take rank about the time of the Jubilee. He is a splendid fellow, stalwart but supple, gifted with the courtly dignity that comes natural alike to well-bred Hindu or Mahomedan. He has also the gentleness of a woman and the reverence of a child. To him the Sovereign is more than Queen of Great Britain ; she is Empress of nearly 300 millions of his fellow-subjects in India. His qualities commended him to Her Majesty as a suitable personal attendant. He now rides at the back of the Queen's carriage and leads her pony. He is ever by her side ready to fetch, carry and--greatest honour of all--he is permitted to lend his arms as a support to his Royal Mistress's steps when she is weary, if the way is difficult or her injured knee is troublesome. Hence he has been detailed to accompany Her Majesty on her foreign holiday with other favourite belongings, such as a stout sleek donkey and the Queen's bed. Her Majesty has a fancy to lie on one bed only, and wherever she goes the bed is taken with her."

Loyalty is a duty, but it becomes a delight when its objective is such a sovereign as Victoria.

THE *Statesman*, of Wednesday, solemnly, in its editorial columns, communicates to its readers the following obscure and enigmatical information :--

"The Lieutenant-Governor of Bengal leaves Darjeeling for Simla on the 1st of May."

That is the whole editorial. Not a word more or less. This, to be sure, is provoking. The date of the Lieutenant-Governor's departure from Calcutta, where he is now, is not given. Nor the purpose of the journey to the summer retreat of the Viceroy. Surely, Olympus Senior has not invited Olympus Junior to a picnic or a dance at this trying season ! Is it to confer on Manipur that the comparatively new Viceroy seeks the counsel of the trusted Councillor of the veteran Dufferin ? Do the great public works in contemplation as the sequelæ to the chastisement of the doomed inhabitants of the North-Eastern frontier demand Sir Charles Elliott's advice at Simla ?

WE congratulate the Maharaja of Durbhanga on having come to his own. The *Behar Herald* which ought to know says that he is now

managing the Raj himself. This will be welcome news to a large circle of friends, Indian and European, as implying that the Maharaja has been sufficiently restored to health.

Mr. Llewellyn, the manager of the Durbhanga Raj, has resigned and left the country—to the relief of the Chief and his people, who, for one thing, will no longer be compelled to spell an unpronounceable Cambrian name.

WE read—

"Many ladies are practising as dentists in Dresden; the delicacy of their manipulation makes them very popular."

We don't doubt in the least. The operation so painful when performed by the rude hand of Adam or his sons, must be delicious executed under the benign influence of Eve or her fair daughters. We wonder whether at Dresden they use vulgar metallic extractors or their own dainty front teeth? There is nothing like woman for extracting the tooth of wisdom in man.

WHAT a progress urban arboriculture has made in our day! Of course, in this as in other matters, brave Jonathan goes ahead of all others. At Washington alone, as many as 65,000 trees are maintained, at an annual cost of about a Rupee and a quarter per each young tree.

HERE is dreadful news:—

"Influenza is ravaging Chicago and there have been hundreds of deaths daily. The streets leading to the graveyards are completely blocked with funerals, and many hundreds of bodies are awaiting burial. Pittsburg and other populous centres are suffering only less severely."

So this Influenza is not only a nasty but a formidable disease. As it has been imported to this country, it behoves us all to take particular care to guard against its attack.

PREPARATORY, we suppose, to Sir Charles Dilke's reintroduction to society and the political sphere, the ever liberal Prince of Wales has lately been found on the public promenade riding slowly up and down with the baronet and Lady Dilke.

THE Parsees are the most munificent people on earth, and just now the Petit family have taken the lead among them in good work. Sir Dinshaw Petit's second son, Nusserwanjee Manockjee of the same ilk, has just given half a lac to the Charitable Dispensary.

SYED Mahomed Ibrahim Hosain Khan, second son of the late Nawab Syed Lutf Ali Khan, of Goozree, Patna, is beginning to be liberal with his purse. He has offered two sums of Rs. 2,000 each for two scholarships to be named after the present ruler of Bengal and his lady. The one is to be competed for in the Patna Collegiate School and awarded to the Mahomedan standing highest in the Entrance Examination. The other is to draw female Mahomedan students from Behar to the Medical College for the Lady Dufferin Fund Association. His scheme is that preference should be given to a successful lady student who has passed the F. A. Examination, failing that to an Entrance-passed student in preference to others; and that, should there be no such student in any given year, two scholarships may be given, instead of one, the next year. In the absence of such students for five successive years, the whole of the accumulated interest is to be transferred to the Lady Dufferin Fund for its general purposes.

MR. P. C. Lyon, officiates as Under-Secretary to the Government of India in the Revenue and Agricultural Department in place of Mr. Muir-Mackenzie, Captain J. W. Currie doing the duties of Private Secretary to the Lieutenant-Governor.

THE Hon'ble H. J. S. Cotton having gone on furlough of seven months, Mr. H. H. Risley, who has just completed his work on the ethnology of Bengal, has taken up the duties of the Secretary to the Bengal Government in the Financial and Municipal Departments to which has just been retransferred the work of the medical department to the relief of the Chief Secretary.

MR. C. H. Reily having left India on leave, Mr. Gordon Leith acts both as Deputy Superintendent and Remembrancer of Legal Affairs and as Assistant Secretary to the Government of Bengal in the Legislative Department.

MR. R. B. Buckley, Temporary Superintending Engineer, just returned from furlough, has been deputed by the Local Government to enquire into the system of canal administration in Orissa. He is to report within six months.

MR. A. Phillips has taken leave, Mr. L. P. Pugh officiates as Standing Counsel for the Presidency of Fort William in Bengal.

IT is notified that, in connection with the settlement of rents in the Sonthal Pergunnahs, an appeal shall lie from the order of the Settlement Officer to the Deputy Commissioner, and from the Deputy Commissioner, where he differs from the Settlement Officer, to the Commissioner.

THE next Criminal Sessions will begin on Wednesday, the 29th April, Mr. Justice Hill presiding.

A BOY, Avadh Kishore, obtained a Middle Scholarship for Behar Circle. It turned out, however, that, instead of being rightly shewn as a private student, he was wrongly entered as a candidate from the Gya Cheap School. His scholarship has, therefore, been cancelled and awarded to a student of the Aurungabad Middle English School. And what of the Cheap and nasty?

FROM Shibpore, on the other bank of the river opposite Fort William, the complaint comes that Baboo Upendra C. Mitter's appointment as Chairman has not yet been gazetted, although it is nearly two months since that gentleman was elected. At the same meeting, Babu Nursing Dutt was chosen for vice.

Since the above was written, Baboo Mitter's election has been confirmed.

OUR contemporary of the *Indian Daily News* will please note that Topsy "grewed" not "gtew."

NOTES, LEADERETTES, AND OUR OWN NEWS.

THE Birthday of Her Majesty the Queen-Empress of India will be kept in India, as in England, on Saturday, the 30th May 1891.

THE penitent Prodigal having made his peace with his patrons, has returned to duty or show of it. The peace was ratified at appropriate time and place. Choosing his own day, Maharaja Dhuleep Singh, on the first of this month, went to Grasse and waited upon Her Majesty the Queen-Empress. For nearly an hour the sovereign mother conversed with her truant boy. The forgiveness of Victoria is like a true woman's and a mother's, though the policy of forgetfulness of Great Britain may be questionable. But the wonder is how, after all that has occurred, could a cub of the Lion ever show his face to the sovereign of England.

THE Governor of French Cochin China, Mr. Piquet, was about to return home, but, in view of the visit of the Czarewitch who was expected at Saigon on the 27th March, he was directed to stay till the 5th April. The importance of the Russian alliance to France required that the future Czar should receive the most cordial and brilliant reception at the chief seat of French Power in the East. It was specially necessary to avoid any *contretemps*, such as a change in the head of the administration of the Colony might possibly give rise to. But the order of the Paris authorities practically imposes a fine on their Governor of Franco-Indo-China. We wonder whether his loss consequent on his stay and the Imperial visit will be made good.

A HORRIBLE romance of reality culminating in a double tragedy, has lately taken place in British America. The account received is meagre in details and somewhat confused, specially in the geography. So far as we can judge, the facts seem to be these. A resident of Newport, Nova Scotia, named Duval, separating from his wife, left her and, abandoning his old domicile, went with his son to Prince Edward's Island, where he took up residence. Mrs. Duval at Newport, in her husband's absence, gave birth to a child—a daughter, whom she brought up in her house. This was unknown to the family in Prince Edward's Island, inasmuch as the wife never informed the husband of the little addition to her domestic circle, and no periodical return of population of the Newport household was received at Mr. Duval's house. Meanwhile, the child grew up as a little stranger adopted in kindness by the lonely "grass widow" of Newport. Every care was taken of her, but the thought that it was the care of generous humanity rather than natural affection and maternal duty must have been a blow to her advancing consciousness. It was a cruel surprise to hear that she whom she called "mother" was but a friend. In course of time, after the death of Mrs. Duval, the young girl went to Prince Edward's Island. There she caught the eye of young Duval, the son of the Duvals. Mistaking the instinct which drew the boy and the girl towards one another, they loved the vulgar love of man and woman and allowed themselves to know each other carnally. Indeed, they married. Afterwards, they appear to have returned to the old home. Their happiness seemed complete. Still there was a skeleton in the cupboard. They longed to know the parentage of the girl.

Who was her father?

Who was her mother?

Had she a sister?

Had she a brother?

It was a natural desire. The wife in particular, who had owed her preservation and her entire upbringing to the kindness of strangers, was curious as to how she came into the world. The loving husband would certainly like to know the parentage of his affianced, and he zealously seconded her efforts to find out the truth. And they ate the fruit of the Tree of Knowledge—with fearful result—to their agony and despair. The poor wife went howling mad, and in a fit of frenzy she drowned herself. And young Lucian Duval hanged himself to death.

AT the request of the President of the Calcutta District Charitable Society and the Directors of the Eurasian and Anglo-Indian Association, the Lieutenant-Governor has appointed a Committee under the Chairmanship of the Hon'ble Sir Henry Harrison, Member of the Board of Revenue, to enquire into

- (1) the extent and nature of the poverty and destitution which prevail in the town of Calcutta amongst Europeans and Eurasians;
- (2) the various charitable institutions and the funds at their disposal for the relief of such destitution;
- (3) the best methods of relieving present destitution;
- (4) any means which may be devised for preventing its growth and increase in future.

Sir Charles Elliott believes that private charity in Calcutta is amply sufficient to deal with local destitution, but that it requires organisation and direction. He agrees to the Committee because it is a matter of importance to the administration that the condition of this portion of the community should be thoroughly and accurately examined, and because the appointment of the Committee by Government may facilitate the enquiry. At the same time, it is desirable to know whether poverty or pauperism is developing among the Europeans and Eurasians in Calcutta, and its rate, if so. Nevertheless, not to raise false hopes of Government assistance in any event, the Resolution distinctly avers, that by it the Government is not committed to accept any new financial responsibilities or to occupy the field of the operations of private charity.

That is as much as language can do in the way of precaution. But language is not everything. Facts are stubborn things, as we are constantly reminded. At times, indeed, words get the better of things, but soon the latter recover mastery. As a rule, facts are triumphant over language. In this case, the fact will yet supersede the language. No literary skill can possibly suppress the facts of human consciousness. And no Secretarial manipulation could, in such a Resolution as the one under notice, prevent committal of Government. The relation between thought and language is indeed mysterious. We all know what is called reading between the lines. The truth is, words often

convey more than they say. Sometimes protestations have a directly contrary effect. Hence the golden character of silence. Hence the wisdom of letting well alone. Such a Resolution cannot but kindle hopes, and, at the end, the Government may be compelled to expense it solemnly sets its face against. And after all, perhaps, it will do just as it wished, only it did not know its own mind.

IF Burma has its Moylan, Hyderabad has its Rudra. Ogres both, and no mistake! It is not exactly a case between six-and-half a dozen, though. There is something to choose between the two. Both are unquestionable fire-eaters. But perhaps both are not equally voracious. The mild Indian has naturally the advantage in sobriety. And he has altogether, we believe, a cleaner record than the Briton. He has been making the Grand Tour of India as it were in search of a field to practise in. Skipping from place to place—driven from one, or retiring, with more or less grace, from another—has this rolling stone of a barrister made the whole round of the Continent. Starting at Simla, he passed to Lahore, thence on to Sind, thereafter he turned up far down South at Madras, thence he passed over to Mysore, whence he put back to the Presidency, and anon he found himself in Native Decan. Often enough as he changed his locality, he himself was unchanged. Experience went for nothing. Through all vicissitudes of scenes and circumstances, the self-same spirit dogged him. We have a good opinion of, and even a sneaking partiality for, the brave man ever ready to tell the truth and shame the devil. Let us hope that at last he will now turn a new leaf.

MR Rudra who in open court condemned the administration of law in the Nizam's Courts and suffered in consequence, has now an opportunity of giving law and constitution in an Haqua within the Nizam's dominions. He has been appointed a Special Judge in the Paigah Haqua of the premier noble Sir Khoirshed Jah and will also act as his Legal Secretary. If Mr. Rudra succeed in his present position in reforming the administration of justice, Hyderabad will have a valid cause to rejoice at his disbarment in its courts.

To give a better hackney carriage service to the town, as proposed by the new companies on that behalf started, the Hon'ble H. J. S. Cotton introduced, on the 18th April, in the Bengal Legislative Council a Bill to consolidate and amend the law relating to Hackney-carriages and Palanquins in Calcutta. The most noticeable innovation is the introduction of a new class—called the first—of carriages with increased rates of fare. The rate for the first class for any distance within and not exceeding one mile is proposed to be 8 annas; for any distance exceeding one mile, at the rate of 6 annas for every mile and for any part of a mile over and above any number of miles completed; for any time within and not exceeding one hour, one rupee; for every hour or part of an hour beyond one hour, 8 annas; for a whole day consisting of nine hours, 5 rupees. The Bill also enhances the rates of the third class carriages. For the first mile, it is 3 annas; and for every subsequent mile or part of a mile 2 annas; for the first hour it is 8 annas, for every subsequent hour or part thereof 4 annas; and for a whole day of nine hours 2 rupees. We may as well quote the rates for the second class which too show an increase. They are respectively 6 annas, 4 annas, 12 annas, 6 annas and 3 rupees. The rates for half a day of five hours are abolished altogether. The abolition introduces an anomaly. The fare for the whole day of nine hours is fixed at Rs. 5; and Rs. 2 for 2nd and 3rd class carriages respectively, which are also the rates payable for seven hours. The rates for eight hours will thus exceed those for the whole day or nine hours. Here is an absurdity of the whole being less than its part, which is avoided in Nawab Abdool Lutef's Act by the device of a half-day of five hours. Under Sec. 30, "the owner or driver of every hackney-carriage shall be entitled to demand and take for the hire of such carriage the fare specified in the First Schedule to this Act...Provided that any contract entered into to accept a fare lower than the fare so fixed shall be binding." Under Sec. 35, "Every driver of a hackney-carriage who shall demand or take more than the proper fare to which he is legally entitled, shall be liable to a fine not exceeding ten rupees." The question that suggests itself to us is, Can there be a valid contract for a higher fare? The working of the law is to be left to a Registering Officer under the control of the Municipal Commissioners. The Act will ordinarily apply to municipal Calcutta, but the Lieutenant-Governor may exclude from its operation any portions of the town or include any suburban area. The Act will

he called the Calcutta Hackney-carriage Act. It may, nevertheless, apply to any other town or place in the dominion of the Lieutenant-Governor by a simple notification in the Gazette. Why not then call it the Bengal Hackney-carriage Act and re-form the sections making them applicable to all towns as in the Bengal Municipal Act, 1884? The hackney-carriage year or rather its registration begins in October, when the Calcutta season commences, and the carriages licensed under the Act are expected to be new and smart. The Bill includes palanquins.

THE mercies of the *Amrita Bazar* are—characteristic. At its first burst on the horizon with the morning sun, it took care to shine away from us. Our expression of appreciation apparently disagreed with our brother's modesty and we were shone upon by the luminary, but not in anger. This went on for a week only and then the light was stopped. This went on for more weeks, until one day our familiar old friend the weekly *Amrita*, whom we had not seen before the metamorphosis or doubling—we did not exactly know which—into the daily apparition, made his appearance. How considerate! The daily effulgence was justly calculated to be too much for our gaze, and so it is withdrawn and the weekly phenomenon is substituted for our enlightenment. So it has been going on these two weeks.

There is always something or other in the Koh-i-noor. We open a number and we recognise the selfsame spirit—rather the worse, perhaps, for the late labours—breathing in the pages. Thus is a great though misguided publicist, jurist and judge and one of the most intellectual and able men of the time, supposed to be under a cloud from physical infirmity, summarily disposed of:—

"It seems, Sir John Stephen has been at last obliged to resign. He had a keen intellect which he felt a pleasure in utilising for the purposes of justifying wrong and unreason. He had been always a friend of the strong against the weak; and he had no faith in the higher sentiments of man. And the great Sir John Stephen ends his days as an object of pity!"

The same vein of prophecy runs through the treatment of other subjects. Here is a jump indeed—without looking before!

"From telegrams published elsewhere, it will be seen that the opium revenue has been practically abolished from India by Parliament. One cannot help seeing the hand of retributive justice in this revolutionary measure. The late measure of social reform has stirred the Indian society to its uttermost depths."

The hand of retributive justice is visible, if at all, only to the elect. So only by them is the logic or coherence of the remark understandable. Even supposing that "the late measure of social reform has stirred the Indian society to its uttermost depths," what that has got to do with a motion in the House of Commons on the opium revenue, is what no fellah can understand.

Our contemporary cannot bear to learn that Sir Andrew Scoble was complimented with a garland by the reformers. Why, the same gentleman was garlanded in our contemporary's neighbourhood by that dubious amphibious *Gobardhan*, Raja Rajendra Narayan Deb, and so was Hara Prasad Shastri, the anti-garbhadhanist Pandit, without any protest from the *Amrita*. But there is an object in the present imitation.

Our contemporary seizes the garland as a pretext to abuse those who were not moved by his eloquence to join the crusade against the Consent Bill and were thus able to save the credit of their countrymen. We have no great objection to this sort of relief for the poor Gobardhan Baboos. But they ought to keep clear of falsehood. The probuwallahs are demolished in *Amrita Bazar* fashion. Here is wit!

"Take a needle, a piece of thread, a few flowers, and knit them, we mean the flowers together, and you are a great patriot, and a reformer to boot."

Thus are reformers and reform done for! Then for the true objective of all this pother, including Malini Mashi's directions for a garland:—

"We too have tailors in Calcutta; and they all plucked flowers to prepare a garland, but at last they gave up the attempt. And, do you know, why? There is a vast difference between the reformers of Bombay and those of Bengal. Here, most of the reformers posed as such, only to get something out of Sir Andrew Scoble. But, when Sir Andrew Scoble gave them nothing for their patronage, the Calcutta tailors argued it thus."

That is false—one of the many impudent falsehoods which the Garbhadhanists have been circulating throughout this controversy. The supporters of the Consent Bill have no objection to be called tailors and so forth. They have been called much worse—non-Hindus,

non-Brahmans, Chamars and so forth. But their honor is *sans tâche et sans reproche*.

ON the 18th April, after Council, the Lieutenant-Governor, accompanied by Messrs. Buckland, Risley and Maude, inspected the Revenue and General Departments of his Civil Secretariat. Mr. Risley is under trial—or rather his System for the largest amount of work with the least expense. The method pursued by him was to reduce the cost and to simplify the work. Has he gained that object? He has certainly tried his utmost. His principle seems to be to employ the press to the exclusion of flesh and blood. No end of forms has been introduced entailing expense in printing to the confusion of the assistants. We are told that the cost of his system in its introduction will probably be over a lac of rupees—all for printing. That itself ought to discredit a system which cannot be regarded as a finality—which the next prig of an Under-Secretary may show up as an imposition, or the next Lieutenant-Governor may brush away as a nuisance. If this expensive experiment is to end in no permanent substantial economy, it were better left to die an early death.

It is believed that Sir Charles Elliott, who has an eye for idlers and stragglers, noticed, during his visit, that in the General Department of the Secretariat there are more hands than work. The end of it will be, we doubt not, that a number of them will be transferred from that department and their services placed under the orders of the Chief Secretary, the departments under that officer being not adequately manned. As Mr. Risley is now engaged in reforming the Civil Secretariat, it is to be hoped that his attention will be directed to the general redistribution of assistants in the whole office. The reduction of hands contemplated will simply increase expense in other directions. Blindly carried out, such reform will, while saving a few hundred rupees in the office establishment, increase the cost of printing by thousands. Look at the half a dozen printed forms that have been introduced! Under the old system, we are assured, one simple cover answered all the purposes of the three under the Risley reform.

In justice to Mr. Risley, we are bound to commend his proposal to abolish the Registrars. Their salaries are out of all portion to the insignificance of the work allotted to them, and if they are not to be put to better uses, the sooner they are swept away the better. The abolition of these posts involves no difficulty or hardship. The simple withdrawal of the personal allowances attached to these offices will serve the object without injuring the position or prospects of the officers in question as Head Assistants.

"XENOS" contributes to the *Sunday Statesman*, of April 19, a long letter on the vexed question on the linguistic acquirements of Christ. Our contemporary's correspondent, by his showing, is a good Christian, and he writes in all seriousness. To us Orientals of Orientals, the proceeding is shocking to the extent of blasphemy, but "Xenos" is perfectly innocent of impropriety in appraising the literary attainments of the Saviour—God in fact—as if he was a student at a public school. Nor is he singular. Great Christian divines like Canon Farrar have preceded him in the same discussion.

"Zenos" in his modesty calls himself a *chokra*, but he writes like a *buddha*. Thus he says:

"There can be no doubt that Alexander's conquests made Greek the language of government and business, as well as of literature and society among the populations of Egypt, Syria, and North-Western Asia. More than that, in Northern Judea it was the language commonly employed by princes and traders in their relations with the West. I am not quite certain if Greek was not the medium of communication, in the time of Augustus, with the Roman traders to the eastern shores of Judea [*etc.*] and Taprobantes [*etc.*] which are now known as Ceylon. However that may be, it is admitted by the best of authorities that in the course of the third century B. C., Greek was commonly spoken in the Eastern portion of the Russian dominions. It was a *lingua franca*, commonly called the dialect in general use as distinguished from the pure Attic dialect of the standard Attic classics. At the period of our Saviour's life and mission this *lingua franca* was spoken by the mixed populations of Asia, Syria, and Egypt, very much as Italian is in the Levant at the present day. It was tinged with different colours by different nationalities. Thus the uneducated Jew would express himself in Greek with a strong Hebraic turn of thought, and the Alexandrians would give the language that Oriental colour which Greeks of the Attic period termed in derision Asiatic. The Greek used by the Alexandrian Jews who made the Greek version of the Old Testament (A.D. 285-135 B. C.) was the parent of the dialect used in the Old Testament, and was largely spoken in Galilee."

Taprobantes we take to be Taprobane—the classical Ceylon. Judea, therefore, must be a misprint for India.

We extract another passage :—

"Rénan distinctly states that it is doubtful if our Saviour could understand the Hebrew Scriptures in their original language, and that He spoke Aramaic—a mixture of Syriac and Hebrew—in which some of the documents which served the purpose for which the syoptic Gospels were written. 'It is not probable that He knew Greek, for this language was little known in Judea outside the classes who were in Government employ, and the towns inhabited by pagans such as Cesarea. He could not therefore have had any knowledge of Greek culture. This culture was forbidden by the Palestinian doctors who included in the same cause the man who reared pigs and taught his son Greek. At all events, the Greek language had not penetrated such little towns as Nazareth.'"

All that is matter for scholarship, classical and Semitic, and, above all, for special research. Meanwhile, we only remark that Christianity has distinctly passed from a faith into a history.

WE have once more a living Government of Bengal. Sir Charles Elliott will leave no stone unturned that might possibly hide an abuse. The complete purification of the Augean stable may be beyond him, or indeed any, modern Hercules. But God grant our present ruler his full term, and he will, we have every hope, leave a sufficiently pure and active administration in every department. We have at length got a Governor who uses his own senses and his own sense in his office. This may seem a small matter, but it is a marvel, and cannot but produce the highest results.

Let us take an instance that has just come to our ears. The candidates for employment in the Opium Department having just been examined, one of the plucked examinees has appealed to Government against the examiners. And strange as it may seem, the appeal has been admitted. As a rule who listens to such representations, unless very influentially supported? Governments have too much to do to have leisure to plunge into the materials of an educational examination. Nor, truth to say, are governments *ex officio* competent to try an appeal against professional experts. There is, besides, an easy way of preserving dignity and escaping botheration in the standing Secretarial formula "declines" or "sees no reason to interfere." Not so in the Bengal Government of the day. Secretaries are apparently not now allowed to clear files according to the old methods. The Lieutenant-Governor himself sees everything. So the matter came before Sir Charles Elliott and he took it up in right earnest, as became the head of a Government which needs much looking after and mending. The candidate questioned the justice of the examiners, and the Lieutenant-Governor called for his papers and regularly went through them, even to working out the sums and problems. The result of his labours was that the examinee had given correct answers and that the examiners had done him foul wrong. Not to act upon his own impression, Sir Charles, we are told, has sent the papers to the Director of Public Instruction for report.

This is a refreshing novelty in administration. It cannot but have far-reaching effects.

THE annual meeting of the Indian Association for the cultivation of Science, 210, Bowbazar Street, comes off on Thursday, the 30th instant, at 5.30 P.M. The Lieutenant-Governor will preside.

NAWAB Abdool Luteef Bahadar, who is recovering but slowly from a serious illness, has received a rude shock in the death of his fourth son, Abul Farah Mahomed Abdul Aziz, a lovely and amiable youth of twenty. He was the most beloved of his parent and was not unworthy of the preference. No words that we can say can heal the lacerated heart, but God is great and He will grant the stricken parents strength to bear the affliction.

THE Governor-General in Council has sanctioned house-rent to clerks accompanying the headquarters of the Government of Bengal to Darjeeling for whom there is no accommodation in Government buildings. Clerks drawing less than Rs. 400 will receive Rs. 25 per mensem. Those drawing less than Rs. 100, Rs. 20. Those drawing less than Rs. 100, Rs. 10.

THE disturbance at Benares has been quieted down. The Municipal Commissioners, at the suggestion of the Hon'ble J. J. F. Lumsden, Senior Member of the Board of Revenue, amended their Resolution for acquisition of the Ramji temple for the water works, which was put forth as the cause of the riot. They decided that the idol

should remain undisturbed *in situ*, an inner shrine being built for its protection, and that the outer building, court, &c., be removed. Unless the Commissioners have been forced to this modification of their plan, they are partly to blame for their omission to declare their change of operation earlier.

THERE is no particular news from Manipur. The avenging columns have started for their work, but have not yet reached their destination. In the other frontier, in the Miranzai country, our troops have been steadily occupying point after point on the Samana Range. Theirs, however, is no smooth march. There have been some fighting. The enemy seems anything but beaten and continues to attack. On the 23rd, about 100 Pathans fell upon a convoy of mules proceeding from Sangar to Dauband, killing four or five drivers and wounding as many. Early in the morning, the mail bags were pounced upon, one man was killed, one wounded and the letters carried off. The night before, the enemy gave fight at Chullibagh, eleven mules from Kohat, garrisoned by 200 Sepoys. The fighting continued for some hours. A large gathering of tribesmen is reported at a distance of 3 miles.

The Akel settlements in Chagri Darru have had a taste of our fire-arms and fire. A Simla telegram of April 24 says :—

"The 2nd Punjab reached the bed of the Changru Valley, and under cover of a spur surprised the enemy and inflicted some loss. It then moved up the nullah, covered by the 3rd Sikhs on the right bank. Nine villages were burnt, the enemy being prevented by the guns from following the troops up the valley. Large bodies of the enemy were seen on the hills, but were quite nonplussed by the fire of the guns. The enemy suffered heavily from shrapnel fire. To-morrow the chastisement of the tribes continues."

GREAT is Kedarnath Mookerjee, the suspended Headclerk of the office of the Superintendent of Political Pensions, Alipore. Suspended for deficiencies found in his accounts, the accounts audited and re-audited and still shewing deficiencies, the final orders stand suspended *sine die*. The Superintendent seems in no mood to send up papers.

MR. R. D. Mehta, of the Empress of India Cotton Mills, starts for England on Monday morning. This is his second visit. The first was when he brought out the mills. This time he goes accompanied by two of his sons whom he intends to bring up for the Indian Civil Service.

THE *Eastern Herald* of Mhow has been doubly punished for its rashness in allowing, in its columns, a correspondent, one James Arthur Manuel, describing himself "a general adviser to the public and a preacher of the Gospel," to insinuate ill of Captain Norman Franks, English Secretary to the Maharaja Holkar. Both the correspondent and the editor have been sent to jail and fined. The correspondent is sentenced by the Residency Magistrate, Sahibzada Wahid-uddin, to one year's simple imprisonment and fines of Rs. 650, in default to additional imprisonment for 7 months and 15 days. The Magistrate did not take upon himself the responsibility of trying the editor proprietor Babu Mohender Nath Chatterjee, a prominent pleader practising in Central India, but committed him to the Sessions. The Sessions Judge has sentenced him to 9 months' imprisonment and a fine of Rs. 1,500.

It is still open to the Captain to proceed against others connected with the weekly. Ordinarily, the conviction of the offending correspondent would have vindicated law and justice, but the Captain willed otherwise and the law helped him to humble the Bengali Baboo. It is an atrocious law, which slaves to an unrighteous vengeance and, while practically powerless against the law, strikes down the honourable. We hope the press of India might be roused to combine for its reform. Had Baboo Mohendra Nath Chatterjee been a man devoid of self-respect, it were the easiest thing in the world for him to make his peace with the prosecution. He suffers for his spirit. Judges of a higher grade and calibre than the officer who condemned Chatterjee fail to sympathise with the brave man struggling with fate.

Holloway's Ointment and Pills.—Old Wounds, Sores and Ulcers.—Daily experience confirms the fact which has triumphed over all opposition for more than fifty years, viz., that no means are known equal to Holloway's remedies for curing bad legs, bad breasts, sores, wounds, diseases of the skin, erysipelas, abscesses, burns, scalds, and, in truth, all maladies where the skin is broken. To cure these infirmities quickly is of primary importance, as compulsory confinement indoors weakens the general health. The ready means of cure are found in Holloway's Ointment and Pills, which heal the sores and expel their cause. In the very worst cases the Ointment has succeeded in effecting a perfect cure after every other means had failed in giving adequate relief.

A YOUNG puppy hailing from Shib Narain Das's Lane has taken the trouble to compose and to engross, or get engrossed, in beautiful clerkly hand, a tolerably long rigmarole on nothing in particular filled with falsehood and the vilest personal abuse of the editor of this journal, as if the old man is his father, and has cut the truant with a—cowrie. Although this Gobardhanling asserts his "maturity" in his very opening sentence, that is all the greater presumption of the adverse truth. But then the *Garbhadhanists* are the favored children of Nature. This venerable gentleman in his teens has evidently—to use a Bengali Irishism—matured in the green fruit.

We may return to this correspondent, after inquiry.

REIS & RAYYET.

Saturday, April 25, 1891.

THE EXECUTIVE SAFEGUARDS OF THE CONSENT ACT.

THE VICEREGAL PLEDGE FULFILLED.

LORD Lansdowne has been as good as his word. He gave his assurance in the Legislative Council that he would watch the Consent law so that the new measure may not be abused, and if the necessity arose would enact safeguards other than those accepted by the Council. That was on the 19th March. Scarcely a week had elapsed when the Home Department issued the following letter of instructions:—

"No. 421, dated Calcutta, the 26th March 1891.

From—C. J. Lyall, Esq., C.I.E., Secretary to the Govt. of India, Home Dept.,

To—The Chief Secretary to the Government of Bengal.

I am directed to invite attention to the provisions of Act X. of 1891, an Act to amend the Indian Penal Code and the Criminal Procedure Code, 1882, and to the observations made by His Excellency the Viceroy at the meeting of the Legislative Council held on the 19th instant at which the Bill was passed into law.

2. The Governor-General in Council has no doubt that His Honour the Lieutenant-Governor will give such instructions to the Magistrates of districts in Bengal as will ensure that the provisions of the Act are applied with due care and caution. The Government of India have full confidence in the discretion with which the experienced officers, to whom alone jurisdiction to enquire and commit for trial is left by the law, will carry out its provisions, and are convinced that no action will be taken except on really trustworthy information, brought by responsible persons, who may reasonably be presumed to have knowledge of the facts they assert to have occurred, and that no mere suspicion will be held sufficient to set the law in motion.

3. I am to invite attention to the provisions of section 202 of the Code of Criminal Procedure, which allows a Magistrate, when he sees reason to distrust the truth of a complaint made before him, to postpone the issue of process, and either enquire into the case himself, or order a local investigation by some officer subordinate to him. The Act allows such an investigation to be made by a Police Officer not lower in rank than an Inspector; but the Government of India think it would be preferable, when an investigation has to be made in a case to which the Act applies, that it should be entrusted to some experienced Native Magistrate. The Governor-General in Council believes that this course would be more agreeable to the feelings of the people than that, in so delicate a matter as this, the enquiry should be conducted either by the Magistrate of the district himself, if a European, or by any officer of Police.

4. I am to suggest that Commissioners of Divisions should be specially instructed to watch the working of the Act, and to impress upon the District Officers subordinate to them the necessity, while giving full effect to the intentions of the Government of India in enacting the law, of applying it with the utmost care and discrimination. It would be convenient if these officers were to submit a report, after the Act has been in operation for a year, for the information of the Local Government, showing whether any difficulties have attended its working. The Government of India will be glad to receive from the Government of Bengal a summary of the reports so submitted, with any remarks which His Honor the Lieutenant-Governor may think it necessary to make upon them."

That letter does more than the Viceroy himself to do. It is an Executive amendment of the law of the Legislature. It goes much beyond the law. Yet it may be taken as the law. The administering officers are authoritatively directed not to

* A hope has been expressed that, when this Bill has become law, the Government of India will closely watch its operation with the object of ascertaining whether further safeguards are necessary in order to prevent its abuse. I gladly give the assurance for which we are asked. We shall cause the working of the measure to be watched with the utmost attention, and we shall be prepared, if the safeguards which we have already accepted should prove insufficient, to strengthen and add to them.

investigate cases under the Consent Act in the ordinary way as in other offences. In the first place, it reminds those concerned in the working of the law of the Viceroy's pledge. Then it enjoins on the Head of the Local Government the necessity of due care and caution in the application of the provisions of the Act. The Government of India are not, however, satisfied with these directions. They improve upon the existing law in the matter of receiving complaints.

It is now open to a Magistrate to take cognizance of any offence—

(a) upon receiving a complaint of facts which constitute such offence;

(b) upon a police report of such facts;

(c) upon information received from any person other than a Police-officer, or upon his own knowledge or suspicion, that such offence has been committed. The letter directs that "no action will be taken except on really trustworthy information, brought by responsible persons, who may reasonably be presumed to have knowledge of the facts they assert to have occurred, and that no mere suspicion will be held sufficient to set the law in motion." These words are an echo of the suggestions of the Calcutta Committee in support of the Age of Consent Bill. The memorial prepared by that body and submitted to the Viceroy with over eight thousand signatures, suggested, "That no Magistrate shall take cognizance of any case under the proposed law, where the alleged offender is the husband of the girl, except under cl. (a) Sec. 191, C. P. C. and that no such complaint shall be entertained unless the complainant deposes to relevant facts from personal knowledge." The Government of India do not stop there. They accept the safeguard submitted by Nawab Abdool Lutef Bahadoor (Founder-Secretary of the Mahomedan Literary Society, and a member of the Calcutta Committee in support of the Bill,) through Sir Charles Elliott, and direct that, when an investigation has to be made in a case to which the Act applies, it should be entrusted to some experienced Native Magistrate, not to the Police. This virtually transfers the initial proceedings of a case against a husband to native Deputy Magistrates who are supposed to deal with them more sympathetically than European Magistrates. At the same time, it removes, as far as it is now open, the complaint, put forth in some quarters, that natives have been excluded from trying such cases between native husbands and wives. Lastly, the Viceroy repeats the injunction that the law is to be applied with the utmost care and discrimination.

These are additional safeguards and ought to satisfy those who apprehended mischief from the intervention of a Police regarded with distrust and awe. The terrors of false prosecutions and unwarranted exposure of the Zenana are reduced to a minimum. Those who objected to the measure on other than religious ground, can have now no reasonable hesitation in accepting a law in the interest of humanity and civilization. Nothing that the Government of India can do, however, can satisfy those who raised a howl to trade on the prejudices of the ignorant and the—purposely religious.

It would certainly have been better if the instructions could be incorporated in the law. It will not however matter if the country receive their benefits. We have sufficient assurance in that letter that the Government mean not to allow them to be a dead letter. Law is not always lawfully administered and Executive orders are not unoften of superior efficacy.

THE HINDU DELUGE—IN JEST OR EARNEST?

DURING the height of the agitation on the Consent Bill, our respected contemporary of the *Indian Spectator* had the following editorial, which was so curious that we marked it for comment at a less pre-occupied hour:—

"Every one acquainted with the Old Testament knows the story of Noah with his three sons Shem, Ham and Japheth. In the Indian work, *Padma-Purana*, supposed to be very ancient, as translated by Sir William Jones, in the third volume of Asiatic Researches, we find the following:—To Satyavrata (Noah), the sovereign of the whole earth, were born three sons, the eldest Sherna (Shem), then Charma (Cham), and thirdly Jyapeti (Japheth) by name. These were all men of good morals, excellent in virtue and virtuous deeds. But Satyavrata, being continually delighted with devout meditation, and seeing his sons fit for dominion, laid upon them the burden of government; whilst he remained honouring and satisfying the gods, and priests, and kine. One day, by the act of destiny, the king having drunk mead, became senseless and lay asleep naked. Then he was seen by Charma, and by him were his two brothers called, to whom he said, 'What has now befallen? In what state is this our sire?' By these two he was hidden in clothes, and called to his senses again and again. Having recovered his intellect, and knowing what had passed, he cursed Charma, saying, 'Thou shalt be the servant of servants; since thou burst into laughter in their presence, from laughter thou shalt acquire a name.' Tales of the Deluge abound in the *Padma-Purana*."—The *Indian Spectator*, Mar. 15, 1891.

That is the whole piece. How or wherefore, it got into the midst of our contemporary's editorial notes, is a wonder. The Hindu traditions of the primeval Flood is a proper subject of inquiry. A comparison of the Hebrew with the Hindu record of that great event in the history of the earth would be most interesting. But the subject is not to be disposed of in a summary fashion in a short paragraph. Nor is the Editorial Notes the proper place for its treatment. At any rate some warning, not to say apology, is due to the reader for serving him with such a strange and tough dish. The foregoing paragraph looks like a portion of an antiquarian dissertation which got dislocated from the main treatise and found its way by mistake in a weekly journal of politics and sociology. As such it might be regarded as a welcome windfall were it otherwise unexceptionable. That, unfortunately, it is not. It is, indeed, open to serious objection. It is at once meagre and inaccurate. It is tantalising, to begin with—tantalising with a vengeance. In offering to speak of the Indian account of the Deluge, the writer actually withholds the account altogether. And after all he concludes with saying that "Tales of the Deluge abound" in one of the Hindu scriptures. This is adding insult to injury. Nor is the cruelty to the reader exhausted here. The writer not only does not himself tell the Hindu version of the Flood, but he also takes good care—as much as he possibly can—that the reader shall not find it out himself! He has put him off the scent. Such naughtiness on a grave subject is probably unexampled in literature and reminds one of the tricks played on editors by wags like Lockhart and Maginn in the brilliant days of magazine wit.

The writer apparently is no Hindu or Sanskritist himself, or else he would scarcely speak of the *Padma Purana* as only "the Indian work." He would certainly not speak of it as "supposed to be very ancient." The *Padma* is not supposed to be more than eight centuries old. But he might be accurate within his own sphere. We may even pass over the careless statement that "Tales of the Deluge abound in the *Padma Purana*." But what excuse can there be for the assertion about Sir William Jones translating the *Padma Purana*? We do not remember that Sir William ever put his hand to the task. Nor do we think that such a version of this or any other *Purana* is to be found in the collected edition of Jones' Works. But here is this Bombay writer who refers to Sir William Jones' translation of the *Padma Purana* in the third volume of the *Asiatic Researches*. He has not the slightest misgiving on the subject. He actually quotes a passage from Jones' version! But surely no such *Padma Purana* translated by Jones is to be found in the third *Asiatic Researches*, or indeed in any other! We have not indeed consulted the whole series, for we have just now no complete set of the work, but it is not necessary. There is no doubt on the point. The *Padma Purana* has not yet been translated, except perhaps a few chapters into Latin, somewhere on the continent of Europe.

By day and night but this is wondrous strange!

It is impossible to suppose that there is wilful misleading

in all this. There is no object to be gained. The circumstances do not allow us to suspect anything like "a derangement of epitaphs." The least revolting theory we can think of, is that it is a stupid hoax on a busy editor, though we confess the explanation is far from satisfying us.

We cannot end here. After having disposed of the literary curiosity, we would be guilty of the same tantalising trick on the reader that we have charged upon our contemporary's writer, if we did not attempt to give some positive information on the interesting subject raised in the connection. Unfortunately, we have exhausted our space for relating the Hindu account of the Flood. On another occasion we may present it. To-day we content ourselves with indicating the original sources where it is to be found. The *Padma Purana* is not one of those sources. The Flood is related in different ways in other *Puranas*, however, such as the *Bhagavata*, the *Agni*, and notably the *Matsya*. Above all, the story is given at length in that repository of all the traditions of the Hindu race—the *Mahabharata*, *Van Parva*. But the earliest record is in the *Vedas*, *Satapatha Brahman*.

THE MAHOMEDAN LITERARY SOCIETY AND THE MANIPORE MASSACRE.

From—Nawab Abdool Luteef Bahadoor, C.I.E., Secretary to the Mahomedan Literary Society of Calcutta.

To—Colonel J. C. Ardagh, C.B., Private Secretary to His Excellency the Viceroy, at Simla.

Dated Calcutta, the 17th April 1891.

SIR,—The Committee of Management of the Mahomedan Literary Society of Calcutta have learnt, with the greatest horror and indignation, the sad news of the confirmation of the disastrous catastrophe which has taken place at Manipore, and by which the Chief Commissioner of Assam and several other high Government Officials have been cruelly massacred,—and they have desired me most respectfully to tender their heartfelt condolence to His Excellency the Viceroy on this unhappy occasion, and their sincere sympathy to Mrs. Quinton and the bereaved families.

The authors of this inhuman and treacherous act deserve the most condign punishment. Only by such justice, and by a severe example made of them, will the civilized world receive some, however scanty, consolation in its wounded feelings under the sad destruction, in cold blood, of the Head of a Province and of other Civil and Military Officers.

Although a number of most valuable lives have been lost, the Committee trust that good will come out of evil and that the Government of India will adopt measures for controlling the barbarous tribes, consistent with the righteousness of British Power, but effectual to prevent the repetition of such outrages, and for permanently completing the defence of the Frontier.

To—Nawab Abdool Luteef Bahadur, C.I.E., Secretary, Mahomedan Literary Society, Calcutta.

Viceroyal Lodge, Simla, 20th April 1891.

SIR,—I am desired by the Viceroy to acknowledge the receipt of your letter of the 17th instant, conveying to His Excellency the sentiments of the Committee of the Mahomedan Literary Society of Calcutta on the recent events in Manipore; and to say that Lord Lansdowne has perused it with satisfaction.

I remain yours faithfully,

J. C. ARDAGH.

THE CONSENT ACT.

SIR,—The excerpt you have approvingly quoted from Mr. Hutchins' speech is exceptionally unhappy. It exhibits the speaker in an eminently unenviable light. It shews (1) that his conception of the principles by which legislators ought to be guided in legislating for a country like India is certainly not overstatesmanlike, and (2) that though he is himself a supreme lawgiver his acquaintance with the Indian Penal Code would scarcely do honour even to a village mukhtar. (1) Symmetry may be very good in aesthetics but is rather out of place in legislation. India is peopled by a large variety of peoples widely differing from each other in every possible respect. The natural result is that one law may not suit them all. It is therefore the duty of the legislature to see that their legislation suits all, the poor Bengali Hindu included. The private manufacture of certain intoxicating drinks is an offence under the Excise Act, but regard being had to exceptional circumstances, such as the habits and pecuniary circumstances of certain people, such manufacture is not an offence in certain backward districts. The process of *jahā* is a cruel torture to the animal subjected to it, and yet it is not punishable as a cruelty to animals, because the religion of the Mahomedans directs slaughter of animals for food by that process. True, the Excise Act and the Prevention of Cruelty to Animals Act do not form part of the Indian Penal Code, but yet they are pieces of penal legislation, at least some parts of them. If

the supposed symmetry of the Penal Code be too much to be sacrificed by making the law sectional, the consent legislation could have been embodied in a separate Act which might be called the Husband and Wife Act. (2) But the Penal Code has not universal application. Bigamy is an offence under the Penal Code, but a Hindu or Mahomedan husband cannot be guilty of the crime of bigamy. The section itself is so skillfully worded that no proviso had to be added to except such husbands from the operation of the section. But the Penal Code is the work of Lord Macaulay and his worthy colleagues.

As regards the arguments advanced by the Legislature against the possibility of adopting the occurrence of a certain physical condition in the wife as an alternative for the hard-and-fast age limit, I have conscientiously endeavoured to understand them, but have failed. Perhaps you will be so good as to try to explain them in your columns for the benefit of the public. If I am not very much mistaken, the following points must needs come up for adjudication in every case under the new law :—(1) the age of the girl outraged; (2) the commission of a certain act; (3) whether or not the act was attended with any physical injury or even pain to the girl; and (4) whether the act was pre- or postmenstrual. The first two points will be for the prosecution to make out; and the next two must necessarily be attempted by the defence to be made out in its favour, if the prisoner does not care to be deported to the Andamans. The only circumstances that can be thought of as extenuating the prisoner's guilt and inducing the judge to inflict a lenient sentence are absence of physical injury or pain to the girl and the act being postmenstrual and therefore less heinous. Under the circumstances, it is difficult to understand how the adoption of the alternative suggested would have let open the door to inquisitorial proceedings of a far more repugnant nature than what will attend the working of the Act as passed. It must be borne in mind that in every case the commission of a certain act will have to be proved. I do not know if inquisition can go farther.

Those who have read the Lieutenant-Governor's speech to purpose cannot have failed to perceive that it is a very clear and unmistakable condemnation of the Act as passed. It shows that in his opinion the supposed safeguards provided by the Select Committee by the modifications they introduced are the very opposite of safeguards and themselves require to be guarded against. It was very good of the Lieutenant-Governor to make known to the District officials his wishes on the working of the new law, but unfortunately his wishes are not law, any more than the Queen's solemn pledge as contained in the Proclamation is. Why could not the Lieutenant-Governor's suggestions be embodied in the law?

We need not repine that the Proclamation has been consigned to the waste paper basket. That would have been its fate all the same whenever expediency would require that it should be so. It is not such a long time ago that Sir James Stephen pronounced it to be no more than the pious opinion of an irresponsible sovereign which could not be binding on the sovereign's vice-regents. The importance of the document it is possible still further to belittle by treating it as an utterance in the nature of a sop, dictated by expediency to pacify an infuriated people. It is a fortunate thing that language lends itself so admirably to being quibbled away.

The utterances of the Viceroy and Sir Andrew Scoble regarding the Proclamation are fraught with dangerous significance. No reform programme can be too extravagant to be consistent with the Proclamation.

A READER.

REPAIRS OF THE JAGANNATH TEMPLE AT POOREE

A public meeting of the inhabitants of Cuttack was held in the local Printing Company's Hall, on the 1st April 1891, at 8 P. M., to consider what should be done to repair the Jagannath Temple at Pooree.

Proposed by Babu Lal Behari Ghosh, Vakill, and seconded by Babu Gokulanand Chowdhury, B.L., Vakill, that the Raja of Atgurih do take the chair.

The Raja thanked the meeting for the great honor done to him in being asked to discharge presidential duties. He thought the object of the meeting was a noble one—being associated with the maintenance of their glorious Faith. He invited the gentlemen charged with moving and seconding Resolutions to submit them before the meeting.

The following Resolutions were unanimously adopted by the meeting :—

I. Proposed by Rai Bulloram Mullick Bahadur, Sub-Judge, Cuttack,

That this meeting is of opinion that it is absolutely necessary to adopt prompt and effective measures towards the repairs of the great temple.

Seconded by Babu Kalipada Bandopadhyaya, Zemindar; supported by Rai Rasbehari Naik Bahadur, Personal Assistant to the Commissioner.

II. Proposed by Babu Haribullav Bose, B.L., Government Pleader, Cuttack,

That the following Appeal be adopted and circulated among the Hindu community in this and other Provinces :

AN APPEAL TO ALL HINDUS.

The Holy Temple of Lord Jagannath at Pooree is sadly in need of repair. To make effective repairs, it is necessary to raise 3 lacs of Rupees. The local authorities have issued a notice under S. 210 of the Municipal Act calling upon the Superintendent of the Temple to make the repairs within a week, on penalty of the damaged portion thereof being closed against the public.

2. During Mahratta rule, the Temple was a State institution. After the conquest of Orissa by the British, the Temple was for sometime managed by the British Government. It pleased Government to abdicate its powers in favor of the Raja of Pooree in virtue of certain rights of his princely House. The Raja, as Superintendent of the Temple, was allowed a periodic monetary grant at first, which was subsequently commuted into a grant of land towards that purpose. What with the rise of prices, the difficulties associated with the strict assessment and realization of rent of the endowed lands, the present Raja of Pooree (a minor) is unable to find ways and means for taking the work of repair in hand. To this is to be ascribed the gradual decadence of the noble shrine, which will cease to exist in the immediate future, unless prompt and energetic measures are adopted by the Hindu community to prevent the catastrophe.

3. The present appeal is submitted to the Hindu community in India with the object of

(a) Apprising them of the danger which threatens to extinguish one of their most sacred and popular shrines;

(b) Endeavouring to awaken the sympathies of the Hindu community towards arresting what must be a religious calamity; and

(c) Creating an interest in the preservation of a relic of ancient Hindu art and Hindu philanthropy, the grandest, noblest, and sublimest that one could find.

4. The Appeal, in the name of the great Lord of the universe, is sure to find a hearty response throughout the length and breadth of Hindu India. Hindu Chiefs and Princes, Hindu nobility and gentry, whose interest in the maintenance of Jagannath-worship at Pooree is historical as well as hereditary, will come forward with their willing purse. To such as firmly believe that without a national Hindu religion there can be no true love of one's own country, others who delight in preserving matters of archaeological interest from the vandalism of Time—the appeal is nonetheless fervently made.

5. The Executive Committee, who have ventured to appeal to the feelings of their co-religionists, are not devoid of hope that some beloved devotee of the great Lord may feel the repairs of His House to be a joyful burden, and may readily accept it in whole or part. Such readiness would be most welcome. The Executive Committee will be glad to receive subscriptions, the amount of which will be deposited in the Bank of Bengal for safe custody. The amount of each subscription will be acknowledged in the leading journals.

6. A Working Committee has been established at Pooree, consisting of certain officials and respectable non-official gentlemen, and the Executive Committee hope and trust that the repairs of the temple will be taken in hand as soon as the preliminaries are settled. The Executive Committee propose to publish periodical reports of the progress of work, together with a statement of all receipts and disbursements on account of Jagannath-Temple Repair Fund.

Seconded by Rai Jagat Durlav Bysack Bahadur, Deputy Magistrate, Cuttack, and supported by Rai Jogendra Lal Choudhury Bahadur, Moonsiff.

III. Proposed by Babu Dwarkanath Chakrabarti, Chairman of the Cuttack Municipality,

That a Central Executive Committee consisting of the following gentlemen,

Maharaja of Keonjhar; Maharaja of Atmillock; Raja of Atgurih; Raja of Nayagarh; Raja Bakuntha Dev Bahadur; Raja Baidanath Pandit; Babu Behari Lal Purit, Zemindar; Choudhury Krutibas Das, Zemindar; Babu Lushminarayan Roy Chowdhury, Zemindar; Babu Kalipada Bandopadhyaya, Zemindar; Babu Rajagovind Jagalev, Zemindar; Babu Bihwanath Khuntia, Zemindar; Babu Boloram Bharambat, Zemindar; Babu Mehoora Lal Bhavart, Banker; Babu Woomesh Chandra Mandal, Zemindar; Babu Ragharaman Das, Zemindar; Babu Lolath Roy, Zemindar; Babu Gobinda Ballav Roy Mahasoy, Zemindar; Babu Khosali Chand, Merchant; Rai Nanda Kishore Das Bahadur, Assistant Superintendent, Tributary Mohals; Babu Rebehari Naik, Dy.-Magistrate; Kedarnath Datt, Dy.-Magistrate; Monomohan Chakrabarti, M.A., B.L., Dy.-Magistrate; Mohendra Nath Mukherjee, B.L., Moonsiff; Dwarkanath Chakrabarti, Supdt., Normal School; Ramprasona Mukherjee, Professor of Sanskrit, Ravenshaw College; Madhusudan Das, M.A., B.L., Vakill; Gokulanand Chowdhury, B.L., Vakill; Nimai Chandra Mitra, B.L., Vakill; Parbati Charan Chakrabarti, Pleader; Dinanath Ghose, Muktiar; Mahant Raghunandan Ramanuja Das; Bara

Ramprosonna Ramanuja Das ; Adhikari Krishnaprosanna Das ;

be appointed, with power to add to their number, for

- (a) collecting subscriptions, &c.
- (b) passing accounts, and publishing them, as also reporting from time to time on the progress of work done at Pooree.
- (c) discharging other executive functions.

Seconded by Babu Mothura Lal Bhagat, Banker.

IV. Proposed by Babu Chaturbhuj Patnaik, B. A., Government Translator, Cuttack,

That the Bank of Bengal be requested to accept the Treasurership of the fund to be styled the Jagannath-Temple Repair Fund, and the Committee already formed at Pooree be asked to co-operate with the Central Executive Committee constituted under the previous Resolution.

Seconded by Babu Nimai Charan Mitter, Vakil, Cuttack.

V. Proposed by Babu Jagat Bullav Ghosh, Sheristadar, Judge's Court, Cuttack,

That copies of the proceedings of this meeting be sent to the Indian press for publication, as well as to the Magistrate and Municipal Chairman of Pooree for information.

Seconded by Babu Janakinath Bose, B.L., Vakil, Cuttack.

The meeting broke up after a vote of thanks to the Chair.

Hurry Ballubh Bose.

BHAGEERUTHY BURMAN,

Bulloram Mullick.

Raja of Atgurbh,

Hon'y. Secretaries.

Chairman.

Speech of the Hon'ble Dr. Mahendra Lal Sircar at the Sixth Annual Meeting of the National Association for supplying Female Medical Aid to the Women of India, held on February 9, 1891.

The Hon'ble Dr. Mahendra Lal Sircar, in proposing the first Resolution for the adoption of the Report, spoke as follows :—

Your Excellency, Your Honour, Ladies and Gentlemen,—

Her Excellency the Lady President and the Central Committee of this the National Association for supplying Female Medical Aid to the Women of India, have done me the honor to ask me to move the adoption of the Sixth Annual Report which has been just so ably presented to you, and it is due to myself to tell you that while I feel proud of the unusual honor done to me, that feeling is associated with its antithesis, a sincere sense of my own utter unworthiness of the honor, by virtue of my incompetency to discharge the duties which the honor demands of its recipient. Had it not been for the august source whence the honor has come, I should certainly have hesitated to accept it with its heavy responsibility. I have however no other alternative now than with all humility to submit, in full reliance upon your indulgence for my shortcomings.

This the Sixth Annual Report of the Association is the biggest of all that have been published, and I am happy to be able to say that its increased size is indicative of the increase in the magnitude of the sphere of its operations. A comparison of this with the previous Report shows that in place of *fifty* local and district associations and committees affiliated or attached to provinces and in touch with the Central Committee, there are now over a *hundred*; in place of *ten* lacs spent in the erection of hospitals there have been over *twelve*; in place of *two hundred thousand* of women who had received medical relief there were over *four hundred and eleven thousand*; in place of *thirty* there were *forty* Lady doctors and assistant surgeons and female medical practitioners working in connection with the Fund; and in place of *two lacs* which the local associations and committees had in actual and in promise, there are now actually invested *three lacs and thirty-nine thousand*, in hand *thirty-five thousand rupees*, and in donations promised of over a *luc and seventy thousand*. Now this is progress beyond all expectation, and testifies to the deep and genuine sympathy with which Her Excellency the Marchioness of Lansdowne has taken up the duties of Lady President, and also to the loyalty and earnestness and energy with which those under her are working for the Fund.

So far therefore as the Central Committee and its Lady President are concerned the Report is eminently satisfactory. The Association, far from suffering on the departure of its benevolent Founder and first most energetic President, has made immense strides under her successor who has shown herself in every way worthy of the mantle of benevolence and practical good work which has fallen on her and which she has taken up with all the earnestness of genuine conviction. The Report is also satisfactory inasmuch as it shows that the Lady Founder on her retirement from India has not only not forgotten the noble work which she inaugurated with such unexampled enthusiasm and devotion, but has infused new life into it by working for it with the same undiminished enthusiasm and devotion in her native land, and drawing towards it the active and substantial sympathy of the womankind of England, the noblest of their type in all the world.

So far then as the originators and workers of the Association are concerned the Report is more than satisfactory, and it gives me very great pleasure to move its adoption, fully confident of your unanimous acceptance of my proposition.

But before I sit down, Ladies and Gentlemen, I have one question to ask, and that is a very serious one. Is the Report satisfactory so far as those are concerned who are really interested in this movement of benevolence and charity in the highest sense of the world? Now who are they who are really interested? Who, but we the natives of India? Does the Report show that we have done our duty to ourselves, and to those who have pointed out to us what that duty is? It would be ingratitude, with the fact before us of the magnificent and princely donations that have been made to the Fund, to say that some of us have not. But would it not be a violation of truth to say that we as a nation have awakened to a lively sense of that duty?

Boast as much as we may of our ancient civilization, there is the unerring index, the condition of our women, which points to the melancholy fact that we have not only not advanced from the point attained by our ancestors in ancient time, but that we have receded much from it, that we have not only not profited by a literature, a philosophy and a religion which were marvels and models for the rest of the world in their days and which are the admiration of even the most cultured moderns, but that in every respect we are showing ourselves unworthy of that noble heritage. Look at the condition of woman in Vedic and even in Puranic times, and look at her condition now, and then say if we have not fallen from our high state.

Whatever the cause, about which it is now idle and unprofitable to speculate,—whatever the cause, it is a positive but most lamentable fact that for centuries the fairest of our community have been immured within the prison walls of the zenana, shut out not only from the light of day, but from what is equally essential, the light of knowledge, and subjected to the tyranny of a most degrading and ruinous custom, the custom of child-marriage. The result has been most disastrous to the very life of the nation. And, what is worst and most painful of all, under the mistaken idea of obedience to the dictates of religion the fair sex has been patiently enduring the acutest agonies of disease, preferring relief in the hands of the great Deliverer himself to relief in the hands of the physician of the opposite sex. It is only the professional man who can understand what this state of things means, what the amount of suffering is which is so heroically endured, what the consequences in most cases life-long in the shape of chronic uncured and incurable ailments are, and how almost countless are the fatal terminations from all these causes combined, most of which might be averted by timely medical aid. This state of things has been going on in our midst from time almost immemorial, and we have been complacently looking on as if all was right, as if no intervention on our part was necessary. And this state of things would have gone on unremedied till probably the end of time, had it not been for the divine attribute of sympathy in woman. A knowledge of this melancholy state of things in her Indian Empire reached the Queen-Empress, and with that wide and prompt sympathy which has been the charm of all her life, Her Majesty lost no time in commending the matter to the Countess of Dufferin before her departure for India. That recommendation has borne fruit in the foundation of the most magnificent and the most needed charitable institution in the world, the National Association for the supply of female medical aid to the Women of India.

In this fact of this National Association owing its very existence to the direct initiative of our Sovereign, and its maintenance and development chiefly to the philanthropy of our noble sisters of England, we ought to read the two-fold character of the duty that is now imposed upon us, duty to our mothers and sisters and daughters and wives, and duty to our Sovereign and the womanhood of England not only for having pointed out to us that duty but in helping us with head and heart and money to enable us to perform that duty. Now, I think it would be quite superfluous on my part to tell you that the best way to discharge the second duty is by fulfilling the first one to the best of our ability.

Is any incentive necessary to prompt us to do this first duty, our duty to our own mothers, and to our own sisters and our own daughters and our own wives who are or are to become mothers in their turn, all of whom we have been hitherto most culpably neglecting with a selfishness which has its origin in the pride of our sex? If any incentive is necessary, I should ask you, my countrymen, to find it in the glorious words pregnant with the highest wisdom and the deepest religion attributed to the Founder of Islam—Aljannatu táhtá aqdámé ummahátekum : "Paradise is beneath the feet of your mothers." Woman is essentially mother, and verily, a mother is the incarnation of God's love on earth. In neglecting women we do in reality neglect our mothers, and thus neglect our very salvation. We have been guilty of this sin all along our later national life, and the world has to see whether we are to continue in it, or whether we should attempt to purge ourselves of it. Let us raise woman from the subordinate position she now occupies to the co-ordinate position she ought to occupy, let woman with man be in reality one flesh, one heart and one soul, as God has designed, and then all will be right, and there will be no room for foreign intervention.

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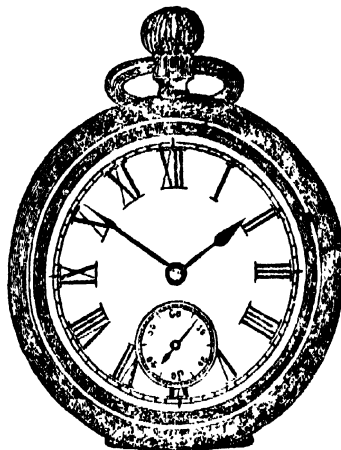
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SPEECHES AND THE SPEAKERS

AT THE

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WEEKLY NEWSPAPER

AND

REVIEW OF POLITICS LITERATURE AND SOCIETY

Vol. X.

CALCUTTA, SATURDAY, MAY 2, 1891.

No. 472

CONTEMPORARY POETRY.

SOWING AND REAPING.

SOMETIMES the heart grows weary with the load
Of efforts fruitless grown, and withered hopes,
Of love that sought in vain to pour itself
Freely and fully forth into the hearts
Of others, God's appointed cups for love ;
Sometimes the heart grows weary with the sight
Of those whom God made men with living souls,
Groveling, if not in crime, in vice—if not
In vice, in that rank emptiness and sloth
That rot souls piecemeal even ere they kill ;
Sometimes the heart grows weary with the din
Of wealth, and cry of want, and sullen laugh
Of holy sorrow curdling into hate,—
Ay, with that groan of universal woe
Wherewith the whole creation, as of yore,
Travailleth in pain together until now ;
Sometimes the heart grows weary, very weary.

And then the Small Voice saith, "Sow on in faith
Sow the good seed ! another after thee
Shall reap. Hast thou not garnered many fruits
Of others' sowing, whom thou knewest not ?
Canst tell how many struggles, sufferings, tears,
All unrecorded, unremembered all,
Have gone to build up what thou hast of good ?
Canst tell how many died, that thou shouldst pray ?
All unrecorded, unremembered... Nay,
Not unrecorded all, even though forgotten ;
Not unrecorded He who died for thee...
The seed thou sowest, is it thine to say,
'I will or will not sow it,' as it falls
Ripe with all blessing from that fruitful cross,
That tree of life, rich with His blood ?

•• Up, man ! ••

Up, worthless one ! up in God's strength 'go forth '
Go ! treasure up for joy each smallest woe,
Each baffled hope, each callous sneer, each threat
Of evil undeserved, each idle jest
Blunting the point of truth, each cold smooth smile
Freezing the love that would be ! Treasure these,
I say ; these be thy precious cross ; by these
Bless God if thou canst suffer for His sake !

"Faint not. 'Tis much only to sow good seed.
'Tis much to sow that which another reapeth.
And many daily sow, marked well of God,
Who, having sown, do faint, and He forgiveth !
Yet is it more to sow, and not to faint.
'In due time we shall reap, if we faint not ;'
And 'they that sow in tears, shall reap in joy.'"

NEWS AND OUR COMMENTS.

THE Little War in Manipur is over—to the disappointment of the prophets and publicists of the Gurbhadhan cult. The Raja and the Jubaraj or Senapati are fugitives. Our troops are returning.

A MYSTERIOUS tragedy has this week thrown Bombay society into a sad excitement. Two young ladies—Parsees both—were picked up in the grounds of the University. One was stone dead, and the other died in course of removal to Hospital. They had gone to visit the building alone, if one might employ such a contradiction in terms—without a third to chaperon or cicerone them, and had gone up the tower. That was all. How they came to be in the state in which and at the place at which they were found, no body can tell. One theory is that they went on purpose to commit suicide. There is a rider to the theory that one was a suicide and the other fell down in trying to catch her companion when the latter suddenly took her awful jump. Another explanation suggested is that they jumped in a sudden fit of hysterics. The most horrible suggestion is that they were driven to the step by attempts on their honor by some one.

THERE was a disgraceful riot at Mandalay. Four Madras sepoy had an altercation with the hackney-carriage drivers. From words they went to blows. In this encounter the military had the worst of it. The discomfited sepoy returned to barracks and appealed to their fellow-military, with the result that two hundred sepoy sallied forth to wreak vengeance on the doomed "cabbies." They had their revenge to the full. It was an indiscriminate discipline they exercised. Not only were the offending drivers licked or beligerents roughly handled, but all hackney coachmen were pounced upon. And not only drivers but innocent pedestrians were insulted and assaulted. For a full hour the roads were dangerous.

It is stated in the Madras papers that Sir Arthur Collins over-stays at home the summer vacation of the Madras High Court by one month, and that during that month, Mr. Justice F. Muthuswamy Iyer, as the senior Puisne Judge, acts as the Chief Justice of that Court. The Government having once allowed a native Judge in Bengal to fill the high office of a Chief Justice, the Brahman Puisne at Madras could not well be refused his chance. We hope Mr. Justice Iyer will fill the post with dignity and credit to himself and the Court.

MR. Spring Branson having gone on leave, Mr. H. G. Wedderburn acts as the Advocate General of Madras, Mr. N. Subramaniam, barrister-at-law, officiating as Administrator-General. In Bengal, no native has yet acted as Administrator-General, though a native clan rules the great office from generation to generation.

LIEUTENANT-GENERAL Sir George Tomkyns Chesney, K.C.B., C.S.I., C.I.E., R.E., retired from the government of India on the 25th April, having resigned his seat as an Ordinary Member of the Council of

Subscribers in the country are requested to remit by postal money orders, if possible, as the safest and most convenient medium, particularly as it ensures acknowledgment through the Department. No other receipt will be given any other being unnecessary, and likely to cause confusion.

Governor-General of India. The same afternoon, Lieutenant-General Henry Brackenbury, C.B., R.A., took upon himself the execution of the duties of the Military Member of Council. He does not come as a stranger, for he has had Indian experience, and we welcome him as an old acquaintance of India.

THE indigo planters of Benares and Jaunpur connected with the N.-W. P. Planters' Association, at a conference at Mr. T. Nickel's house, Benares, under the presidency of Captain F. C. Chapman, Bati House, Bharwari, have Resolved that no planter should export indigo direct to England, as this tended to lower prices, so that stocks remained unsold; but that all indigo should be consigned to Calcutta to be disposed of by the brokers.

HERE is a study of the lawyer from a Tasmanian paper.—

"A lawyer was bathing in the Leven the other day when he encountered a huge shark. Their eyes met for an instant, when the shark blushed and swam out."

That is not exactly the truth, we trow. The lawyer also hastily ran up shore. The understanding doubtless was, each to his element.

THE savage custom of duelling is still in full vigor in France. The very men of letters fight each other with sword and gun. M. Champsaur wrote in a provincial paper an article reflecting on the private life of M. Jules Lemaitre, the dramatic critic of the *Débats*. The writer was challenged to a duel which was accepted. It was fought with pistols on the 10th April on the Chatillon Plateau. Two shots were exchanged without hitting any of the fighters.

IN Hungary, near Ticsin, while a railway employé was giving the signal to an approaching train and was inattentive to his child of three, an eagle swooped down and carried off the baby.

IN Secunderabad, one Daniel was instantly relieved of the agonizing pain of scorpion bite by the local application of chlorodyne.

VILAYET HOSSEIN, a pleader in the Jhansi District, has been committed to the sessions on charges of perjury and forgery.

THE *Rast Goftar* of the 19th April contains a carte size cut of Khan Bahadur Muncherji Cowasji Murzban, Executive Engineer of the Presidency Circle, Bombay, and Engineer to the Bombay Town Corporation. As we see it here, the head is not of the best Parsee type, but there is amplitude of forehead and intelligence and alertness all through, the whole crowned by the sublime head-dress, which is the eye-sore of Baboo boobies in Calcutta—the pointed pugree which lends a grace to even the vulgar close-breasted European coat.

THE Rivingtons announce "The Lord's Prayer in three hundred languages."

AT an inquest lately held at Battersea on the body of a still-born child found in a garden, Mr. Barton Hicks, coroner, said, that ten or twelve children had been found with their brains dashed in, and every inquiry was being made to find who perpetrated these deeds.

HERE is a process of modern embalming:—

"A French physician—Dr. Variot—has recently discovered, or perfected, a method of preserving dead bodies by galvanoplasty. To facilitate adherence of the metallic deposit he paints the skin with a concentrated solution of nitrate of silver, and reduces this with vapours of white phosphorous dissolved in sulphide of carbon, the skin being thus rendered dark and shiny. The body is then ready for the electric bath, which is served by a thermo-electric battery, giving a regular adherent deposit of copper if the current is properly regulated. With a layer of $\frac{1}{8}$ to $\frac{1}{4}$ of a millimetre the envelope is solid enough to resist pressure or shock. Dr. Variot further incinerates the metallic mummy, leaving holes for the escape of gases. The corpse disappears and faithful image or rather statue remains."

WHILE the "patriotic" of our Graduates have announced themselves as boycotters of English goods, as the first step towards Babu rule, the more practical Madras graduates in Mysore, forming themselves into a trading association, have taken to coffee, tea, sugar, and snuff-vending.

THE Travancore Dewan T. Rama Rao notifies, under date Huzur Cutchery, Trevandrum, 7th April 1891,—we give the Travancore Durbar the benefit of this free advertisement—that "under command of His Highness the Maharaja, it is hereby notified that, except in cases where the publication of official papers is duly authorized by Government, the communication of such documents to the newspapers or to any private person, except as provided for in the orders relating to giving copies to interested parties, is strictly prohibited." We wonder why the Durbar does not go the whole hog in the adoption of the Official Secrets Act of British India.

HERE is an account of the Mala Vita—a Secret Society in Italy:—

"A great trial which has just been begun at Bari is expected to throw considerable light upon the organisation and operations of secret societies in Italy. The authorities, who have recently displayed unusual activity in unearthing seditious conspiracies, have succeeded in bringing to trial no fewer than one hundred and seventy-nine persons, charged with being members of an illegal organisation known as the Mala Vita. For a trial upon so large a scale there was no suitable accommodation in the town, and a large hall had to be specially fitted up as an Assize Court for the occasion. There are two hundred and seven witnesses for the prosecution, and four hundred and twenty-five for the defence, in addition to twenty-nine complainants. From the evidence adduced, so far as it has gone, the Mala Vita appears to be a society having at its head a strongly-constituted hierarchy. No one, the witnesses stated, was allowed to join the association until he had undergone certain stringent tests, and upon their admission members were obliged to take a solemn oath that they would be ready to abandon father, mother, wife, and children in the interests of the society. The membership was divided into several classes, the inferior grades owing implicit obedience to the superior. The penalty of disobedience was death. The persons appointed to execute the will of the society were chosen by lot. One of the objects of the organisation was robbery. Its statute declared that 'he who has not, is entitled to live at the expense of him who has.' In conformity with this principle, all the members of the conspiracy swore to mutually aid and support each other in case of necessity. Many of the accused bear upon their bodies all sorts of tattooed devices."

A WOMAN named Farndell died at Expton, Sussex, aged 102 years.

A PARIS telegram of April 10 gives the cheering news of the discovery of water at El Golea, in the Desert of Sahara. A large body of drinkable liquid has been unearthed at a depth of 120 ft., throwing up nearly 40 gallons per minute. A much larger quantity is expected.

A LYONS telegram of April 10 speaks of a gathering of 1,500 workmen in the Bourse de Travail and the passing of a resolution for a May Day demonstration. It was proposed that the workmen should meet at one O'clock on the first in the public squares and simply march solid to the Town Hall, without communicating with the officials. Demonstrations were also arranged for at the graves of men who fought in the bloody riots of artisans in 1831 and 1834.

Orders were issued by Government forbidding meetings in the streets of Paris yesterday, the 1st of May.

THE State Council and the National Council are not agreed as to the site of the Swiss National Museum. While the State Council have voted for Zurich, the National have selected Berne.

THE Belgian Constitution is to be revised. There is a feeling for universal suffrage, but the Government is opposed to such a sweeping change, as it considers the country not fully prepared for the privilege. The suffrage will be given to every person occupying a house, or part of a house, assessed at a rate of 30f. This concession is calculated to raise the electoral body from 135,000 to 600,000. Payers of 10f taxes and holders of University degrees will also be eligible as electors. The Senate will be drawn from citizens paying 2,500f in taxes or having filled high functions.

The King will have the right to consult the Electoral body, by a *referendum*, upon questions of principle not submitted to the Legislature or regarding laws passed but not promulgated. The royal consent must be obtained before the marriage of a Prince or Princess.

AN astute correspondent the other day sent the *Statesman* from Chinsura an account of what he calls a "largely attended and influential meeting" of the Gabardhan malcontents. It was held, date or time unspecified, at the premises—not outoffices, it is to be hoped—of a Mandle who is described as a Zemindar of another district and a *rais* "of this place" (Chinsurah) to raise funds in aid of the Gabardhan movement.

A RICH Hamburg bachelor died leaving by his will 12,000 marks to a widow who refused to marry him, in that she enabled him to pass his days in peace and quietness. That was the reason assigned by the testator, but we suspect it was not the truth. We do not pay the woman who has such a poor opinion of us. This Hamburg man still loved the attractive widow.

THE Town Gumastah Poonosawmy Naicken was charged with contempt of Court by a constable at the Madras Town-Police Court, for walking into the Court while it was sitting. He was fined Rs. 3. A tailor was also fined the same amount by Mr. Sultan Mahideen Saheb, at the Presidency Magistrates' Court, Black Town, for the same offence. He was brought up for behaving indecently by entering the 2nd Magistrate's Court with his slippers on. No magistrate here would think of convicting a man for wearing shoes in court, but in a city where the highest native judicial functionary does not wear shoes in court or when visiting Europeans however below him in position, a tailor in slippers could not certainly be tolerated in a court.

..

A SOWCAR—Thanmull Dhamull—at Secunderabad failed with Rs. 75,000 liabilities. He is being proceeded against both civilly and criminally by the 7th Hussars who are losers to the extent of Rs. 19,000.

NOTES, LEADERETTES, AND OUR OWN NEWS.

HER Majesty has returned from Glasse to Windsor.

THE Influenza of last year seems to have returned to distress England this year too. Breaking out in the north of England, it has descended to the capital.

THE Benares rioters are being tried by three different Magistrates. The accused are divided and grouped into three classes: those who attacked the water works at Birlant and Sita Ram's house; those concerned in the destruction of the telegraph office; and those who plundered the railway station. Rewards have been offered from Rs. 100 to Rs. 1,000 for information leading to the apprehension and conviction of the leaders. Of the 500 and more persons arrested, 120 have been let off for want of indemnification. Those who had seized them for nothing, ought to be sharply dealt with.

THE murderers of General Azamuddeen, the Vice President of the Rampur Council of Regency, still defy detection. The Durbar has doubled the reward for their apprehension, which, with the Supreme Government's Rs. 5,000, makes a total of Rs. 15,000.

That is a tempting prize, if anybody is base enough to care to win it. But then he has got to remember the account *Per Contra*, which is serious. All Rohikhand will execrate the traitor with fierce indignation.

Oh for a tongue to curse the slave,

Whose treason, like a deadly blight,

Comes o'er the councils of the brave,

And blasts them in their hour of might!

May life's unblest cup for him

Be drugg'd with treach'ries to the brim, -

With hopes, that but allure to fly,

With joys, that vanish while he sips,

Like Dead Sea fruits, that tempt the eye,

But turn to ashes on the lips!

His life itself will not be safe who betrays the deliverers of their country, for such doubtless are they regarded who murdered the late Vice-President of the Council of Regency and virtual head of the Rampur state. Such, at any rate, is our surmise. That the deceased had rendered himself deeply unpopular to the people of Rampur and specially the Mahomedan community so strong there, and, above all, the family of the Chief, is matter of fact. The causes of that unpopularity lie on the surface, and they are far from unjustifiable. Rumour points very high for the inciter of the assassination.

Bāp ki betā, sipāhī ki ghordā, kuch nā hoe to thordā thordā. Mahomed Ahmad, the only son of Nawab Mushtak Hossain, the confidential adviser of Sir Asman Jah, Prime Minister, Hyderabad, has already managed to make himself famous. He was only recently called to the Bar in England. He has, with his father's consent and approval, taken to wife a European—can we call her "lady," Mr. *Bengal Times*?—Miss Fitch. A Villayeti Begum will impart a new ingredient of spice to the usually vapid Deccani pillau of Nizamit intrigue.

THE excitement at Coimbatore over the conversion of a Brahman boy—Appa Row—has subsided. The boy being baptised into the fold of Christ, his relatives filed a suit in the Munsiff's Court for his restoration basing the claim on his non-age. An injunction was issued on Mr. Bird for production of the boy, which was disobeyed and Mr. Bird was ordered into prison for contempt of court. The superior court refused to interfere unless the boy was produced, and Mr. Bird avoided a long imprisonment by complying with the order of the Munsiff. The suit too has been decided in favour of the plaintiffs. The principal issue was the age of the boy. The father and others swore it was not more than ten and produced the horoscope in support. The District Surgeon thought it was between sixteen and seventeen. Other doctors examined on commission were of opinion that Appa was seventeen if not eighteen. The Munsiff Malhari Row decided that the age was seventeen and ordered Mr. Bird to restore Appa to the plaintiffs, pay the costs of the suit and refrain from teaching him Christianity until he attains his majority. The decree was followed by the issue of a warrant for its execution, and the boy was handed over to his parents. In his resistance to the injunction of the Munsiff, Mr. Bird evidently had relied on the faith of the convert, who deposed in court to this effect:—

"He of his own accord went to the Rev. Mr. Bird, whom he did not know before he thought of becoming a Christian. He had been reading the Bible at home and went to Mr. Bird for enlightenment, with the result that subsequently he desired baptism, for which he again went to Mr. Bird, from whose house he wrote to his grandfather on the matter. When his grandfather came Appa was under no restraint, and had an interview with his grandfather in Mr. Bird's room. He refused to go back. When Appa left Mr. Bird's house he went to other places, being assisted by Christian friends. He now considered himself a Christian, and objected to return to his Hindu home because his people would make him wear the Brahmin string and put on Brahmin marks, drink *panchakayan*, prostrate himself before all Brahmins in Coimbatore, bathe in the sacred rivers, perform *prayaschittam* ceremonies and shave. *Panchakayan*, he explained, was composed of cow's urine, dung, buttermilk, ghee and milk. He decidedly objected to revert to Brahminism even if these consequences did not follow. As a Christian he could not agree with Hindus. To questions from the plaintiffs' vakil, a Brahmin, Appa replied he did not know the Hindu religion perfectly because his parents had not taught him. In Christianity there was salvation for sinners. To the vakil's further question regarding Christianity Appa said: 'Do you want to examine me in the Christian religion?' I decline to argue with you."

Mr. Bird has been advised not to take up the case to the High Court.

ANOTHER religious misunderstanding is brewing at Rangoon which, under manipulation of the mischievous and the disaffected, may lead to unhappy results. It appears that a new railway line threatened a Mahomedan cemetery. The Mahomedans complained of the encroachment. Fortunately for them, the matter came for disposal before Sir Alexander Mackenzie in the gracious mood of a new ruler. On the 22nd December last, that is the twelfth day of his accession, the Chief Commissioner promised to turn the line from the sacred spot where sleep the Islamite pioneers in British Burma. Nevertheless, the railway still disturbs the Mussulmans living and dead. It is said that the Viceroy has been appealed to in vain. We cannot believe this. This sort of hasty distrust of Government is unjust. Whatever may be the indifference or high-handedness of district authorities, compelled to make bricks without straw, the higher powers that be show a commendable solicitude to remove all reasonable grievances and even to humour the people. The disposition to distrust them at the instance of the busybodies, who abound among us and are increasing day by day, cause unnecessary bitterness and retard the smooth current of business. In this case, for instance, it would have been fairer to suppose that some accident had interfered with the execution of the Chief Commissioner's promise than that the promise was a mere blind or had been deliberately broken. Instead of troubling the Viceroy, who has really enough on his hands, indeed more than he can do justice to, a reminder to the

Local Government in the shape of a fresh representation—even a call at the Secretariat—would have prevented all this ado. But perhaps that would not have suited some persons—some local “lawmen” or “politicals.”

ON Thursday, there was a meeting of the shareholders of the Darjeeling Himalayan Railway Co. Ltd., at their registered office No. 8, Clive Street, Calcutta. The meeting passed two resolutions, one receiving and adopting the report of the Directors for the second half of 1890, and passing the account as correct, and the other re-electing Mr. W. B. Gladstone, who goes out by rotation, as a Director. Only three persons were in attendance, namely, Mr. C. C. McLeod, Mr. H. R. McInnes, and Mr. W. B. Gladstone, though fifteen others were supposed to be present by their attorneys, the said Messrs. Gladstone and McInnes. Mr. Gladstone took the chair and proposed the first resolution, which was seconded by Mr. McInnes and carried by them and Mr. McLeod. The second was proposed by Mr. McLeod, seconded by Mr. McInnes and declared carried by the chairman. There was, besides, a vote of thanks, but the mover and seconder are not named in the advertised report. There was no proposition giving Mr. Gladstone the chair in that meeting. Such proceedings are supposed to satisfy the law and, we hope, the shareholders too are content.

THE Calcutta Mint, during the year ending in March 1891, coined

Rupees (including 150,025 Ulwar rupees coined for the			
Ulwar Durbar)	...	...	37,316,723
Eighth rupees	...	...	9,836,357
Single pice	...	...	77,980,800
Half pice	...	...	3,504,000
Pie pice	...	...	21,732,075
Straits cents	...	...	11,006,000
Ceylon five cents	...	...	1,001,000
Ceylon cents	...	...	4,939,510
Single pice of the Imperial British East African Coast...	...	...	4,927,962

THE Parsees in Western India are being wofully exercised by not the death of one of them but the disposal of his remains. One Pestonji Kolah dying a few weeks back in London, and there being no special Parsee cemetery, the body was burned at the crematorium at Woking. This is the first time that a Parsee's body has been so irreverently treated. The news has been received by the Parsee community at home with profound sorrow and sense of humiliation. The dead is beyond the power even of *Mohals* and *Dustooris*, but however clever Mr. Kolah may have been, he could not burn his own carcase. It is the living Zoroastrians who assisted in the burning who have become the objects of their fellow-worshippers' rage. The cry on all sides is, How dared they degrade the

—holy *Fire!* offspring of Heaven, first-born,

Or of the Eternal coeternal beam,

to such base use! Mere exaltation is no adequately meet punishment for such an outrage. It is lucky that the offenders are out of the range of shot.

LORD Wenlock has subscribed Rs. 1,000 to the Ootacamund Hunt—a liberal sum for an English Governor in India, but a bad sign for the government of the country, we are afraid, and altogether an evil example to society, European and native. British noblemen who accept the difficult charge of ruling over tens of millions of Asiatics, may well be expected to submit to a temporary divorce from the dissipations of abundant leisure at Home. By the bye, how much has his lordship subscribed for missions and education of the people and of the poor Whites and Indo-Europeans and for other charities?

A TRULY practical people are the Yankees. They have opened an academy in New York for giving lessons in the art of love making. The Roman Ovid whose misfortunes failed to quench the fire that burned in his heart, amused himself with a poem on the Art of Love, ably Englished in metre by Dryden. The Hindus went into the same business with unblushing impudence worthy of the worshippers of Shiva and Vishnu in appropriate temples. But no race before these Americans had established a regular seminary for bringing up students in the subject. The project is worthy of the countrymen of Barnum. We suppose the projectors argue thiswise—If Erotics may

be treated in books, why not in *propria persona* by professors? And, of course, anything for the almighty dollar. We wonder who are the instructors appointed at New York. We dare say many candidates have applied for the chairs—superannuated “mashers” and retired members of the *demimonde*, perhaps even soiled doves from the *beau monde* itself. Dilapidated *roués* who have taken French leave from Paris may have preference. The testimonials and references of the applicants will no doubt embrace not a little of the mysteries of some of the greatest capitals of Christendom. We can safely recommend for head of the establishment, a perfect master, or rather mistress, of the Art.

AN Englishwoman, named Eveline Heal, has been arrested in Paris as a swindler. She is alleged to have, since 1880, married and deserted forty-three husbands, after accepting valuable presents from each. It appears to us that she will make a magnificent President of the new New York Academy.

THE following from some English paper is going the round of the world, without note or comment:—

“The following characteristic story is told of Charles Lamb: Being awakened one night by a noise coming from the lower part of the house, he proceeded to discover the meaning of the same. He soon traced it to the plate room, and peeping through a window, discovered a burglar engaged in filling a bag with his valuables. Throwing open the door, he stepped in on the astonished robber. ‘What tempted you to risk your life,’ said the great Charles, ‘at such a profession? Were you hungry?’ ‘I was,’ was the surly and laconic answer. ‘In that case, allow me to assist you to a leg of lamb,’ said Charles, and raising his foot he suited the action to the words, and landed the nocturnal marauder out through the door.”

That is new to us. It is not in Sergeant Falgout's either biography. It is not in Bernard Barton's book nor any other collection of Lambiana that we can call to mind. It is certainly not in Moore's and Henry Crabb Robinson's *Diaries* and similar repositories of anecdote. In fact, we seriously doubt the truth of the new anecdote. It would be strange if it were true. If the teller calls it characteristic, he does not know the personality of its subject, or we have completely blundered in our impression of one of the rarest angels who have walked the earth not unseen. The account is highly improbable. The story is characteristic of John Bull, but not of Charles Lamb. His portrait is against it. He was a thin spare man of sedentary habits, worn out at the dull desks daily toil and by his domestic trials, and no burly hero like his brother John. Plucky for all that he still may have been, and even daring, but not in such a cause. The anecdote violates our conception of the gentle Elia. What is predicated of Lamb may be believed of Wilson, of the *Noctes Ambrosianae*. Elia could not possibly kick a thief who pleaded poverty. He would have given the fellow a leg of lamb rather than a leg of Lamb, and let the lucky rogue go without the plate. Christopher North would very likely have kicked the fellow down the door into the street and thrown to him some pieces of money. After having put the question “were you hungry?” and received an answer in the affirmative, it was both base and barbarous to punish the man for the attempted burglary without satisfying his hunger for the nonce at least. No admirer of Lamb will ever believe him capable of such conduct.

The “plate” is another difficulty in the matter. Talk of a poor Kerami's “plate!”

It is said that tobacco smoking contributes every year at least 1,000 millions of pounds of carbonic acid gas to the atmosphere.

IN Russia, soldiers are prohibited from smoking in the streets, the officers being permitted to do so in only selected places. It was found that the majority of fires was due to the lightened ends of cigarettes thrown away. Hence the precaution.

TOBACCO is at a discount in British Columbia. In schools, they teach, through a text book, the evil effects of both tobacco and alcohol. The legislature too has passed a law making penal the selling of cigarettes to minors. In our own city, cigars are getting into fashion in preference to the less deleterious and more enjoyable hooka. The boys too, grown “cheeky” under modern teaching or example, openly promenade the public streets with cigars stuck between their lips. Yet we would not have them betake to the hubble bubble. A school-boy, or for that matter any boy in his teens, puffing away a cheroot is

a less intolerable sight than a juvenile or hobbledohoy pulling at the smoking pump. An occasional *bird* or *pán*—betel leaf with areca nut, quick-lime and catechu, &c.,—is the utmost stretch of dissipation allowable to the young generation for their own good. The evil of boys smoking in the street is developing rapidly. It needs check.

DR. Shaw, an American missionary in China, has stumbled upon a Chinese manuscript dating two hundred years before Christ, in which it is conclusively proved that America was discovered about the year 217 B. C. by one Hee Li, a Chinese navigator of the reign of Emperor Ching Wang. Somehow or other when taking a coast voyage, a yangsi beetle got into the compass, and prevented it from acting. Hee Li didn't know this, and sailed due east for days, not a little puzzled to find how long it took him to get to his destination. He subsequently fetched up on the coast of California, but did not know where he was, and how far from his objective. Meanwhile, one of the crew found the beetle, and Hee Li for the first time realized how he had found a new world. In the narrative of his strange adventure, Hee Li speaks with all a discoverer's enthusiasm of the country and the climate. He explored the Golden Gate and the Bay of San Francisco which he named the Great Bay, and then returned to China. Great was the sensation created by the adventures of the Celestial tar and boundless was the *kudos* obtained by Hee Li on his return. Nor was it the effervescence of a day. As a consequence of the discovery, a trade between the two countries sprang up.

To us, we confess, all that appears too much of a good thing.

It appears that Great Britain has 11 Universities, 334 Professors and 13,500 students, or over 30 professors and rather more than 1,227 students to each University. That is not a bad number of places and of teachers for high instruction for a small country. But the number of those receiving instruction is disappointing, compared with the population, and certainly falls short of England's pretensions as an enlightened nation. There are far more teachers than learners, the average being little more than 4 students per professor.

THE Indian Association for the Cultivation of Science held its annual meeting on Thursday at 5-30 P. M. Considering that it was a Hindu marriage day, the attendance for a sultry afternoon was good. Sir Charles Elliott, the President, presided. Dr. Sircar, the Founder-Secretary, read the report of the Committee for the year 1890, to which he added an address of great eloquence of his own. The regular business of the meeting over, the adoption of the report and the election of office-bearers for the current year, the Lieutenant-Governor concluded the proceedings with a speech from the chair. The Indian Civil Service is not remarkable for the "gift of the gab." In that very Association we have seen an eminent Lieutenant-Governor, who wielded a *tranchant* pen, cut a miserable figure, in attempting to mumble out the speech he held in his hand. Not so—indeed, very different—Sir Charles Elliott. Without being an orator, he speaks well with perfect self-possession and with distinctness to be understood and a voice to be heard at any ordinary meeting. His matter is always excellent. He has always something to say, and he says it with liveliness. Thus, at the Association on Thursday, his allusion to Moliere's jeweller at once established a fine understanding between himself and the audience. Of course the poor Calcutta reporters could not follow him in the French Comedy. As we expect a correct report, we will not say more on this occasion beyond stating that he spoke on the advisability of scientific knowledge if only as the best means for diversity of pursuits, which he gave as his nostrum for the galloping increase of Indian population, in addition to Sir James Caird's recipe of scientific agriculture.

MR. Ward, Judicial Commissioner of Lower Burma, has finished his investigations, under Act XXXVII of 1850, into the charges against Mr. Duke, late Deputy Commissioner of Pegu, arising out of the Pegu Bribery case. The charges were two in number, namely,

"First:—That Mr. Duke, while District Judge at Pegu, from an improper motive, failed to prosecute Oung Bah for an offence under section 162 of the Penal Code, and took part in an agreement with Oung Bah and Taroke Pyu in compounding that offence;

Secondly, that he gave false evidence when a witness for Oung Bah in the case where the latter was convicted recently."

Mr. Duke would not admit the charges. Mr. Fox, the Government Advocate, prosecuted, while the defence was conducted by Mr. Vansomeran and Mr. Fagan. It was discovered that Mr. Duke had written to Mr. Moylan, the Counsel for Taroke Pyu, among other

things, "I trust that as Taroke Pyu has agreed to this (compromise) you will let the matter end. To prevent a repetition of this I have ordered Oung Bah to leave the district." The prosecution does not say that the money reached Mr. Duke, but according to Oung Bah's story to Taroke Pyu it was given to Mr. Duke's mistress. Mr. Duke had explained to Government that "when I examined Oung Bah in the presence of Taroke Pyu he stated that the money was made over to him to engage a pleader; and as Taroke Pyu did not deny this and as he refused to prosecute, I, considering the matter a purely civil one, allowed them to settle it between themselves." He had admitted the letter to Mr. Moylan which he said had been carelessly worded and written in haste.

Taroke Pyu who was examined narrated how he was prevailed upon by Oung Bah to part with Rs. 1,140 to enable him to induce Mr. Duke to acquit the relative of the witness accused of dacoity.

In connection with the trial, the Rangoon Own Correspondent of the *Indian Daily News* writes:—

"The trial, which was a long one, having lasted three whole days and a good portion of the fourth, was before the Judicial Commissioner, Mr. W. E. Ward; and such a vast amount of evils as was disclosed! It all shows that our present system of administering the country on the cheap non-regulation principle is a great mistake. A man does not cease to be a man when he becomes a member of the services. We send a man out into the district to govern it. The whole place is wild and jungly outside the head-quarter station; in this station there is no one to check the actions of the district officer; all, in fact, are subordinate to him, and indeed have to depend on him for everything they want. He becomes really a little king, and his kingdom is his district. The Commissioner of a division, or a Chief Commissioner, has not a tenth of the power or influence which a Deputy Commissioner enjoys. And men in such places we leave practically uncontrolled. What can be expected in circumstances such as these?—what else but that frail humanity should fall under the inevitable temptations. This is just what happened in Mr. Duke's case; and it would not be going too far to state that, if an investigation were to be made to-morrow into the life of all our Deputy Commissioners, not two out of ten would be found better than the one whose conduct has so lately been the subject of inquiry. Mr. Duke, and others of his kind, are not so much radically evil as the produce of a bad system, which exposes weak human nature to excessive temptations of the worst type. Where is the use of making rules and regulations, issuing stringent orders and threatening condign punishment when there exist no means for carrying out rules and detecting evil-doers? Now, it is very well known that the Government has issued the most stringent orders against their officers keeping the women of the country as mistresses. If any should obey this order it is the head of a district, so as to set a good example to all in the district. Yet, in Mr. Duke's case, there is evidence to show he systematically broke this order, and did so with impunity. This is what his own witness, Oung Bah, said:—'I know Mah Le. I first made her acquaintance at Myobin, four or five years ago, when I went there. She was then living with Mr. Duke.' Then he said: 'Mah Le had been Mr. Duke's mistress at Pantanaw, and had followed him up to Pegu.' And what he said about her life in Pegu was 'she lived there as the Deputy Commissioner's mistress; everybody in the place knew that.' Now, what respect could such an officer ever have commanded from the people, or what could the masses ever have thought of the administration which, in spite of strict orders, permitted one of its highest district officers to move about from district to district carrying a Native paramour along with him openly? Nor was Mr. Duke ignorant that his girl's name had been used by people in connection with bribery cases. It came out in evidence that on one occasion Mr. Duke was present with his woman when money was paid to her, and it was told him what the money was given for. All this is extremely sad, and I would not have taken the trouble to relate it in detail, as has been done, but for the reason that in this paper complaints have been so frequently made about the conduct of these officials, and their dislike to have any of the non-official body settle in the districts. Their life is so sinful and sad that they are against any one becoming witness to the same; nor is the keeping of women their only transgression of rules and orders; their *laches* are as numerous as the sands of the ocean, or the stars of heaven. Unless the Government provides adequate checks on these district officers it cannot hope to keep its administration pure and free from scandals such as this one."

THE new Bengali weekly, the *Bangabasi*, the rival of the *Bangabasi*, in its new zeal and bid for a diseased popularity, has entangled itself in the meshes of the law. Last Saturday, three prosecutions were started in the magistracy against the proprietor, the editor, the publisher and the printer, for defamation. The complainants are respectively Baboo Dwarkanath Gangooly, Nilrutton Sircar and Sivanath Sastri, all of the Sadharan Brahma Samaj. The first complains of attacks on his wife, the other two, representing the said Brahma community, prosecute in the interests of the Samaj.

Whatever the merits of the cases, we hope the prosecution will not prove vindictive.

THE vengeance of the English Secretary of the Maharaja Holkar is complete. For insinuations against that official, the Correspondent of the *Eastern Herald* is in jail. The proprietor-editor too has gone the

same way. And now the manager announces the extinction of the paper—in its third volume—with apologies all round for sins committed, consciously or unconsciously.

MAHARAJA Jotendro Mohun Tagore has returned to politics and the British Indian Association. He has been elected President for the year. Raja Doorga Churn Law, who had the manliness to give his opinion in favor of the Consent Bill, has been shunted out of the dignity, such as it is. He took it in good grace and himself proposed the Maharaja. Sir Romesh Chunder Mitter, the champion of garbhadhans in the Council, has been honored by the Association with a seat under the Maharaja as a Vice-President. The good Knight has also given him the solace of Mr. H. M. Rustomjee's company as a fellow Vice.

Raja Peary Mohun Mookerjee, of Uttarpara, who has commenced a crusade against those who had the audacity to support the Consent Bill, got the Association committed to the continuation of the agitation against the new law.

A JEWISH youth of twenty, named Solome Gubboy, a nephew of David Gubboy of this city, was on Tuesday morning heard to groan, when the whole house was awakened and he was found comatose, and died shortly after. Drs. Shroff and Butt who had been sent for and had examined the patient, certified that death was due to opium. There was no *post mortem* examination, the cause of death being no uncertainty in the opinion of the Coroner. Dr. Chambers, in answer to a question from the Coroner's Jury, said he was perfectly satisfied from the certificates of the two Doctors that death was due to a specific cause. There were, besides, all the appearances of opium poisoning, and he found no necessity for outraging the feelings of a respectable family who were observing the feast of the Passover. This feeling of the Coroner is commendable.

THE Coroner had sent up a case direct to the sessions. There was no magisterial enquiry as the evidence disclosed no offence. Recognizances were taken by the Coroner for attendance of the accused in the Sessions Court. Mr. Justice Hill who presided at the sessions said there was no offence, and ordered the discharge of the recognizances.

THE trial of Ambika Churn Bose charged with the murder of the Brahmin, Guja Sundari, has been postponed to the July sessions. A maternal witness, who in his attempt to protect the murdered woman was wounded by the prisoner, is still in hospital, and unable to attend court to give evidence.

THEY set a cannon to demolish a mosquito and they had not even the mosquito of the Bengali proverb to crush. Such is the ludicrous ending of this Manipur expedition. They had blundered at the beginning by despising the foe they might possibly meet with. It would be a walk over—a case of seeing and succeeding. A mere show of a few trim uniforms would be enough to cow down the Manipuris. It proved very different. Then when it became necessary to humble and chastise the self-respecting military chief who would not be arrested in his own palace and at the head of his troops, an expedition out of all proportion to the demand was fitted out and sent. The breathless warriors made their way through the difficult passes to the valley, to be disappointed of their prey. There was no foe to fight—not even a city to burn or country to live upon. The Raja and the Senapati had fled towards the North East—the only way open, even if that be open.

They had made some arrangements and strengthened some stockades. But they could not be expected to face the overwhelming host which was making for Manipur from all points of the compass. They appear to have hurriedly left on the 20th, the day before the Briton was at their gate. It was a rather foolish position for a proud army to be in. Its thanks therefore are due to Captain Dany of the 4th Goorkhas for giving the avenging Force its only taste of blood. As commander of the reconnaissance of General Graham's column, he managed to hem in a small body of Manipuris, numbering less than 200 we imagine, and wanted orders to attack them. General Graham not only gave the orders but also overwhelmed him with help, in the shape of 2 mountain guns and 200 Goorkha rifles. The result was a massacre—the destruction of all the Manipuris. Cut off from hope, they fought as well as they could with their means. A Goorkha officer

and sepoy have been killed and several men and officers wounded. Most of the English officers engaged were wounded. The way in which battle was forced on these Manipuris to the bitter end is scarcely creditable to Civilization. It is significant that there were no prisoners.

And now the question has to be decided—What to do with Manipur? Whatever may be done, we trust there will be no annexation. Burma was bad enough, but even the excuses on that occasion are wanting in the present instance. We would not like to see the fair name of Lansdowne tarnished by the reproach of annexation. That is a crime which history remembers and the people of India can never forgive.

THERE is distress in Upper India, more or less throughout. The signs are most observable in the great cities where men do most congregate. The destitution of the poorer classes in these centres of population is no new thing, though of course it has been aggravated by the failure of crops. In consequence of this, there seems an apprehension of bread riots and looting by the rowdies abounding in these cities. Such looting has already taken place at Benares under cover of religious exasperation. Something of the kind is apprehended at Cawnpore. In Lucknow, there was a distressing rumour for some days that something very dreadful would occur between the 26th and 30th April last,—say a rising of the mob, during which the bazaars would be looted and the incidents of 1857 repeated. The originators of the rumour ought to be traced and punished for creating false alarms.

REIS & RAYYET.

Saturday, May 2, 1891.

COUNT VON MOLTKE.

A GREAT military and state Genius, the greatest of modern strategists, Field-Marshal Helmuth Carl Bernhard, Count Von Moltke, "Father Moltke" of the German people, died suddenly on the 25th April, from failure of action of the heart. It was time. He dies full of years and honors. On the 8th March 1889, he celebrated the seventieth anniversary of his entrance into the army, and, last year, his ninetieth birthday, which was proclaimed a school holiday throughout Germany by the Emperor. The Emperor deploras the Count's loss to the German empire as greater than the loss of the whole Army Corps. The funeral came off the next day. The body was conveyed by the Head-Quarters Staff of the German Army to the Railway station, thence to be taken to Kreisau, the Emperor William, King Albert of Saxony and the Royal Princes following the hearse on foot. Prince Bismarck kept away from the mournful demonstration.

The *Englishman* vindicated its leading position with a masterly article on Count Von Moltke immediately on the arrival of the telegram announcing his death, besides a long memoir of six columns. That is in the Printing House Square style. The leading article does full justice to the deceased. Without detracting from the glory of the statesman who kept his simple old master in hand and the minor Durbars at home in check, now tempting, now bullying them, and the Powers abroad amused or conciliated as far as possible, or suppressing the organising capacity of administrators like Von Roon, the writer recognises the daring strategy of Moltke and its effects in altering the map of Europe in favour of Prussia. Though the Carnot of Germany—the organiser of victory—the deceased was very far from a brilliant Frenchman. He was a plain substantial Teuton of solid worth. He was a linguist, familiar not only with the languages of Christendom but with those of the East. At one time he spoke Turkish like a native Stambouli. He would have made of Turkey

a Great Power again, if permitted. But, like all our degenerate Eastern rulers, they know not their friends and would not see their interest. The Count was an inordinate lover of music. His other dissipation was whist. In fine, he was a plain householder who did not give himself the airs of a hero. He would not have made a remunerative "lion" to any speculative showman. He was far too taciturn. Indeed, it is but natural that one so accustomed to long stretches of earnest calculation should be so, until, in course of time, the habit became second nature. A German friend of ours was his neighbour and passed him daily in the street, bowing to the great man and receiving his nod in return, but they never made any nearer approach. Who could dare to disturb the great master of war? And Mars himself was the picture of a walking automaton. Yet our friend had an inviting presence and had distinguished connections and was withal a gentleman worthy of the company of any prince or professor. Nor was the case different with others. He was a silent hero absorbed in his own meditations. No such conversations of Moltke are recorded as of Bismarck. The only things brilliant about him were his achievements. He was above vanity. He had doubtless pride—who ever had better warrant for it? Without thorough confidence in himself he could not possibly have got sovereign and minister over to his views, nor scored the success he did. Though the embodiment of war as it were, he loved not fighting for itself. Above all, he was

Guiltless of ambitious crime.

THE DRAINAGE SYSTEM OF CALCUTTA CONDEMNED.

THE drainage of Calcutta, about which there were always some misgivings or other in the public mind, is at last authoritatively condemned. It is pronounced to be radically wrong by an expert whose verdict is entitled to considerable weight. Mr. Baldwin Latham who had lately been in India to advise the Bombay Corporation about its drainage arrangements, has exceptional experience of the subject. He had the sole charge of the Thames Sewage scheme, and the investigations he had to carry on in connection with that scheme place him at a great advantage in advising upon any similar scheme as in Calcutta. His report on the Calcutta drainage system is moreover marked by most diligent and careful enquiries, and if he condemns the existing works, it is from no spirit of fault-finding. Indeed, nothing is so characteristic of his elaborate report as all absence of captiousness or conscious hostility of tone. The facts, however, established by his investigations, in which he had the valued assistance of Mr. Kimber, the Corporation's Engineer, leave him no option but to condemn. He finds the system defective both in design and the minor details of execution.

The lay critics of Mr. Clarke's scheme in the old Municipal Corporation are thus at last vindicated. Their blind instinct has somehow or other come true. It is certainly much to be regretted that public funds should thus be at the mercy of professional men, and an enormous capital expenditure undertaken upon advice which ultimately proves unable to stand the test of practice. Such experiences, however, are far from new or rare. How many costly engineering projects have been practical abortions, and the only wonder is we still go on implicitly relying on profes-

sional opinion as such. These experiences, at any rate, ought to teach us to be wary of individual opinion, even though of experts. These should be tried, one by another, and, above all, we should employ the usual circumspection and discreteness which are considered so essential in ordinary affairs.

The sewers of Calcutta are wrong in design. It was a mistake to adopt what is called the combined system, that is, to make them serve the purposes of draining both the rainfall and the sewage, and Mr. Baldwin Latham does not therefore venture to recommend the same system for the additional works that are now required for the amalgamated area of the town. The sewers are also defectively constructed and ill protected. They are often found to contain deposit of solid matter, necessitating the disgusting process of sending men into them for its removal. The flushing arrangements are highly defective. Instead of clearing the sewers, they do positive injury and are, in Mr. Latham's opinion, the direct cause of much of the deposit found in them. Another serious disadvantage to the proper flushing of the sewage, arises from the difference in the time of the tides in the Hooghly and the Salt Water Lake. The tides in the Hooghly are two hours earlier than in the Salt Lake. The flushing naturally commences when there is high water in the Hooghly, and, as a consequence, no sooner the flush water gets through the sewers than it meets the high tide of the Salt Lake at the mouth of the outfall sewer, which practically produces stagnation in the sewers intended to be flushed! A pretty arrangement, surely!

The pumping machinery at the sewage pumping station is also inadequate. It is said to be barely sufficient to deal with the present dry weather sewage, but totally unequal to deal either with rain- or the flush-water, so that when either of these waters is present, there is no pumping. The consequence of this is something frightful. The penstock in the outfall is opened, and the whole mass of city sewage with water moves up and down in the sewers and outfall channels as it is controlled by the height of the tide.

Another error pointed out in the design is the making of all the invert of sewers of varying characters at the point of juncture level or nearly level, so that when the sewage ceases to run parallel with the invert of the sewer, the velocity and discharge of the sewers is greatly retarded.

There are great defects in Mr. Clarke's design. The sewers are frequently water-logged, and when this is the case, and the outfall sewers are full, the lower parts of the city become the reservoir of rain water and mixed sewage, which cannot escape until the sewers have been relieved by the comparatively slow flow from them owing to this water-logged condition.

It is astonishing to discover how little foresight is exercised in forming original designs of such great works. The area and population at first intended to be drained are now considerably increased, requiring either the abandonment of the original works or the construction of additional works, both involving great outlay, which might be well avoided by laying the original plan on a wider scale with anticipation of future needs. This has been the case with roads, bridges, canals, water-works, and sewage-drainage. In view of this Mr. Latham now suggests that some districts around Calcutta whose insanitary condition must necessarily affect the sanitation of Calcutta, ought to be combined in any judicious scheme of

sewerage and water-supply. His further recommendations we reserve for notice hereafter.

ENTRE NOUS :

OR INTERJOURNALISTIC AMENITIES.

WE recently congratulated a contemporary on its newborn zeal for knowledge late in life, as evidenced in its inquiry, after the passing of the Age of Consent Bill, into the Hindu marriage system, commencing at the beginning, the Betrothal. This passion has a tendency to grow and be infectious, and to lead from one department to another. Thus we have now to congratulate the conductor—a more appropriate word in the connection than editor or writer—on his noviciate in English literature. It must be a pleasure to all connected with the press to see one of the liberal craft trying to make up for early neglect and fit himself for his position. There is doubtless more zeal than wisdom observable in this particular effort at self-education. It has been begun, or is being pursued, at the wrong end. Instead of spelling through the grand old British drama, it would have been more to the purpose to master the spelling-book and learn the English grammar. However, the sign is good, and we who have so long been doing our little best to induce in our countrymen and our society a taste for letters, are truly glad to see the Dryasdusts of the chief organ of Hindu Philistinism at length recognise the claims of culture and art. Gamaliel can scarcely have ground for fret at the progress of his favorite cult, even though the first overt indication of conversion be an impertinent revolt against his personal authority. The incident recalls to us a Hindu father who was miserable on account of the failure of all his efforts to make his boy attend school or learn his lessons. He had set his heart on making a scholar of his own flesh and blood, but after years of hope he found himself no nearer the realization of his dream. At last one day, in the presence of the boy, he gave vent to his pent up feeling, saying, "If that fellow Sarbanand, clad in Europeanish trousers and so forth, will but 'damn rascal' me as Sabebs do, I can die in peace. I want no more." Our Sarbanand has done the trick, by hook or by crook. We are comforted at last. He has done more. He has not only "damn rascaled" us, but Shakespearised us into the bargain. This Shakespearising to be sure betokens not genuine literary lore, the show having evidently been got up with the help of the index-makers only. Never mind. Shakespeare is Shakespeare still, and from the cover-title to the Concordance is a great step for poor dear Sarbanand. We have done our work—in part at least. We shall now die in peace, leaving our tardily promising scapegrace all the poor Brahman's 50,000-old pins and pointed Delhi *pumps* and *nagoras*.

The *Hindoo Patriot* has noticed our leaderette on it in characteristic fashion. Our treatment was not very respectful perhaps, and we could not expect it to be pleasant, but it was discriminate and even kind. Certainly, the errors met with at every step in the organ of a wealthy society were touched with as light a hand as possible. If still we did not expect thanks, we were for once not sure of blackguarding. But old habits are not to be conquered, it seems, and some fellows will call names when they ought to reverentially pronounce "Father!" and make faces when they should bend low to your feet.

The blessed men! how they love us and are careful of our reputation! We asserted that the *Hindoo Patriot* is never personal except to others. And the very next number furnishes the proof—against our very self!

This respectable publicist has simply astounded us. Yet we have no reason to be surprised, after we saw him criticising our talor and continually harping on our outfit, at being called "rascal" and the rest of it. Is it a case of—

All seems infected that th' infected spy,

As all looks yellow to the jaundiced eye?

We are not only a rascal and a knave, but a "filthy rogue," nay, "a very filthy rogue." This abusive person speaks doubtless, to some extent at least, from personal knowledge. He surely knows intimately some one who is a very clean rogue, or, if you will, a very cleanly rogue—one who, with liveried servants, drives his brougham and lately added a horse to his stable in order to be able to enter appearance in the Council chamber in befitting style—driving in a chaise and pair—in expectation of appointment to the Council, and now drags the melancholy burden of chagrin and additional expense, for the very vacancy was not allowed to occur by an inscrutable Government which reappointed the old member and saved itself the

humiliation of the bathos in action on which the tuft-hunter of the press had calculated.

One word more and we have done. Whether we are blackguard or not, the man who calls us so is something besides—an ass.

THE DIRTY LITTLE SNOB.

"There's nothing right but what I think,
There's nothing good but meat and drink,
There's nothing to compare with 'chink,'"

Said the dirty little snob.

"And work's the greatest 'bore' I know,
And learning's dull, and virtue 'slow,'
So, fast shall be the road I'll go!"

Said the dirty little snob:

Devoid of sense,

An ass intense,

The dirty little Snob.

PUBLIC CONVEYANCES IN CALCUTTA AND THE SUBURBS.

Extract from the Proceedings of the meeting of the Bengal Legislative Council, held on the 5th April 1862, under the Presidency of Sir J. P. Grant.

Moulvy Abdool Luteef moved for leave to bring in a Bill for regulating public conveyances in the town and suburbs of Calcutta. The subject had been so frequently under the consideration of Government, as well as of the public, that anything from him by way of explanation would be superfluous. So far back as 1857, or six years ago, the municipal authorities of the town urged the propriety of a legislative measure to restrain the extortion of native livery stable keepers, provide a regulated scale of fares, and otherwise place the relations between the garrec-hiring community and the owners and drivers of the garrees, on a satisfactory footing. Since then two efforts had been successively made to carry out the recommendation, but, from unavoidable causes, without any definite results. It was the duty of the Local Legislature to give its attention to wants so repeatedly urged by a large and influential portion of the public, and acknowledged to be deserving of regard by their predecessors in the work of legislation. It was therefore in the belief that what he proposed would be eagerly accepted outside, and approved by the Honorable Members of this Council, that he asked for permission to introduce this Bill. The motion was put and agreed to.

Extract from the Proceedings of the meeting of the Bengal Legislative held on the 12th April 1862, under the Presidency of Sir J. P. Grant.

Moulvy Abdool Luteef moved that the Bill for regulating Public Conveyances in the Town and Suburbs of Calcutta be read in Council. He felt, he said, in so doing, the easy position of one who had nothing unusual to advance, and no opposition to encounter. The Honorable Gentlemen, who had successively undertaken the task, and had gone through the work of enquiry and report, had invited, and obtained the comments of the public on the merits of the proposed enactment, and had embodied the result of the whole in opinions, which had mainly guided him in the details of this Bill; so that there was hardly a subject so thoroughly matured and prepared for legislation, or on which the minds of people were so generally made up. To any one who had observed the vastly increasing prosperity of Calcutta, the increase of commerce and business of every description, it must be surprising how the convenience of those to whose ceaseless movements all this progress and improvement were owing, was neglected. For their benefit it was nothing but right and proper that the Council should establish laws and usages, which were in vogue in all civilized cities of the world, and the want of which here had been long and pressingly felt. It was not his intention to trouble the Council, with details of the proposed Bill; but to one or two points he would draw especial attention. The Bill, if passed into law, would not affect European Livery Stable-keepers, and for a reason which was in no degree invidious. They should legislate in the interests of society only in matters connected with the absolute wants and necessities of those composing it. To the man of business it was a matter of absolute necessity that he should be able to get a conveyance to carry him to his work provided he was going to pay for it. And to give him the right of hailing one at the nearest stand, and of bringing the law to punish non-compliance with a proper offer, was a real boon to him, while it violated no principle of justice or fairness. But hiring a carriage or a phaeton at Cook's or Hunter's was not an everyday necessity, and few resorted to it, except on occasions that warranted, at all events in their own eyes, the expense. No one ever complained of being made to pay sixteen Rupees for an hour's use of a coach and pair, or eight Rupees for a buggy. Those who paid were satisfied, and it was not for the law to prevent people from spending

their money in any way they chose. It was quite different, however, when people absolutely depended for very livelihood on the daily use of conveyances, and those were in the hands of a class of persons not very scrupulous as to the use they made of their advantages, and in such cases the law could well interpose. Then it was proposed to bring under proper regulations the large body of Palkee-bearers in and about Calcutta—a measure that could not fail to be agreeable to a large section of the community at the Presidency. But, while the duties of Carriage-owners, and those of Palkee-bearers, were sought to be defined, strict care was taken to give the means of quick redress in all instances of ill-treatment and unfair withholding of hire. With these remarks, reserving further discussion for a more convenient opportunity, he begged leave to move that the Bill be read.

Extract from the Proceedings of the meeting of the Bengal Legislative Council, held on the 18th April 1891, under the Presidency of Sir C. A. Elliott.

The Hon'ble Mr. Cotton said:—In introducing the Bill to consolidate and amend the law relating to hackney-carriages and palanquins in Calcutta, it will be convenient that I should, in the first instance, refer briefly to the history of the legislation in Calcutta relating to hackney-carriages.

It is nearly 27 years ago since legislation on the subject was first introduced into this Council. Our much respected fellow-townsmen Nawab (then Moulvie) Abdool Luteef was placed in charge of the first law relating to hackney-carriages in Calcutta. That measure became law as Act I of 1864 after considerable discussion. The objects of that measure, in the words of the hon'ble member, were "to restrain the extortion of native livery stable-keepers, provide a regulated scale of fares, and otherwise to place the relations between the carriage hiring community and the owners and drivers of gharries on a satisfactory footing."

After a brief interval it was, however, found that Moulvie Abdool Luteef's Act required amendment. Although it placed sufficient obligations on the owners of carriages, it was considered that it failed to exercise sufficient control over the drivers of carriages. Moreover, it left practically uncontrolled power in the hands of the registering officer. A Bill was therefore introduced by Mr. F. R. Cockerell into this Council to amend and supersede the former Act, and became law as Act V of 1866. That is the law now in force. There has been no substantive change in legislation on the subject, with the exception of an amending measure introduced by Mr. Reynolds in 1878. The Act of 1866 (Mr. Cockerell's Act) placed the registering officer and the administration of the law relating to hackney-carriages entirely under the control of the Commissioner of Police. The object of Mr. Reynolds' amending Act, IV of 1878, was to authorise the Local Government to place the registering officer under the control and supervision of the Corporation. That Act empowered the Local Government to make an order authorising the Corporation to exercise the powers exercised by the Commissioner of Police, and under that law the necessary order was passed, and since 1878 the registering office and the administration of the Hackney-Carriage Act have been transferred from the Commissioner of Police to the Municipal Commissioners of Calcutta. There was no other change made in the law.

Now, Sir, you, as well as all the members of this Council, must be well aware that from a long time past there has been growing up a strong feeling of dissatisfaction with the way in which the hackney-carriage service of Calcutta is administered. The public of Calcutta, both the residents and visitors to the place, have complained, and with good reason, of the extreme inefficiency of the *lata* gharries of the city, and of the disreputable manner in which they are turned out. The Municipal Commissioners of Calcutta, responding to the public sentiment on the subject, took the matter into their consideration last autumn, and appointed a Committee to enquire into the working of the Act and to suggest amendments. In this Committee the leading members were two representatives of the Trades Association—Mr. Phelps and Mr. Remfry—and it is to those gentlemen in particular, as well as to the Committee in general, that the thanks of the Calcutta community are due for working out a scheme to improve the working of the hackney-carriage service of Calcutta. The Committee sat several times, and their report was laid before this Government on the 30th of March last. Their recommendation was that legislation should be resorted to, and that further powers should be given to the Corporation to carry out the objects of the Act. It was felt by the Government that it was very necessary to assist and encourage the Corporation in their praiseworthy endeavours to improve the administration of the hackney-carriage service, and no time was lost therefore in preparing a draft measure and in obtaining the permission of the Government of India to introduce it into this Council.

Mr. President—As it is not probable that I shall be in Calcutta during the deliberations of the Select Committee on this Bill, I venture to trespass on your time and on that of the Council at somewhat greater length than would otherwise have been necessary, in explaining some of the different changes proposed to be

introduced in the substantive law on this subject. I have briefly explained them in the Statement of Objects and Reasons, but it will be convenient that, on this occasion, I should explain them in somewhat greater detail.

The first of the changes effected under the new Bill is to lay down that the working of the Act is to be entirely under the control of the Corporation of Calcutta. Under the existing law, as I have stated, it is in the power of the Local Government to authorise the Corporation of Calcutta to take measures for that purpose, but this Bill will place the working of the Act directly under the Corporation without any delegation of authority from Government.

It is intended also that financial responsibility shall accompany administrative responsibility. Under section 51 of the present Act, it is laid down that all penalties and fines levied under the Act shall be disposed of in such manner as the Local Government shall direct. In point of fact, in most cases in which the Act has been extended to mofussil municipalities, it has been directed by the Government that fees and penalties shall be credited to the municipality concerned. But this has not been done in Calcutta. There have been a series of conflicting and varying orders on the subject; but as the orders now stand, fees and penalties, after deducting working expenses, are credited to Provincial funds under the head of Police. A grant is then made to the municipality for the construction and maintenance of stands, and the balance over is again credited to Government. This is a very cumbrous arrangement, which it is undesirable should continue. I have therefore omitted in the present Bill the provision that all penalties and fees shall be disposed of in such manner as the Lieutenant Governor of Bengal shall direct, and the effect of this omission is that all fees levied will be credited to the Corporation; that is to say, the fees payable on the registration of carriages, the fees payable on drivers' licenses, as well as any fees which shall be leviable under the Act on account of transfers of registration or copies furnished. All these fees will be credited to the Corporation. But penalties or fines imposed in Magistrates' Courts will be credited, under the general rules on the subject, to the Government. It is of course at the discretion of the Government at any time to order, if it should be thought fit, that fines realised under any special law may be credited to the municipality; but there seems no reason to refer to this in legislation. At present it is contemplated that penalties and fines realised on convictions under the Act shall be credited, as penalties and fines for all other offences are, to the Government.

Another point of some importance is the arrangement made by this Bill in regard to jurisdiction. The present Act applies to Calcutta and the Suburbs of Calcutta. But since the Calcutta Municipal Consolidation Act has been passed, the expression "Suburbs of Calcutta" has no longer any definite meaning. As a fact the present law, worked under the registering officer appointed by the Corporation of Calcutta, is administered by the Corporation in communication with the adjoining municipalities, such as the municipalities of Howrah, Cossipore-Chitpore, Maniktollah and Dum-Dum. There is one registering officer maintained in Calcutta, who registers gharries for all these neighbouring municipalities, and, under arrangements come to with those municipalities, they receive a certain portion of the fees placed at the disposal of the Corporation. The South Suburban Municipality is worked separately. There is a separate registering officer there, and I am informed that the gharries of that municipality pay fees twice over both to the South Suburban Municipality and to the Calcutta Corporation. The Bill now before the Council is designed to avoid any difficulties which may be found to result from the present arrangement. It defines "Calcutta" as it is defined by the Calcutta Municipal Consolidation Act, but the next section (4) says:—"The Local Government may, by notification published in this *Calcutta Gazette* exclude from Calcutta any local area, or include therein any local area, in the vicinity of the same." It will therefore require a notification from the Government to include Howrah or any of these suburban municipalities within the limits of Calcutta for the purposes of this Act. But when they have been included by that notification, the arrangements which are in force in Calcutta will also extend to those municipalities, and it will be left with the local bodies concerned to make arrangements amongst themselves for distributing the fees and apportioning the expenditure.

The existing law authorises the Local Government to extend the provisions of the Act to any other local area in the Province where it may be found necessary to do so. This has been done in many places, and the same provision is continued in the present Bill. The last section of the Bill, which has been taken from the Madras Act on the subject, is new. It supplies what was an omission in the present law that, when the Act is extended to any town or place, the Local Government may appoint persons to perform the duties imposed by the law on the Commissioner of Police and the Registering Officer. In mofussil municipalities it will be convenient to entrust the powers of the registering officer to some subordinate official—it may be of the Municipality or it may be some Government official—and the powers of the Commissioner of Police will have to be delegated in the same way to some corresponding authority in the mofussil municipality to which the Act may be extended.

The next change to which I shall refer is the year of registration. Under the present law the year of registration dates from the 1st of April. It is proposed in this Bill to make the registration year take effect from the 1st of October, which will be convenient on the general ground that the Calcutta season commences in October or November, and the carriages licensed under the Act will therefore be new and smart at the time of the year when the season commences.

A more important change relates to the recognition of first class hackney-carriages on the same footing as second and third class carriages. Under the present law, no hackney carriage can be registered under the first class unless it belongs to a coach builder, hotel-keeper or livery stable-keeper, and does not ply for hire in the public streets. The consequence is that no one in Calcutta is aware that he has ever seen hackney-carriages of the first class. They exist in livery stables, but are not marked as such, and to the general public hackney-carriages consist entirely of second and third class carriages. By the change proposed in the Bill hackney-carriages of the first class will ply for hire in exactly the same way as second and third class hackney-carriages; there is to be no difference in this respect between them what ever. The only difference will be that the license fee and the rates of fare will be higher in the case of first class carriages, and they will therefore be of a better quality. There are also some minor details with which I need not trouble the Council regarding registration and license, the object of which is to strengthen the control of the municipality over the working of the Hackney-Carriage Department.

Another minor change to which I wish to draw attention is, that the age of the driver, which under the present law cannot be below 14, is raised by the Bill to 16. The fees for registration are also slightly increased. Under the present law a fee of Rs. 3 is paid for first class hackney-carriages, and of Rs. 2 for second and third class carriages. In the Bill before the Council, it is proposed that a fee of Rs. 4 shall be paid for first class hackney-carriages, of Rs. 3 for second class, and of Rs. 2 for third class carriages. It is proposed also, that, when any change of address is registered, the fee which would be realisable by the Corporation should be eight annas. At present there is no fee for transfer of ownership or changes of address.

There are sundry other changes in the Bill to which attention will be drawn in Select Committee, especially in regard to the amount of penalties imposed, the general tendency of the changes made being to reduce the penalties, especially in the case of drivers. Under the present Act it is found that the alternative penalty in default of payment of fine is somewhat excessive. For instance, in the case of a fine of Rs. 10, imprisonment for one month is imposed in default of payment of the fine, and this period of imprisonment seems excessive in comparison to the amount of pecuniary fine. It has been reduced in most cases, so as to be more proportionate to the amount of the fine which it is competent to a Magistrate to inflict.

Then the most important of the changes I think, which the Bill proposes is, that it authorises the Corporation to make bye-laws subject to the approval of the Government for the working of the Act. It is a serious defect in the present Act, that no power is given to make bye-laws. It was not necessary of course that this power should have been given as long as the control of the hackney-carriage service rested in the hands of the Commissioner of Police, but when that power was transferred to the Corporation of Calcutta, it was quite necessary that the power of making bye-laws should also be given to the Corporation. As a fact certain bye-laws have been framed by the Municipality, but as they are not authorised by the law, they are of no legal validity. It is proposed in the Bill that a variety of rules which it is not convenient should be contained in substantive legislation should be made by the Municipal Commissioners and enforced as bye-laws. The first of these has reference to the examination of the qualifications for drivers and the conditions under which they should be employed. This is a very important point. At present, as far as I am aware, drivers are not subjected to any examination at all, and we all know, I think from experience, that their ignorance of the topography of Calcutta is as great as can well be imagined. There is no reason why the standard of intelligence and the knowledge of the streets of Calcutta possessed by hackney-carriage drivers should not be considerably improved. In other countries it is usual to subject such drivers to examination both in driving and topography before they are allowed to take out licenses, and it is desirable that a similar course should be followed in Calcutta. But the rules on the subject should certainly be left

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to the local body which is responsible for the working of the law and need not find a place in the Act itself. Then there is the description of horses, harness and other things to be used in hackney-carriages, and the condition in which such carriages and the horses, harness and other things used therewith shall be kept. There are also other questions of importance, namely, the size of the carriages and size of the horses or ponies. These are all matters which ought to be provided for by the controlling authority in bye-laws, and there is the inspection of the premises on which the carriages, horses, harness and other things are kept. It is convenient that rules should be laid down for regular inspection, without which no proper control can be exercised. Then there is also what is of the first importance, namely, the protection of weak, lame and sickly horses. It is not too much to say that in the opinion of the Government this provision is the most important of all. It is a point to which public attention has been most prominently drawn, and it is a point on which the public expect, both of the Government and the Municipality, that they will adopt stringent measures to ensure improvement. Then there is the question of the publication of a table of distances. In other countries it is usual at a hackney-carriage stand to find a table of distances from which the public may learn what fare they will have to pay from such a point to such a point. This is a matter which the Municipal Commissioners should certainly consider, and they probably will prepare tables and have them put up at the stands for the information of the public. It is of course very necessary that these bye-laws should not have effect until confirmed by the Local Government, and this is provided for by the Bill, and a penalty for the infringement of any bye-law is also provided.

Now I come to the question of rates of fare. They are contained in a schedule annexed to the Act, and it is proposed in the present Bill to make some change in the existing rates. As regards first class hackney-carriages which are not referred to at all in the schedule to the present Act, as they are not under the existing law carriages which ply for hire, it is proposed that the fare by distance should be annas 8 for a mile or less, and 6 annas for every mile or part of a mile over and above the first mile; that the fare by time should be Re. 1 for one hour or less, and 8 annas for every hour or part of an hour beyond the first hour; and that for a whole day consisting of nine hours the fare should be Rs. 5. These are the rates proposed for first class carriages. With regard to second class carriages no change is proposed in the rates of fare by distance or in the fares by time, except that the provision in the present law, which authorises a special rate to be paid for half a day of five hours, is omitted entirely from the new schedule. As to third class carriages there is no change proposed in regard to the fares by distance, but there is a slight increase proposed in regard to the fares by time. The present law imposes a fare of 6 annas for the first hour or part of an hour; this is raised by the Bill to 8 annas, and for every hour or part of an hour beyond the first hour the rate is raised from 3 annas to 4 annas, and for a whole day consisting of nine hours the rate is raised from Re. 1-8 to Rs. 2; and as in the case of second class carriages the rate for half a day of five hours has been struck out. The object of raising the rates in regard to third class carriages is to enable a better standard of carriage and horse to be kept up, as the complaint of the owners of third class hackney-carriages is that really they cannot afford to keep up better carriages or to entertain a better class of ponies, and this slight raising of the rates of fare will remove the cause of this complaint. It is expected of the Corporation that they will insist on better third class carriages being maintained, and of the public that they will be prepared to pay slightly increased rates of fare in return for a better article.

The Act relates not only to hackney-carriages, but to palanquins, but it is not proposed to make any change in the existing law in regard to palanquins.

There are various petty alterations, many of a verbal character, in the Bill, and, with reference to the number of changes effected, it has been considered advisable to repeal the existing law entirely and to propose a new enactment in its place. As the President has told you, it is not the intention of the Government to hasten or rush the passing of the Bill in Select Committee. As the Bill has been laid before you to day after suspension of the rules of business, no doubt it has the appearance of having been pressed somewhat more rapidly than is usual in the case of Bills introduced into this Council, but such pressure was unavoidable having regard to the late date on which the Government received the papers on the subject from the Chairman of the Corporation. The intention of the Government is that the Bill shall be published in the Gazette and circulated through the press and other channels to all persons interested in its provisions, and that they should be asked to favour the Government with their opinions. It is hoped that these opinions may be collected in the course of two or three months, and that it may be possible to pass the Bill during an autumn session, so that it may take effect from the new year, which, as I have informed you, it is proposed to date from the 1st of October.

With these remarks I beg to introduce the Bill and to move that it be read in Council.

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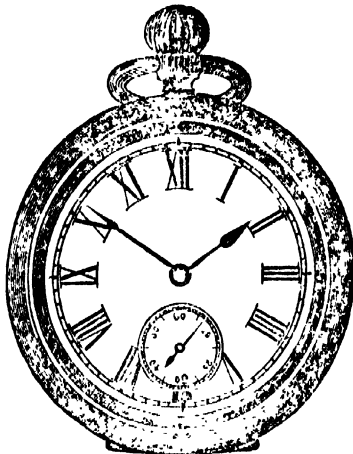
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WEEKLY NEWSPAPER

AND

REVIEW OF POLITICS LITERATURE AND SOCIETY

Vol. X.

CALCUTTA, SATURDAY, MAY 9, 1891.

No. 473

CONTEMPORARY POETRY.

A LITTLE MISTAKE.

SHE felt he'd claim her as his own,
For woman's wit is quick to see
The growth of seeds by Cupid sown
Just after tea.

She blushes red when slow she hears
The low-toned words he just has said,
And trembling on the verge of tears,
She blushes red.

And startled at the look she bears,
For ere he finished her soft head
Droops and to his shoulder nears.

He hastes to say, 'midst hosts of fears,
"I love—I love that gingerbread
Your dainty little hand prepares."
She blushes red.

GONE.

The shadow of a tent I saw,
Along the sloping sand,
A tent upon a headland high—
That bulwark of the land.

By day I heard the campers laugh ;
And when the evening star
Shone soft above the sea's dark rim,
Like lighthouse lamps afar—

How jubilant the sweep of song
That burst from out that tent,
A song to which the roaring sea
Its bass deep-sounding lent.

To-day that tent is gone ! It left
No trace upon the sand,
A lonely sky is overhead ;
Below, a lonely land.

And yet the campers' song goes on ;
It sounds along the shore,
I hear it in the snowy surf
That breaks in wild uproar.

Is life a tent, a transient tent,
Do not we often say ?
A shadow on the stretching sand,
So swift we pass away ?

To-night I sit alone and hear
The songs my dead did sing,
And in mine ears their voices clear
Will never cease to ring ;

The song of deeds by souls that went
Like saints in garments white ;
Of honest speech, of highest aims,
That sought and found the light.

Oh, vanished tents of pilgrim lives,
So transient by the sea,
What though the singer must pass on ?
The song shall stay with me.

E. A. RAND.

NEWS AND OUR COMMENTS.

WE are told that two ladies, who had equal repugnance to stating their age, or making a false declaration, evaded the census return by driving about London all night in a cab. They are Girls of the Period, of course, but representative women of all ages still !

It is gravely stated that Lady Macdonald, wife of the Premier of Canada, is a total abstainer. What ! are ladies in general such heroic swimmers ? Is it so rare to find a lady who has no relations whatever with the bottle ?

THE Chinese Board of Astrology reported that "the wind on New Year's Day blew from a quarter which presages long life and an abundant harvest." There is a remarkable sameness in the astrology of different nations from China to Peru.

SIR James Johnstone, late Political Agent at Manipur, protests strongly against annexation of that country. According to him, a large and costly punitive expedition was neither necessary nor desirable. A force of 1,500 with an ample complement of European officers would have been sufficient.

A RECENT census of Indian students at Oxford gives a total of 17. Of these, nine are Hindus, including Mahratha and Bengali Brahmans, three Mahomedans, four Christians, including a lady and two Eurasians or Portuguese, and one Parsi. Of the 17, again, only two are married being of the ages of 26 and 29. A third is a widower of 30.

MADRAS seems to be suffering from two pests—the mosquito and the Coom. The *People's Friend* thus describes the situation :—

"Madras and its suburbs have been visited with the plague of mosquitoes for some months and this, perhaps, is owing to the absence of the regular monsoons. Wherever one goes it is the humming of the winged insect round about oneself and painful reminders that blood is being drawn from your person. In church or chapel, in the office or at the court, in home or at a visit, the tormentor gives you no peace

Subscribers in the country are requested to remit by postal money orders, if possible, as the safest and most convenient medium, particularly as it ensures acknowledgment through the Department. No other receipt will be given any other being unnecessary, and likely to cause confusion.

Not all the sulphur smoking of bed rooms expels them from their lodgings as one is hardly off the land of nod when a sting bids adieu to repose. Evidently the mosquito rejoices over its feast for it trumpets away at the sight of its carnival. To add to this nuisance, the Coom wafts its offensive odours all over the town. When is the purification of this ditch to begin? The Engineers and Municipality have sent in their schemes and views to Government, but nothing is known than that the Coom is to be purified. Why cannot the Government adopt the cheaper and simpler method of employing coolies and treat the clearing of the river as a famine work? A few hundred men and women could in a few weeks deepen the bed in a way as to permit a free flow of water from Ennore, which lake is full. The deepening should be extended up to the Lock. The object should be to make the Coom a tidal stream. It looks extremely selfish for the Governor, Councillors and other big folk to desert us at this time to die, or get ill, from miasma, while they are enjoying lovely scenery, invigorating breezes, picnics, lawn tennis and other temptations to breaking the seventh and tenth Commandments. We trust the authorities will attend to the cleaning of the Coom as speedily as possible before an epidemic makes its appearance."

We too here are troubled by the mosquito and distressed by another and a new experimental nuisance—the Harrington incinerator.

MR. Henry Heylyn Hayter, C.M.G., Government Statist of Victoria, estimates the total population of the world at 1,510,281,000 persons, Five-ninths of the population are found in Asia, but, though that continent is considerably more than double the peoples of Europe, yet owing to its greater area, the density is little more than half that of Europe. Asia is returned as having 830,599,000 population; Europe, 349,873,000; Africa, 203,321,000; America 121,335,000. Australia and Polynesia and Polarland together maintain a modest 4½ millions. Taking the average of Europe, less than 94 people are found to one square mile. Asia has 49 persons to the square mile, Africa 18, America 10. Less than two persons are found to the square mile in Australia and Polynesia. Polarland maintains about one person to every twenty miles. Europe has an area of 3,713,340 English miles; Asia, 17,150,210 miles; Africa, 11,514,770 miles; America, 15,311,490 miles; Australia and our Polynesian Isles comprise some 3,500,000 miles; and Polarland (mostly unexplored), 1,728,500 miles.

MR. Chamberlain is a good hand at a screw—that is his business. He is no "screw," however, if we may believe those of our people who have seen him at home. Although he has been an alderman and a mayor in the latitude of Brummagem, he is a man of refined and costly tastes. He can enjoy something more and better than turtle soup. He is passionately fond of flowers, and has, we believe, one of the finest conservatories in the country. Such a man must of course be master of a mint of money. Mr. Chamberlain is now providing for his sons in a characteristic way. He has purchased Mayagana, one of the Bahamas, where he has sent his two boys to explore and make trials in fibres fit for cultivation on a great scale.

SINCE the death of Sir Edgar Boehm, who received the commission for the statue of the late Governor of Bombay, the Reay Memorial Committee have arranged with Mr. Gilbert, A.R.A., for the work.

What of the Ripon Memorial in Calcutta?

IT is announced that the *Daily Telegraph* is about to spend £1,00,000 in new machinery, whereby the paper, which is to be enlarged to ten pages, will be printed, cut, folded and pasted together in one operation. This is a proper advertisement for the great concern. Just the trumpet blast for Jupiter Junior!

A POLICE officer of Serampore, Inspector Mohit C. Banerjee, has brought on himself trouble by his indiscreet zeal. On receiving information that a man of the cowherd caste had a revolver in his possession, he searched his house and, discovering the weapon, prosecuted him. The man's defence was that the revolver was a useless piece of iron, in consequence of which he had not thought it necessary to apply for a license. The magistrate came to the same conclusion and discharged the defendant. The man now sued the Inspector for Rs. 500 damages. The Munsiff has properly dismissed the case with costs, on the ground that the Police acted in good faith, no malice being shown. The case is characteristic of the present temper of the masses, a temper which has its good side no doubt but which is not one to be freely encouraged. It discloses the difficulty which the Police have to encounter in the discharge of their duties. We are all ready to cry out against the inefficiency and tyranny of the Police,

but what are the Police to do when even in the zealous working of a law for the safety of the empire an Inspector may be harassed in this way by a cowherd?

A CORRESPONDENT of the *Indian Daily News* writes from Bankura:—

"Bankura is a down-right land of gold. Here the Sessions Judge is a Sonaitania, and in the Educational Department from the Inspector, Assistant Inspectors, down to the very Deputy and Sub-Inspectors, are all of the same yellow caste!

What! have the Government of Bengal by advice of their Ethnologist sent all the "golden bankers" in the service to the right about to the Ethnic Frontier? There is not only ethnographic warrant, but also philologic propriety in locating most of the banker caste in Bankura or, according to the Indian pronunciation, Bank'ro.

The following Bankura news is from the same source:—

If the Age of Consent Act does no good to the country, it has already given an impetus even to the very stony orthodox community, who used to look upon any reform with dismay and horror. The Hindoos of this quarter will soon have a monster meeting to curtail the bridal dowery (*Paun*) and cutting the matrimonial connection with the *Kulins*, if they still adhere to their Shylockian custom with regard to the marriage expenses. I wish them success."

A HIGH dignitary of the Greek Church who had passed many years at Yakutsk, Okotsk and other places, informed Miss Kate Marsden at Ooffa whilst there on her way to Tobolsk, that the natives in those regions cured themselves of leprosy by means of herbs and that this terrible disease was not accounted incurable in Eastern Siberia.

THE cases between the Missionaries, Mr. Summers and Mr. Edwards, and the twenty-five sunyasis for assault and interference with preaching at Tarkessur, have terminated. Both sides have lost and won. The cross prosecutions have been dismissed.

SOMETHING like the late missionary outrage at Tarkessur in Bengal was repeated towards the end of last month at Bangalore in the South. It was the anniversary of the car festival in honour of Muttiālmah. As usual it was celebrated in Sippings Road, St. John's Hill. Certain preachers of the different missions began their operations just a yard distant, if distant that can be called, from the car of the goddess Muttiālmah. For some time all went merrily. The Hindus in gay dresses were in festival mood, bent on mild enjoyment in their way. They flocked to the preachers as an amusement served *gratis*. After some time, however, a boy more forward than the rest took it into his head to give a practical direction to the fun by throwing a handful of dust on the face of a convert preacher. This was resented, a confusion followed and a struggle ensued between the two sides. At last the Christians were overpowered and the poor preacher was near being consigned to the gutter, when a party of Eurasian youths, attracted by the noise, ran to the rescue. By this it was time enough for the Police to enter appearance, and now Inspector Meller arrived with his men, and all was peace and order. Mr. Meller arrested the boy who disturbed the preaching and threw dust at the native Christian preacher. To the credit of these native Christians, however, they prevailed upon the Inspector to let the mischievous boy off.

SATURDAY, the 30th May next to be kept as the birthday of Her Majesty the Queen and Empress of India, has been declared a public holiday under "the Negotiable Instruments Act, 1881."

THE remainder of Act XI of 1890, the Prevention of Cruelty to Animals Act, 1890, has been declared applicable to a number of municipalities in Bengal named in the *Calcutta Gazette* of this week.

THE jurisdiction of the Court of Small Causes of Howrah has been extended to include thana Bally within the jurisdiction of the Munsif of Howrah.

REVISED Rules framed by the High Court of Judicature at Fort William in Bengal, under the Court Fees Act, VII of 1870, confirmed by the Local Governments of Bengal and Assam, and sanctioned by the Governor-General in Council, are published in the *Calcutta Gazette* of the week.

MR. W. E. Ward, C.S.I., Judicial Commissioner of Lower Burma, is Gazetted Chief Commissioner of Assam.

THE Superintendent of the Royal Botanical Gardens, Calcutta, and of Cinchona Cultivation in Bengal, will henceforth have the additional dignity of Director of the Botanical Survey of India.

KHAJEH Mahomed Azgar has been elected Chairman of the Dacca Municipality, and Babu Ishur Chunder Das has been re-elected Vice-Chairman.

NOTES, LEADERETTES, AND OUR OWN NEWS.

THE Emperor William did not send congratulations to Prince Bismarck on his last birthday. Does His Majesty think the retired Chancellor is making too long a stay in the world? Ungracious monarch! But then, there are no men so ungrateful as sovereigns. And even salaried rulers ape the men of divine right to a nicety.

NAWAB Diler Jung Bahadar *alias* Abdul Hak is in no hurry to file his written statement in the suit of the Nizam against him in the Bombay High Court. He has obtained further time till the 15th September to disclose his defence. This is the way with these Nawabi cases. It was in the same manner that in the late Nawab Nazim of Bengal *z.* Raja Prosunno Narain Deb, at Moorshedabad, the defendant who was at his wits' end for an answer deferred the evil day, obtaining postponements even by the influence of the Residency, till, in the course of a year, he could get some one to effectually intercede for him with his old master, who, after all, forgave him and all his offences.

IMITATING the bait to catch donors, held out by Sir Alexander Mackenzie while Chief Commissioner of the Central Provinces, the British Resident at Hyderabad, Sir Dennis Fitzpatrick, has issued orders for commemorating donations of Rs. 500 or upwards to a hospital, dispensary, school, or for improvement of the sanitation, water supply, or site &c., of a neighbourhood, by a tablet of marble or brass. As a further stimulus a notification in English and in the vernacular setting forth the provisions of those orders will be framed and suspended in every tahsil hospital, dispensary, and school in Berar.

EVERYTHING in these days is being vulgarized, from hearts to diamonds. Another land of the last mentioned gem has been found—not in the Gorgeous East or even the Fir West, but in the cold North Lapland. Meanwhile, a French *savant*, M. Fremy, has published a work on the Synthesis of Rubies, and on the 27th February last, at the French Academy of Sciences, on the occasion of presenting it to that body, he declared that he had obtained numerous rhombohedral crystals identical with those found in nature. This was, after many trials, calcining a mixture of aluminium, red lead, and potassium bichromate for several hours in an earthenware crucible.

THE *St. James's Gazette*, which usually compares favorably with the rest of the British Press in acquaintance with Indian matters, can yet be foolish as any other journal in Great Britain. The *Statesman* quotes from one of its recent issues the following:—

"The fighting races (of India) make very fine janissaries; but there is always a certain element of danger about such troops, especially when they can be reinforced to an indefinite extent by recruits of their own blood and kin."

Fine *Zouaves*, the writer might as well write. Indeed, fine *Zouaves* or *Chasseurs* would have been more to the purpose—something in the direction of the truth. In point of fact, there never was a wilder comparison. It is a random shot and the *Statesman* well exposes the pretence to Eastern knowledge and historic lore. Our contemporary takes the opportunity to give in brief the history of the famous Turkish corps from its foundation to its destruction in 1826 by Mahomed VI.

THE Queen's partiality towards her Indian domestics, which hitherto known only in court circles became generally known on the occasion of Her Majesty's last trip to the Continent, has exercised a good many people in England. We wonder what these gentlemen would have us do, or where go. Are his Indian "natives" fit even for the table

of the well-fed Britons? Must they return to their native element and hide their heads deep in the bed of the Indian Ocean? Are the Indians not to serve their sovereign even in the meanest capacities? We can understand the dissatisfaction of the valetocracy of the British Court but we never thought the press should be so mental-minded as to make a public grievance of Her Majesty's preference for her dark domestics.

Tennyson has sung the fierce light that beats upon a throne. Now the scorching blast of criticism is being directed by the press against the Palace footmen and other attendants. Much is being made to their prejudice of these poor strangers of such little things as the following:—

"One of the Indians amused himself during the Queen's journey from Cherbourg to Paris by playing with the alarm signal, which is displayed in every carriage of the Royal train, the result being that he touched the spring, and the alarm bell rang loudly, to the consternation of the officials. The train was, of course, stopped, and the functionaries and members of the suite rushed to the Queen's saloon to ask what was wrong, when, lo and behold, it turned out to be simply a frolic of this capering Hindu! The result of the delay was that the train reached Paris twenty minutes late."

These Oriental servants at any rate are not likely to inconvenience her or put her out by occasional forays into the cellar or fits of intemperance. The blacks have their good points.

THE late Earl Granville is said to have retained his powers of understanding to the last, yet his memory had considerably waned. The Home Correspondent of the *Planters' Gazette* tells how one day he actually of a morning quietly invaded the *sanctum sanctorum* of Tory politics, the Carlton, and, taking his seat, began to read a newspaper, when one of the members of the Club and of the Ministry into the bargain came up and with a significant laugh addressed him, What in the world are you doing here? The old peer innocently retorted, "That's a question I ought to ask you. How have you come into this place?" If that account is true, it evidences failing faculties on both sides. It looks like the encounter of a couple of matter-of-fact North Britons. Such a rare situation deserved to be better utilised. Lord Granville at any rate was famous for making the most and best of small occasions. And surely the great Conservative club has still enough of its wits and grace left it not to abuse such a windfall of an opportunity for a fine practical joke. The Tory Minister who went up to the always amiable and utterly venerable Liberal leader in the House of Lords like a "Bob" with his baton to eject him as a trespasser with a plain interrogatory, is a downright "duffer." He ought to be black-balled for his pains. He cannot be a strength to the Government.

AFTER a brief spell of hallucination, the *Indian Mirror* is returning to its normal condition of abnormality. The present Viceroy has been taken up as his predecessor had been. Our contemporary has made up its mind that Lord Lansdowne will soon retire. "Whether he is compelled to do so from the unsuitableness of the climate of this country, or because of political and other causes," it is the same thing. Not that our contemporary has any particular sources of information to tempt it to oracular deliverances *ex cathedra*. Nothing of the

SHAKESPEARE LESSONS FOR PROMISING OLD BOYS OF THE PRESS.

Clown. Marry, you are the wiser man; for many a man's tongue shakes out his master's undoing; to say nothing, to do nothing, to know nothing, and to have nothing, is to be a great part of your title; which is within a very little of nothing.

Parolles. Away! thou'rt a knave.

I. Drawer. Sir, ancient Pistol's below, and would speak with you.

Doll Tear-sheet. Hang him, swaggering rascal! let him not come hither: it is the foul mouth'dst rogue in England.

Falstaff. He's no swaggerer; a tame cheater, I' faith; you may stroke him as gently as a puppy greyhound—he will not swagger with a Barbary hen, if her feathers turn back in any show of resistance.—Call him up, drawer.

Pistol. Then to you, mistress Dorothy; I will charge you.

Dol. Charge me! I scorn you, scurvy companion. What! you poor, base, rascally, cheating, lack-linen mate! Away, you mouldy rogue, away! I am meat for your master.

kind. Its grounds for sending the Viceroy away are far from recondite. They are charmingly *naïve*.

Says the writer :—

"The rumours of his retirement have been strong both in India and England. The *Englishman*, as usual, has come forward with a contradiction, but the denial is a matter of course, and the public, as a rule, endorses the truth of what the Hare Street and other semi-official journals so readily and officiously contradict. When the *Englishman*, therefore, says that Lord Lansdowne has no intention to resign, we may rely upon it that the resignation will not be late, following upon the contradiction."

The poor *Englishman* and its miserable scribe suborned to perjure for the Government! To be sure, the *Englishman* is not alone in the denial, the *Pioneer* also having contradicted the rumour. But in our contemporary's eyes, they are both naughts or negatives and the united protestations of two such lying varlets do not constitute a particle of truth. To such a pass has Indian journalism come! And, indeed this sort of plain speaking is, to the misfortune of the land, popular.

A singular circumstance about the editor's present political mind is its attitude towards the late Viceroy. Whether the course of events or fresh light has reconciled him or not, or whether the exigencies of our contemporary's art of vituperation require a contrast of colours, there is certainly at last a disposition to do justice to the retired Governor-General. Thus we read :—

"However opposed we were to Lord Dufferin's administration, and though we were obliged to condemn it for one reason and other, we could never ignore his high diplomatic talent, which approached as near statesmanship as possible. But Lord Lansdowne has given proof of neither statesmanship nor even diplomacy."

Well, be it so. There is some room for consolation in this sort of thing. Justice is a question of time. When, in due course, the next man comes, Lord Lansdowne too will receive his due. Then the *Indian Mirror* is sure to awake to the truth by and bye that he was not so bad as he had been painted—by himself.

Of course, our contemporary lays the whole disaster in Manipur at the door of the Viceroy. Others do the same—some of the most sober and enlightened politicians—but on very different grounds. The *Mirror's* reasons are original. In fact, there is but one reason, and it is this :—

"What led up to this disaster at Manipur? Though the connection may appear remote and far-fetched, it was, nevertheless, we think, the appointment of Mr. Quinton to the Chief Commissionership of Assam. This was as good as a jobbery, for he it remembered that Mr. Westland was first nominated to the office, but, in some mysterious manner, this arrangement fell through, and Mr. Westland retired from the service in disgust."

A horse! a horse—my kingdom for a horse!

SPECIAL correspondence in some shape must have come into being early in the history of journalism. The *Times* which has brought the press to perfection, certainly early employed special agents. If we remember rightly, at the beginning of this century, Mr. Henry Crabbe Robinson became its correspondent abroad. The long Peace after the decisive battle of Waterloo, however, was not favorable to the development of this sort of enterprise. When at length a great war came, the *Times* was found equal to the occasion. Ah! at once the modern system of special correspondence burst in all its completeness upon the world, like Minerva from the brow of Zeus. People scarcely noticed when Mr. William Howard Russell, a graduate of Trinity College, Dublin, one of the most promising young fellows on the reporting staff, physically as well as literarily, of the *Times*, found himself at Gallipoli in April 1854, ready to chronicle the first occupation of Turkish soil by the Allied Powers. But the new instrument of government and civilization soon made itself felt. The marks of inefficiency and waste of administration lay on the surface, and young Russell was not the man to budge them for fear or favour. He had to pay the penalty of truth, of course. He had before encountered not a little opposition to the rôle of Reporter of the general public at the seat of war undertaken by him. Having, with the permission of the Commander-in-Chief, attached himself to the Guards, the first on the Expedition, taken his passage for Malta with them and even taken possession of his berth, he had been turned out by telegraphic message. But he was not to be balked of his purpose by official obstruction. So he left the vessel to proceed on his own bottom to Marseilles and thence reached Malta before the Guards themselves. Thus he had gone farther. But now he and his were to be starved out of the following of the Expedition. Notwithstanding orders from Home, he was not allowed his rations and his forage from the Commissariat. Thus harassed at every

step, scorned and sat upon, he kept his brave heart up and stuck like a leech to the army, and found with it on the bleak Crimean coast. Meanwhile, the *Times* had wrung some little recognition for its agent, and his own tact did the rest.

At length his opportunity came with the events of the war. The account of the very first battle in the *Times* warned the world of the presence of a genius for description. Nothing indeed escaped the notice of the *Times' Argus*, who became a power and an unquestioned instrument of public good. The example of the leading journal was followed by other members of the Press. Thus arose the Special Correspondent. Dr. Russell is now jotting down in his weekly the *Army & Navy Gazette* his Crimean recollections, commencing with the battle of the Alma. We subjoin the following general reflections from his first paper :—

"The invasion of the Crimea, regarded merely as a military operation, was not bold simply. Boldness may be justified. The descent upon the coast of the Chersonese was more than bold. It was rash. The allies were utterly unprepared for such an enterprise. It was known that a Russian army was encamped at an easy march from the Old Fort, as the scene of our landing was named, and that they had, of course, cavalry and horse artillery. The allies alighted on the shore like so many flocks of birds, but, had it been necessary, they had no wings to fly away with again. They squattered down on a sandbank on a narrow belt of beach, at the other side of which, parallel to the sea-shore, there was a salt-water lake. I say nothing of the state of the French, who had no cavalry whatever, though they had *tentes d'abri* and *cacolets*; nor of the Turks, who had neither cavalry nor food; but I speak of the force *en bloc*. The British had cavalry, but they had neither transport, nor tents, nor ambulances, nor litter! It is not too much to say that if the enemy, informed of our arrival and landing on September 14, had sent their field artillery quietly down in the dusk and opened fire on the bivouacs of the troops that night, they would have done immense mischief, greatly demoralised the allies, and much impeded the landing. The fleets could have done nothing to prevent them. The ships dared not open fire. Outside the bivouac fires, all the transports, with masthead lights and lanterns blazing, snowed like the Milky Way. I heard afterwards that one artillery officer, Stahoupine, made the horrible suggestion that the attack should be made. He told me so. How glad I am the Russians did not act on it!"

A WEEKLY contemporary gave out a few days ago that it was in contemplation to appoint a European Civilian as Vice-President in the Council of Regency at Rampore, in the place of the late General Azimooddeen Khan Bahadur. But we could not think it to be true, as we were not satisfied with the soundness of such a policy and were loath to believe that Lord Lansdowne would approve of such an appointment in the present disturbed state of the feelings of the people of Rampore.

A paragraph however appears in yesterday's issue of the *Pioneer*, which runs as follows :

"We learn that Munshi Hamid-uz-Zafar Khan, Manager of the Court of Wards' Estates in the Bara Bunk District, and a nephew of the late General Azimuddeen Khan Bahadur, has been temporarily appointed special Assistant to the Lieutenant-Governor's Agent in Rampore."

This shews that a European Political Agent only has been appointed to watch over the administration at Rampore—not that a European official has been told off to assume the administration of the state in the place of the deceased General.

The appointment of a Political Agent in the present state of affairs would certainly be a move in the right direction, as the head of the executive would just now be in need of the help and advice of such an officer in the administration. But the chief administrator ought to be a native gentleman of position and ability.

We do not however approve of the policy which has led to the selection of Munshi Hamid-uz-Zafar Khan (who, we believe, is a brother and not a nephew of the General Azimuddeen) for the post of the right hand man and chief adviser of the Political Agent.

We had been to Rampore in the time of the late Nawab Kalb Al Khan, and from what we saw of the turbulent character of the residents of that town, we are of opinion that great care should be taken in carrying on the administration, at this critical moment.

The ruler of the state is a minor and a ward of the Government of India, and we are exceedingly anxious that nothing should be done during his minority which may bring about complications that may ultimately be injurious to his interests.

WE hope the report is true, that Dewan Thakur Pershad, the chief financial officer of the state of Bhopal, who, we are told, had been

in jail with fetters, has been released after a long period of incarceration.

The post of Dewan had been held by him and his forefathers for more than a century, and he had the reputation of being the ablest and most upright of the officers of that state.

We are still in the dark as to the nature of the crime which was laid at the door of a venerable old man of upwards of 70, and for which he was rigorously imprisoned; and we shall be glad if our correspondents in Central India would enlighten us on the point.

WE are sorry to find that Her Highness Nawab Shah Jahan Begum of Bhopal has not yet been reconciled to her only daughter and heir, the heiress-apparent Nawab Sultan Jahan Begum. And we suspect that it is not the interest of the advisers of Her Highness to bring about such a reconciliation. The children of the heiress-apparent are growing up, but they are entirely neglected and ignored by their grand-mother, the Ruler, and hence their education, we are afraid, is not properly attended to.

In the meantime, Her Highness has adopted a little boy, the son of some distant relative, and settled upon him a valuable jagheer. It is also whispered in court circles that the Begum's object in adopting him, is to obtain the sanction of the Foreign Department to declare him the heir-apparent, in place of Sultan Jahan Begum.

How this can be done is beyond our comprehension, as Sultan Jahan was declared heiress-apparent many years ago, with the full sanction of the Government of India; and the Mahomedan law, unlike the Hindu, allows no adoption.

News reaches us of great rejoicings recently held at Bhopal on the occasion of the ceremony of *Bismillah Khance* of the boy, and presents of large sums of money to all the officers of state, relatives and others, in celebration of the occasion on a grand scale.

THE Sportsman says:—

"Head measuring is evidently a more interesting pursuit, after the discoveries made by a Hindu gentleman in the line, than it may seem at first sight. A University man, in a newspaper letter, had referred slightly to the circumference of the cranium of the average Indian by saying that the 'average European head is to the average Hindu as the head of a man to that of a boy.' The patriotic Hindu endeavoured to refute this slander, by measuring the heads of Christians, Mahomedans, Parsis and Hindus who had gathered at a Congress at Calcutta. Out of a hundred heads taken indiscriminately, 23 were under 21 in. circumference, 50 were over 20½ and under 22, 25 were from 22 to 22½ whilst 22 had a circumference of 23 in. The average struck was therefore 21¼ which corresponds to that of a European female, the European male having another inch allowed him as brain space. The measurer has not apparently gained much for his race but rather proved the argument that the inch or two's difference in head circumference was the principal reason why a hundred millions allowed themselves to be subjected by thirty thousand."

These English scribes need not be too elated at the present position of their country. The whirligig of Time brings in its own revenges and compensations. The Indians are not the only people who have borne the yoke of strangers. The people of England themselves have not been wholly without the same experience. There is no occasion to boast, still less to insult the unfortunate.

As for the question of the relative size of crania, it is a case of much ado about nothing. The inquiry can lead to no just conclusions. The size is nothing to the purpose. The intellectual capacity of animals is not proportioned to the cranial capacity. Or else, monkeys would invariably be superior to apes, and elephants necessarily distance all monkeys and even men. Much stress is commonly laid on the massiveness of Baron Cuvier's head. But surely the great anatomist and naturalist did not reach the acme of human intelligence. Greater men might be found who carried no monster head on their shoulders. Many dunder-heads (using the word in the primary sense) are prodigious for bulk, while small heads have contained a world of power. The size indeed is no criterion. It is the character of the contents that determines the superiority. It is the quality rather than the quantity of the brain that is most important. It is the delicacy of the brain fibre which makes it potential. An ounce of Aristotle is worth more than a pound of a prize ox's brain.

THE British occupation of Manipur is complete. The postal and telegraphic lines have been restored. The murdered British officers have been given a grand military burial. General Collett read the service, the roads were lined with troops, the mountain battery firing minute guns. The dragons in front of the palace, the main

gate towers of the fort have all been blown up or levelled down. The country has been disarmed, at least a general disarmament has been proclaimed. Any subject of the Regent found in possession of arms after a week will either be put to death or sent to transportation. The leading priests have expressed their regret at the massacre. Subadar Miranjan Singh, described as a Hindustani and an important personage, is under arrest as also Mya Minzarrow, said to be the actual murderer of Mr. Quinton that is supposed to be the executioner who under orders decapitated the Chief Commissioner. A title of the Maharaja, the present of the British Viceroy, has been captured. The son of the ex-Maharaja Sura Chundia, who was in hiding near Manipur, has given himself up. The Kukis have been heavily fined for three of them cutting down the bridges on the Kohima-Manipur road. Still the full triumph is not yet. The Regent and the Senapati still elude pursuit. But if the Regent and the Senapati are still at large, twenty-six of the royal elephants have made their submission, being brought up by their own mahouts.

There being nothing to fight, and cholera having broken out and the rains approaching, our troops have turned their back on Manipur, the garrison there being reduced to 50 British officers, 1,800 Native troops, and about 400 followers, for whom six months' supplies are to be collected.

PARADOXICAL as it may sound, involving indeed a bull, it is nevertheless true that of all the ills that flesh is heir to the worst are those that afflict the spirit. The diseases of the mind are a great deal more serious than those of the body. Under objective lesions and trials the soul can more or less support the patient. But when the mind itself suffers—when the consciousness that constitutes the *ego*—is prostrate, farewell all hope. The worst of it is that science renders no help. Mental disease is the despair of Medicine and the doctors. Look into Shakespeare, that pocket *vide-macum* of human experience. Everybody remembers the celebrated scene towards the fitting close of the sublime drama of guilty ambition, where the scarcely less mad usurper Macbeth accosts the Physician called in to treat his still more villainous and tougher consort gone raving under the incessant torture of a heart laden with the most diabolical crime.

Canst thou not minister to a mind diseas'd;
Pluck from the memory a rooted sorrow;
Raise out the written troubles of the brain;
And, with some sweet oblivious antidote,
Cleanse the stuffed bosom of that perilous stuff,
Which weighs upon the heart?

To which the poor man of pills and lotions:—

Therein the patient

Must minister to himself.

At which the disappointed husband blows up:—

Throw physic to the dogs,—I'll none of it!

And there the matter still rests. The progress of near three centuries has not substantially advanced this difficult branch of medicine. The therapeutics of mental disease are as crude as ever.

At last light breaks in from the least expected quarter. The new number of the *National Magazine* (for March) announces a notable discovery. It is quite in keeping with our era of wonders in science and art. Like so many advertised in the papers and in handbills and by sandwichmen and musical carnages, it promises a thorough cure. And the recipe is simple—as simple as Sequah himself. There need be no fear about taking the medicine. It is no dangerous berry or unknown mineral. It is only a matter of pence—rupees—gold mohurs. You have only to pay—the more the merrier. Eschew medicine, and all doctors. For the new treatment of the disease of the mind is not medical at all, though therapeutic still in a sense. The recipe is,

Aurum Metallicum—

not to take but to give—in heroic quantities.

Lawyers are not the humblest of God's creatures. And now the last ballast-stone has been removed from their back. They were wont to regard themselves the superiors of the medical faculty. Now they have become doctors into the bargain—doctors in the most difficult speciality of the art of healing. They are told on the authority of the Hon'ble the Vice-Chancellor of our University, "If the medical man ministers to a body diseased, yours (the lawyer's) is the noble profession of ministering to a mind diseased."

It is a fine prospect for the world, with barristers and vakeels and mooktears for mad doctors!

THE *Statesman* notices the death in England, on the 13th April, of Mr. J. C. Murray, a retired Bengal merchant, at the age of 68. The deceased came out to this country in 1843 as an assistant in the then great firm of Colvin, Cowie & Co., bankers and agents. After 8 or 10 years he left service to do business on his own account. Not succeeding to his expectation, he, in 1860, gave it up to join the wellknown firm of Kettlewell, Bullen & Co., and, by his abilities, character and judgment, succeeded in becoming the senior resident partner. His position and talent were recognised by his election four times as President of the Bengal Chamber of Commerce. During his final presidency, he published a pamphlet on exchange advocating a gold currency for India.

It is not for a native journalist who never knew Mr. Murray to attempt more than to record the news of a wellknown retired Calcutta merchant and the particulars of his career as given in an Anglo-Indian newspaper, doubtless by a friendly pen. But if we may trust our recollections, we fear there is an important omission in the above narrative. The *Statesman* says, "He (Mr. Murray) served that firm (Colvin, Cowie & Co.) for eight or ten years, and then launched out in business for himself. But this venture was not so successful as he expected, and in 1860 he abandoned it to join the firm of Messrs Kettlewell, Bullen & Co." We know nothing about his independent business, but before he joined the house of Kettlewell, Bullen & Co., Mr. Murray was for several years Printer of the great Indian weekly journal, the *Friend of India* of Serampore, which was purchased by the late Mr. Robert Knight and is now incorporated with the *Statesman*. He never cared to conceal his humble connection with the press, but in his conversations with the natives of the country often referred to his Serampore days. And well might he be proud of his connection with a historic establishment like the *Friend* and a historic and deeply interesting scene like Serampore. And we of the Indian Press may well be proud of having had among our printers such a man. From what we have heard we are ready to endorse every word of the eulogy passed on him by the writer in the *Statesman*. He was an active shrewd little man but withal lovable, kind to fellowmen, and most generous towards the people of the land.

THE Rungpoore correspondent of the *Statesman* who writes under date the 4th instant, is full of news—to the world at large. "Modern Rungpoore, as far as climate goes, an exceptionally pleasant place of residence." There was only one drawback to this paradise. It was intellectually still a dark hole. But, thanks to the Northern Bengal Railway, that reproach has been fully removed. The teacher has come, and at the advent Barotia has been turned to Athens. He is said to hail from the metropolis where his light had been hid under a bushel.

"A well known public speaker from the city of palaces, Babu Deben-dronath Mookerjee, has been amongst us, and on Saturday last he delivered a most instructive and interesting lecture at the special request of our popular district magistrate, Mr. F. H. Skrine."

Doubtless such a son would not shine without pathetic appeal from the head of the district. It does not matter that we never heard of this great man here. The prophet is proverbially without honor in his own neighbourhood. The letter continues:—

"The subject was 'Our National Literature: its rise and development.' It was a really eloquent one, and gave a short history of Bengalee literature, full of facts and practical suggestions."

As reported by the writer, the facts of the lecture are the veriest commonplace on the subject, and the practical suggestions, if at all practical, mischievous. In so far as the lecturer's statements are not backed up, they will not bear close scrutiny. He of course talks loosely of 1757 as the date of commencement of British rule. Less pardonable still is his assigning 1830 as the date of the Brahmo Samaj movement. In 1830 Ram Mohan Roy went to England, where he died! Here is a curious statement! "Besides Akhoy Kumar Dutt Bengali literature has been revised by Pandit Iswar Chandra Vidyasagar, rightly called the Addison of Bengal." By "literature" here *language*, we suppose, is meant. Yes, *revised* these writers have the Bengali language, to be sure. We do not know that Pandit Vidyasagar is called the Addison, but it is not unlikely. Our people have a weakness for dividing among themselves all the great names within their knowledge. To our mind, "Johnson of Bengal" would be more to the purpose. But there is, from a long time, a run on Addison, we know. The famous Secretary of the original Dharma Sabha and editor of the *Sanchar Chandrika*, Bhabuni Charan Banerjee, claimed to write as Addison. Preposterous idea! According to the lecturer,

Bengali literature sprung from the religious upheaval of Chaitanyanism, and in the course of its history it was influenced by another religious agitation—Brahmoism. This, however, is a truism at this day. And it is provoking to see a public teacher ignorant of truths as important but perhaps less known and which, on that account, ought to be pressed upon the attention of the public. Thus this lecturer is innocent as well of the influence of Europe on his vernacular as of the influence of Christianity and the missionary movement on its literature. This teacher fittingly concludes with proposing, with any amount of sounding fervour, a society for administering moral castor oil to poor Bengali Literature to purge it of the filthy humours in its bowels!

REIS & RAYYET.

Saturday, May 9, 1891.

THE MANIPUR FIASCO.

ONE peculiarity in this wretched Manipur drama has been the reversal of the established functions of the sexes in affairs. The faces of us men have been blackened. But women have not only escaped but have acquired fresh laurels. Woman is the heroine of the story, only there is scarcely a hero. It is the surrounding gloom that brings into prominence the moderately luminous glory of Grant. The sons of Adam have all done infamously—on both sides. Experienced diplomats behaved like children—experienced soldiers lost their heads before savages—veteran administrators behaved like madmen—but the sole lady in the affair showed the national stuff. She came triumphant out of the disaster which engulfed and sent to their doom her husband and his official superior and comrades, and she maintains her superiority still. She is as ready and adroit in council as she was prompt in action and strong in danger. This unfortunate episode in contemporary history is still enveloped in mystery. And it is after all a woman who comes forward to unravel it. Whatever may be the measure of her success, we all must be thankful for the light afforded, and, above all, the example. While the surviving men are silent, this lady has broken the ice.

The *Englishman* has distinguished itself throughout this Manipur matter, by any enterprize which places it far and away above every other journal in Bengal. At the close of the drama, it has crowned its efforts by publishing a remarkable story of the origin of the outrage. We give the cream of it as follows:—

"On Sunday, the 15th of March, Mr. Gordon arrived at the Residency at Manipur, having been sent forward by the Chief Commissioner, presumably to make enquiries and gather information. On Monday, the 16th, he closely questioned Mr. Grimwood with regard to Manipur affairs. Mr. Grimwood was well posted on the subject, and gave all the information sought for, but from first to last he was studiously kept in ignorance of what was the object of the Chief Commissioner's coming, and for what purpose he was being questioned. So marked was this that (as a blind, we must now think) to the astonishment of Mr. Grimwood and of the Manipur Durbar, 500 coolies were requisitioned for the Chief Commissioner on the Tamu Road, and further the telegrams which passed between Mr. Gordon and the Chief Commissioner were communicated in the Italian language."

On Tuesday, the 17th, Mr. Gordon left to rejoin the Chief Commissioner, and on Friday, the 20th, Mr. Grimwood went out to meet him at Sengmai, returning on Saturday, the 21st, at 7-30 P.M. In the interval between Mr. Gordon's departure from the Residency and Friday, Mr. Grimwood and Lieutenant Simpson, of the 43rd Gurkhas, who happened to be a guest at the Residency, went out on a shooting expedition which had been organised for them by the Jubraj.

When Mr. Grimwood met the Chief Commissioner at Sengmai, he was for the first time, and in strict confidence, told that it had been determined to arrest the Jubraj in open Durbar, and deport him from the country, and he was informed, to his dismay, that his was the hand required to execute that office.

On Sunday, the 22nd, the Chief Commissioner arrived at Manipur at 9 A.M. with his escort, having been met some distance on the road outside the town by the Jubraj, the individual whom he had come to arrest; and a Durbar was ordered at noon, to be held in the Durbar Hall at the Residency.

The military officers were not taken into the Chief Commissioner's confidence. Mrs. Grimwood had been told by her husband on his

return from Sengmai of the intended *coup*, but she had maintained, at his request, the strictest reserve on the subject. Mrs. Grimwood, however, as the time approached, took advantage of an opportunity to beg of the Chief Commissioner not to force upon her husband the distressing task of arresting the Jubraj, since he had always been on very friendly terms with her husband and her herself, and earnestly besought him to impose that disagreeable duty upon someone else. The Chief Commissioner firmly declined to alter his plans, alleging that it lay in the province of Mr. Grimwood's duty to make the arrest. And in reply to Mrs. Grimwood he informed her that the reason of the arrest was that the Government of India could not allow anyone except themselves to make and unmake Maharajas, and since the Jubraj was such a power in the country, he must, for reasons of State, be sent out of Manipur.

At the hour appointed, the Maharaja (often referred to as the 'Regent'), the Jubraj, and the Senapati arrived at the Residency. But they were not admitted into the Durbar Hall, because the translation of a certain document from the Government required for the occasion, had not been completed. This delay gave the Jubraj the opportunity of noting the unusual disposition of the troops under four British officers on the steps of the Residency, and surrounding the house on every side. As a matter of fact, though this could not have then been known to the Jubraj, troops were posted as guard in every room leading out of the Durbar Hall, and at every point of egress from it, four sepoy being located in Mrs. Grimwood's bed-room.

After the translation was ready, that is to say at about 1-30 P.M., the Maharaja entered the Durbar Hall, but the Jubraj and the Senapati could not be found. The Maharaja waited 2½ hours. During this period Mr and Mrs. Grimwood remained with him, doing the honours of the house. The Chief Commissioner steadily refused to see the Maharaja in the absence of the Jubraj, while the Jubraj, on his part, persisted in excusing himself on the plea of ill-health. Eventually the Durbar was postponed until the next day, Monday the 23rd, at 8 A.M. When that hour arrived, word was brought that the Jubraj could not attend, as he continued unwell, and the Durbar was postponed until 12-30 P.M. on the same day. At that hour the Jubraj again refused to come still alleging the same excuse.

At 4 P.M., the Chief Commissioner, apparently recognising the futility of attempts being made to secure the attendance of the Jubraj before himself, sent Mr. Grimwood to inform him (the Jubraj) of the decision of Government, and to peremptorily require him to leave the country, giving him a stated time for his preparations, and to make his adieu to his family. Mr. Grimwood went on this mission to the Jubraj's palace with Lieutenant Simpson, who had volunteered to accompany him. For three hours Mr. Grimwood remained with the Jubraj striving, but without success, to persuade him to leave the country, holding out the hope, in accordance with his instructions, that he, the Jubraj, would be allowed to return after three or four years if his conduct during that period was considered satisfactory to the Government. But the Jubraj stolidly refused to leave his country, protesting that he had not done anything to deserve banishment.

At daybreak the next day, Tuesday, the 24th, a party of sepoy under two British officers, of whom Lieutenant Simpson was one, stormed the Jubraj's palace, but did not succeed in capturing his person. At about noon the Manipuris began to retaliate, and commenced their attack on the Residency. At 3-30 P.M. the party holding the Jubraj's palace was withdrawn, and concentrated at the Residency. At 4-30 P.M. the guns began to play upon the Residency, firing from behind a high wall, through loopholes made in it, from a position which could not be stormed, and which was perfectly secure as against rifle fire. At 7-30 o'clock there was a truce. Mr. Grimwood now suggested abandoning the Residency and retiring to certain heights about 1½ miles back, arguing in it the fact of the telegraph line having been cut would have given warning to their friends of a disaster; that they could easily hold the heights in the open, and out of reach of the guns in their present position, until succour arrived; and that in the event of the guns being brought out, they could be easily rushed and captured. Colonel Skene at first fell in with this plan, but later advised a retirement out of the country without delay. The Chief Commissioner thought otherwise. He considered that the best course would be to try and obtain terms, and this opinion prevailing, Mr. Grimwood, who again, at his own request, was accompanied by his friend Lieutenant Simpson, was sent out to parley. The Jubraj declined to negotiate with anyone other than the Chief Commissioner in person, and the Chief Commissioner at about 8-30 P.M. went forth to sue for terms at the hands of his victorious foe, and he went forth to his doom.

From internal evidence we have no hesitation in ascribing that narrative to Mrs. Grimwood, the widow of the late Political Agent. It is fully worthy of such a heroic wife's loyalty to a dead husband. It is not the whole truth, but so far as it goes it makes the Manipur business out a worse blot on the fair fame of the British. It relieves Mr. Grimwood's memory from the suspicion of treachery against the court towards which he professed personal friendship, but it makes Mr. Quinton a base imbecile, unless the *onus* can be shifted on to the Government of India.

THE PRESERVE OF LAW REPORTING.

We observe with satisfaction the appointment of Mr. A. F. M. Abdur Rahman, Barrister-at-law, as a Reporter for the Indian Law Reports. We cannot,

like some of our native contemporaries, commit the absurdity, of congratulating a senior barrister in decent practice on the prodigious windfall of Rs. 300 a month for only three months. Indeed, we shall not be surprised if Mr. Rahman's acceptance became the subject of unfavorable comment in the bar. Such remarks, however, are vain, and usually wide off the mark. Each to his business. In the present case, it may well be presumed that Mr. Rahman would scarcely have cared to accept for a few days a trumpet office involving a sacrifice of practice, except as a stepping-stone to something more substantial and permanent. Be that as it may, there are public considerations why we cannot pass over even this small acting appointment. The distribution of patronage in the High Court has hitherto been very unjust to the Indian nationality of the bar. Thus, the Reporting has hitherto been maintained as a close European preserve. Any slight departure from the unhallowed rule is, therefore, a thing to note. We have reason to be thankful for the smallest mercies.

Some years ago, the claims of the native section of the Bar were recognised by the Government of India by the appointment of Mr. (now Mr. Justice) Ameer Ali to this post. On the resignation of Mr. Ameer Ali, on his appointment to the Presidency Magistracy, however, a European was appointed to succeed him. For years together, no native was appointed on the staff of the Indian Law Reports. The exclusion became so barefaced and so scandalous that the natives at last complained in right earnest. The question was agitated in the press, and if the Council of Law Reporting still remained deaf, the Government of India was moved with more success. For the second time a native Barrister was accepted in the person of Mr. K. M. Chatterjee. Mr. Chatterjee continued to act until he was promoted to the Judgeship of the Presidency Court of Small Causes, now about three years. Since then, a number of junior English Barristers have filled the office left vacant by Mr. Chatterjee. The native community therefore is thankful to the Government of India and the Chief Justice for this concession for the third time. Whether the credit of this appointment rests with the Viceroy, Sir Alexander Miller, our new Law Member, or Sir Comyn Petheram, certainly it is once more a recognition of the claims of the Indian section of the Bar by reason of their number and standing. We think it time that an Indian gentleman be permanently attached to the staff of the Indian Law Reports.

REPRODUCTION OF ANCIENT INDIAN FRESCOS.

ABOUT a quarter of a century ago, a new interest was created in the art and antiquities of India and a earnest desire manifested for the preservation of Indian monuments. A regular archaeological survey was instituted throughout the empire. The Western Presidency specially distinguished itself in the work. Not the least important part of it was the taking of accurate views of the wonders of Mohammedan and Jain architecture scattered about from Guzerat down to Mysore, and their publication in sumptuous volumes with descriptive letter-press and introductions. These illustrations of the magnificent temples of Jain worship and of the great public buildings and palaces of Bejapur and other old capitals, explained by such masters as Fergusson, were among the most valuable contributions to art and archaeology. We owe their publication to the enlightened liberality of the merchant princes of Bombay, half a dozen of whom undertook the expenses, each paying for a volume. Neither the Government nor the wealthy class of any other Province has shown anything like the same enthusiasm or historical zeal, or the same readiness to spend in such a cause. What

was done thus for architecture remained still to be accomplished for painting. The famous frescoes of the caves of Ajanta, which have been the wonder of travellers, which were even important out of proportion to their intrinsic excellence as about the only relics in their department of ancient art, were fast crumbling to pieces. Happily, we live under enlightened rulers who will not willingly let any really important landmarks in the history of the land perish for want of care. Appeals to them in such a cause rarely go unheeded, specially when made by those who are entitled to speak. In response to a representation to Government in behalf of the delineations on the walls of Ajanta, an expedition and an establishment were sanctioned for obtaining copies of them. This mission commenced in 1872 under the supervision of Mr. John Griffiths, and was continued, with an intermission of three years, till its close, with the attainment of its object, in 1885. These ten years were not easily spent. They were consumed in patient toil inspired by an enthusiasm of art and knowledge. Frescoe painting is, for its physical and mechanical difficulties, the most troublesome branch of the pictorial art. It is only less forbidding than its sister, cave architecture. The reproduction on canvas or other material of the paintings in fresco cannot certainly compare in arduousness with the task of the original artists. Yet it is a tedious and oppressive process. The main conditions indeed of the work are common to both the old masters and their present copyists. Ten years are a long time, but the task could scarcely be thoroughly accomplished in less. The expedition has given a most satisfactory account of how it employed its time. Mr. Griffiths shipped to the India Office immense cases of paintings made by his artists. In the correspondence on the subject now going on between the Home Government and the Government of India, there is appended to the Secretary of State's letter lists of these paintings with their measurements and identificatory references, which are highly creditable to the industry of the party sent on the mission.

These together constitute a good tentative *catalogue raisonné* of the art treasures in Ajanta. One is a list of fac simile copies in oil colour made during the year 1884-85. A second list contains the water-colour drawings to reduced scale made the same year. A list of plans and elevations shewing the position of the paintings copied follow. Then there is a complete list of fac simile copies of paintings from the Ajanta Caves executed between 1872 and 1885. This of course includes the water colour copies of the first mentioned list. Here we must observe that there has been some blundering either in the Secretary of State's office or in India subsequently in copying these lists. For we see that the measurements between the two lists do not agree. The disagreement goes on a method that suggests a derangement. In fact the figures given for height in one are given, in the other list for length and *vice versa*. We see many caves ignored in these lists. There must be some explanation for it. Perhaps there were no frescoes in them or they are in a condition too far gone. But the treasures of twelve Caves have been explored and copies of the frescoes made or suitable drawings taken, the result being a collection of several hundred pictures.

There can be no doubt of the importance of the work done. Had a tithe of it been done in regard to any other country, the land would have rung with shouts of enthusiasm. But India is no body's concern. It is certainly not the people's. The nation is too ignorant to know their history or care for it. The men who are wont to speak in the name of the nation are knowing by half. Outbiting the British, they are practical with a vengeance. They cultivate politics pure and simple, to the exclusion of anything else. Their single care is criticism of Government and its myriads of every kind. In their zeal they are apt to forget the great things that are being done for them and their country by Government or under its auspices. As regards criticism of Government itself, they are not very well informed, or else they would certainly perceive the money expended on the Ajanta Cave Expedition during a decade if not more, and demand something in return. They did not notice the shipments of cases of pictures made by Mr. Griffiths before their eyes.

After five years there is a prospect of the world at large being the wiser for the money expended on Mr. Griffiths' mission. We believe we owe this to the Government of Bombay's initiative. The Secretary of State is prepared for the reproduction of these copies of the paintings in the caves in chromo-lithography with suitable letter-press, provided 150 copies at £10 per copy are subscribed for in India by the people. Already on the West, 65 copies have been subscribed for through the

Bombay Government. The remaining 85 copies have to be divided between the rest of the Empire. We have no doubt that the aggregate number subscribed for from India will exceed the number of copies reserved for this country. We only wish there may be no delay in filling in the required number. Meanwhile, we hope, the chromo-lithographic press is vigorously at work.

Mr. Griffiths has a reputation, and the paintings are believed to have been admirably reproduced. The frescoes have been highly spoken of not only by dilettante tourists but also by connoisseurs like Fergusson. The book, therefore, will be a valuable contribution to art as well as to the history of art. In the field of Indian archæology it will be an unique possession. In Sanskrit literature, such as the drama, we frequently read of painting, but no specimens of old Indian art in this branch have come down to us, except such as are to be seen on the walls of the Ajanta Caves.

VIVISECTION AT THE ZOO.

TO THE EDITOR OF "REIS AND RAYYET."

DEAR SIR,—May some Englishwomen to whom India is very dear, entreat your influence against the spread of Vivisection in your noble land? We deeply grieve at finding this openly practised at the Alipur Zoological Gardens, and we are alarmed at the coming event in the same direction in the opening of the Framjee Dinshaw Petit Laboratory for research, at Bombay. We are ashamed to know it was by Englishmen, that this cruel practice was introduced last year into the Deccan, whilst thankfully remembering your journal's righteous condemnation of those experiments on the poor helpless animals.

At the Alipur Gardens you have it in your midst. As native gentlemen, can you bear this unmoved? To you it is comparatively a new crime, that of causing unspeakable torture to helpless creatures, hitherto protected, even cherished by you.

This is no appeal to Englishmen. We know that many feel with us, and the braver men help us, but we also know that Vivisection is practised in our Training Colleges and Hospitals,—as a nation we are verily guilty here. We turn to you, native gentlemen, and implore all who love, all who are proud of their country, to unite against this new fearful evil. Take everything that is valuable in our Western discoveries but judge of each one for yourselves, and refuse a deadly sin, one which not only inflicts appalling torture to its victims but does still more harm to human beings, whose best but miserable plea is the prospect of possibly somewhat prolonging their own life. A low ground surely for any wrong! The end of it all must be the hardening of the heart, the extinction of all noble feelings, a moral death.

We call on every educated man in and around Calcutta to use all legal means to stop the Alipur scandal. If laws against cruelty be not sufficiently stringent, do not rest until they are fully amended. You have the power and the responsibility of stamping out this disgrace.

And we appeal to every native Prince and Ruler. Each can say, No, I will have no such strange vice in my Territory. You will all thus have the moral courage by precept and practice to set us, Westerns, a much needed example. Many here, aroused by you will respond at once, and many more will learn from you what they ought never to have forgotten, we may not do evil that good may come. I remain, yours respectfully,

AN ENGLISHWOMAN.

London, April 9.

REPORT ON THE DRAINAGE OF CALCUTTA.

By Baldwin Latham, Mem., Inst., C.E., Mem., Inst. M.E., F.G.S.,

I.S.S., F.S.I., President of the Royal Meteorological Society.

TO THE CHAIRMAN OF THE CORPORATION.

I have the honour to report to you that I have very fully considered the question of the present and future requirements necessary for the sewerage of Calcutta, and have been fully informed as to the projects now before you for extending the present works of sewerage into the newly acquired area of Calcutta, and the proposal for an extended outfall into the Bidhiadhyuri River. I have also considered the various matters that have been brought to your attention, in respect to the completion of the works of sewerage within the city; such as the provision of more adequate flushing arrangements for the sewers, the ventilation of the sewers, the means of getting ready access to the sewers, the supply of gully-pits, and the kirbing and channeling of the roads.

2. In the course of my investigations I have received the fullest information and assistance from Mr. James Kimber, Mem., Inst. C.E., who has at my request ordered all the necessary experiments and examinations to be made, so that the fullest information should be laid before you.

3. I find that the works of sewerage are kept in as good a state

as could possibly be expected, having regard to the disability under which these works are placed, owing to defects in their original design for which your present officers are in no way responsible. The pumping station at the outfall is a model of order and cleanliness, and the machinery is kept in a very efficient state, and reflects the greatest credit on those in whose charge it is placed. The coal consumption at this pumping station shews that the machinery is not economical in working, and it will pay to substitute more economical machinery in its place.

4. During my stay in Calcutta, while going over the district, I have been particularly struck in observing the number of men, I have seen from time to time, engaged in removing deposit from the sewers; and the quantity and decomposed state of this deposit convinced me there was something radically wrong with sewers that should allow so much solid matter to be retained in them. Now, a sewer of deposit is always one in which there has not been sufficient velocity of flow of the sewage to maintain the sewer free from obstruction. From your Engineer's annual report I also gleaned the fact that more deposit was removed from the sewers last year than the year previously; this of itself might only imply greater vigilance and more work done, but to whatever cause it may be ascribed, it establishes the fact that the sewers of Calcutta at the present time are not self-cleansing, but require the disgusting operation of sending men into them to collect and remove, as far as they can, the solids that should be removed by the flow of the sewage, or by ordinary flushing arrangements, or should never have been permitted to enter the sewers. An examination of the materials removed shews that there are substances in the sewers, such as broken bricks, that it ought to be impossible to pass into any sewer which has properly protected connections; the bulk of the material removed from the sewers is of such a character that the flow of sewage would remove it in the ordinary course, if the sewers are adjusted to the work they have to perform, especially when assisted by proper flushing arrangements.

5. I am aware that a system of sewers that has been designed to deal with the sewage of a given population, can never be perfect until the whole population is connected up to the sewers, and hence the necessity for flushing arrangements. I regret to find that the flushing arrangements that were provided for the Calcutta sewers in the original design and as now worked instead of flushing and clearing the sewers, does positive injury, and in my opinion is the direct cause of much of the deposit now found in the sewers as will be hereafter explained.

6. From the documents which I have read, it appears that the Calcutta sewers were designed to carry off the sewage, rainfall and sub-soil water. The sewers now carry at times sewage, rainfall, sub-soil water, flush water and tidal water.

7. The position of Calcutta in respect to the provision for drainage is peculiar, having the tidal river Hooghly forming its western boundary, and the tidal waters of Salt Lake and its numerous channels draining to the Mutlah River on the east of the city. The general fall of Calcutta is from west to east and south-east. The Salt Lake has been selected for the outfall for the sewers of the city. Calcutta is 86 miles distant from the sea and the Hooghly, but it is 106 miles distant from the sea and Salt Lake and the Mutlah River, and it will be noted that although there is this great difference in the length of the respective outfalls, that the Hooghly is a fresh water stream, except when the upland waters greatly diminish, it then becomes slightly brackish, while the waters of Salt Lake, as its name implies, are more or less saline and are charged with sea water. Lower low water levels are experienced in the Hooghly than in Salt Lake, while the high water levels of the Salt Lake are much lower than the high water levels of the Hooghly. There is also a difference in the time of the tides in the Hooghly and Salt Lake. Judging from the papers placed before me the tides in the Hooghly are two hours earlier than in Salt Lake.

8. The difference in the time of the tides in the Hooghly and Salt Lake is no advantage to the sewerage of Calcutta, and at present this difference in the time of the tides very injuriously affects the flushing arrangements of the existing sewers, which are flushed at the high water from the Hooghly, and as a natural consequence no sooner does the flush water get through the sewers than it meets the high tide of Salt Lake at the mouth of the outfall sewer, which practically produces stagnation in the sewers intended to be flushed. I find for example, calculating on the sewer in Circular Road and assuming that if the sewage could be maintained at the outfall at a level of 10 feet above datum, and adding the mean depth of the flush-water to the level of the invert of the most northern cross sewer, the fall between these points would produce such a velocity of flow in the sewers that it would require 170 minutes for the flush to pass from this particular intake to the sewage pumping station; in actual practice this does not occur, for at the time the flush-water arrives at the sewage pumping station, the level of the tide at the mouth of the sewer is often some feet above the level assumed, sometimes standing at a level as high as 14.6 feet above datum, and on the average of last July the level of the high waters observed outside the penstock at the sewage pumping station was 13.03 feet above datum, while the mean level of the water at the

same point in that month was 10.5 feet above datum. If the sewage and flush-water traversed the sewers mentioned with sufficient velocity of flow to remove deposit, or at the rate of 3 feet per second, as the length of the sewers from the Hooghly to the outfall at the sewage pumping station is 22,413 feet, the time the flush-water would require to pass through the sewer would be 124.5 minutes, or about the difference of the time of the tides in the Hooghly and Salt Lake.

9. Calcutta has been seweraged on what is termed the combined system, or the rainfall and sewage are both admitted to the sewers, the present outfall is subject to tidal influence, so that at the present time you have to contend with two uncertain elements--the tides and the rainfall. You may have your outfall blocked by the tide at the time of an exceptionally heavy rainfall, and this, I have been informed, not unfrequently happens in Calcutta. It was a fatal error in a district like Calcutta to combine rainfall with the sewage, and not provide the means of dealing with this mixed rainfall and sewage when the sewers were tide-locked.

10. The present pumping machinery at the sewage pumping station is barely sufficient to deal with the present dry weather flow of the sewage; it is totally unequal to deal either with rain or the present flush-water, and so when either of these waters are present in the sewers, pumping is suspended, and the penstock in the outfall is opened, and the city sewage is then controlled by the height of the tide in Salt Lake and by the volume of sewage and water in the sewers and outfall channels. I find that last July the penstock at the sewage pumping station was raised on 25 out of 31 days in that month for an average time each day of 5 hours 22 minutes. Mr. Kimber pointed out to me that this was not unusual for in the quarter ending September last year, his report shews that the penstock at the sewage pumping station was raised on 74 out of 92 days for an average time each day of 5 hours 7 minutes. In July of last year, as already pointed out at some period of the day, on the average of the whole of that month, the waters outside the penstock stood at over 13 feet above datum. Now, this level is above the level of the inverts of many of the existing city sewers, so that the sewers instead of always having a free outfall are very frequently water-logged. What happens in a time of a flush of water may be taken from the evidence of Mr. G. Wintgens, when describing the difficulty he had to contend with in entering these water-logged sewers after flushing, in spite of every endeavour having been previously made to pump the sewers out. He says-- "I made the first attempt at 3 o'clock in the morning of the 2nd April having first arranged that the pumps at the drainage pumping station should be kept going all night to reduce the water in the sewer to the lowest possible level. Notwithstanding this precaution I found 8 feet of water in the Circular Road sewer and 7 feet in the Dhurrumtollah Street sewer; this I found in the course of the day to have been due to late flushing from the river on the previous day. On the next day, 3rd April, I again tried to get into the sewer after having stopped evening flushing until further orders, and found 6 feet of water in the sewer, although the pumps at Palmer's Bridge were kept going as on the previous night." The only remark I would make on Mr. Wintgens' observations is that it is quite obvious that, when the water stood 8 feet deep in the Circular Road sewer, every other sewer in Calcutta must have been water-logged. The first place I saw sewer cleaning going on in Calcutta was at Ambest Street at a point crossed by the new Central Road. On making inquiry I found the level of the invert of this sewer at the bottom of the street at Machooa Bazar Street was 10.4 feet above datum, the sewer is 3 feet by 2 feet in size, having an inclination on its invert of 1 in 5. Now, it is obvious that when the sewers at the outfall are put in communication with the tidal overflow at high water, there would be a reverse current up this sewer, and if we assume the average level at the outfall to be 10 feet above datum, or under the average level of last July, as the outfall is 8,980 feet distant from the point in question, the working fall from the invert level would be but 122,450, under such circumstances no wonder silt accumulates in this sewer, for it is a peculiarity to be noted that, when once a deposit occurs in a sewer, it is a very difficult operation to remove it. In Halliday Street sewer which discharges into Colabattollah Street sewer, the level of the invert of the latter sewer at the point of junction is 9.43 feet above datum, and of course at times it must be subject to reverse currents, and rarely could discharge at the rate of flow due to the gradient at which it has been constructed. At the flushing station in Halliday Street, the level of the invert is 12.10 feet above datum, the sewer is 3' 6" by 2' 4" in size, and the gradient at which it has been constructed is 1 in 600. A flush of water filled the sewer to a depth of 8 inches at the level of the top of this flush-water, the surface of the liquid in the sewer would be below the level of high water in Salt Lake, and on an average when the level at the outfall is at 10 feet above datum, the fall for this flush-water would only be 1 in 4,840. Numerous other examples might be selected in the city. The difficulty in this case would be to find sewers that are not under the pernicious influence of this frequent water-logging.

11. An error was committed in the design of the sewers of

Calcutta by making all the inverts of sewers of varying characters at the point of juncture level or nearly level, so that when the sewage ceases to run parallel with the invert of the sewer, the velocity and discharge of the sewers is greatly retarded.

12. It should be thoroughly understood that gravity is the only cause of motion of the flow of sewage in sewers, and depends solely on the surface fall of the liquid. If the sewers are at any time submerged, the inclination given to the invert of the sewer exercises no control on the flow in the sewer. It may be observed that all sewers of varying character that are required to give the full discharge due to the inclination of these inverts, when running full, must coincide on the crowns of the sewers and not on the invert. If this course is adopted, the sewage will have an increase of velocity as the flow declines in the sewer which is an enormous advantage, especially in the case of large sewers conveying at times a proportionately small volume of sewage. By reference to the past reports on the sewage of Calcutta, I find that the eminent Engineers, Messrs. Rendel, drew the attention of the Calcutta authorities at the time the sewers were about to be constructed to the error in the design of the proposed sewers, but evidently not with sufficient emphasis to prevent the mistake being made. The sewers of Calcutta are submerged whenever there is heavy rain, or they are flushed from the river Hooghly, and hence a flush of water serves but little useful purpose, but is positively injurious to many of the sewers.

13. The sewers of Calcutta require to be efficiently flushed in dry weather, for otherwise the ordinary flow of sewage through them would be incapable of keeping them clear. As for example, the sewer in the Circular Road is an oval of the old sectional form, and is 9'-4½" high and 7'-3" wide; its inclination at the lower end is 1 in 2,640. If this sewer could discharge under the inclination given to its invert, it would carry 13,764 cubic feet per minute when running full, and the average dry weather flow of 1,100 cubic feet per minute would produce a velocity of flow of 153 feet per minute. With the dry weather volume in the sewer, the sewage would be 1875 feet deep, and to secure the above velocity, the sewage at the pumping station must not rise above 5.5 feet above datum which unfortunately is rarely the case.

14. The area of Calcutta originally intended to be drained by the original sewers, I stated to have been 202,656,150 square feet or 4,606 acres, and a ¼" of rain per hour from this area was said to produce 6,672 cubic feet per minute. The original outfall sewer, as it at present exists, will only discharge when running full 20,405 cubic feet per minute. The surplus had to be got rid of by storm overflows, some of which required to be specially opened in time of rain, but as these overflows communicated with the river Hooghly, it might happen that high tide and heavy rain coincided, then the amount of rain that could be got rid of by the overflows was very small, and at times nothing at all. The consequence is that, as I have been informed, much inconvenience is still occasioned in the lower parts of the city by the accumulation of rainfall, notwithstanding an 11 feet rainfall intercepting sewer* has been constructed to take the overflow from the Circular Road sewers. In fact it would be strange if flooding did not take place for the level of the crown of the outfall sewer at the sewage pumping station is at a higher level than the surface of some parts of the city located at a considerable distance from the outfall works, and the drainage of which has to be effected through this outfall sewer, so that the effect is that, when the outfall sewers are full, the lower parts of the city become the reservoir for storing the rain and mixed sewage that cannot escape until the sewers have been relieved by the comparatively slow flow from them owing to their water-logged condition in time of heavy rain.

15. The city area of Calcutta, as taken from the Census return of 1881, is shown to be 3,754 acres; the additional area recently added to the city is 8,201¼ acres. The area of the Fort not included within the city, but which may require provision for drainage, is 1,283 acres; or the grand total of these areas is 13,241 acres. A quarter of an inch of rain per hour, the quantity, it was stated the original sewers should carry away in addition to the sewage, is equal to 15,112 cubic feet per minute from each acre; at this rate the following figures will show the provision required to be made for rainfall alone if the sewers of the extended area are to be constructed to carry the same amount of rain as was contemplated in the original scheme of Calcutta sewerage:—

	Cubic feet per minute.
City area of Calcutta 3,754 acres	56,760
Area between Circular Road and Canal 539¼ acres	8,150
Southern and south-eastern amalgamated area 7,665 acres	115,895
Total from present city area	180,805
Fort William 1,283 acres	19,399
Grand total for all Calcutta	200,204

* This intercepting sewer can give no relief to the sewers in reducing the head of the flood in the district, and is water-logged at every high tide.

In addition to these quantities provision would require to be made for the sewage. I need hardly say that I could not recommend any scheme for further combining rainfall and sewage in Calcutta which would require works to deal with such large quantities that would lead to enormous expense, and still would be very unsatisfactory as the element of rain cannot be gauged by any such rule of thumb method as merely saying, we will provide for so much and make no provision for any greater quantity.

16. I have considered the question of rainfall and have made numerous experiments to determine the effects of rainfall on the flow on sewers, and I have found that the increase of the flow in sewers due to rain depends more on the intensity of the fall than upon the actual quantity falling as recorded in a day or an hour. When rain falls the rate of fall is frequently in excess of a quarter of an inch per hour. If in one minute 0.15 inch fall, which is not an uncommon quantity, it is equivalent to nine-tenth of an inch per hour. A quarter of an inch per hour is not equal to half of a hundredth of an inch per minute, a rate of all that is of common occurrence. Fortunately, in a large district a quarter of an inch of rain per hour flowing off means that a very much heavier fall could be accommodated in the sewers, and if the original outfall sewers of Calcutta had been able to carry away what was contemplated and at a sufficiently low level to prevent flooding, they would have been sufficient for all purposes, as it is the present outfall as I find it when full is only capable of carrying away 0.09 inch of rainfall per hour, and this it cannot accomplish until the flood water have risen over the surface of the lower parts of the city.

I find from Mr. H. F. Blanford, F. R. S., that in Calcutta on an average of 13 years there are 123 days per annum when rain falls on 62 of these days over a quarter of an inch per day, while the average annual rainfall is 65.5 inches. In heavy falls of rain as much as 4 inches per hour has been recorded, and over 6 inches per day has been repeatedly recorded, but the number of days, when these excessive quantities fall, are but few or about one day in three years. The records shew that rainfall in this district is an uncertain quantity, and if admitted to the sewers, the provision to be made for it is enormously in excess of that required for the sewage, and therefore the wisest thing to do will be to exclude it from the sewers as far as possible in the amalgamated area.

17. An exception will in my judgment have to be made in the case of rain falling on the roads and footpaths of this district, for the water flowing off these surfaces will at times be so impure that it should be classed as sewage. After a prolonged rain no doubt the water flowing off the roads is more pure, and in some cases a sort acting arrangement may be used, so that the small and impure rainfalls may flow to the sewers, while the larger falls can be diverted to the surface water streams of the district. The total area of roads and footpaths in Calcutta does not exceed 470 acres, while in the Suburbs at the present time the area is rather less than 200 acres; now a quarter of an inch per hour will be ample provision to meet the requirements of this case; the future area of the roads and footpaths in the amalgamated area I have taken at 320 acres.

18. In looking through the returns of the amount of sewage pumped at the sewage pumping station, I was struck by the enormous difference in the volume of the sewage from day to day in dry weather, and also in some special experiments that have been made at my request to determine the hourly rate of flow in the sewers; that at midnight in one day the volume of sewage increased, when, under ordinary circumstances, it should have diminished. After full consideration of the subject and knowing that the sewers of Calcutta had been constructed to carry sub-soil water, I found that not only does the volume of sewage in the sewers increase when the ground waters are high, and decline when the ground waters are low, but the volume of sewage increases with the heights of the tide when no flushing is taking place.

19. At my suggestion an attempt has been made to determine the rate of flow of the sewage and water supply of Calcutta at every hour of the day.

From the figures [thus prepared] it [is] seen that the water is supplied in 14 hours, but that it takes about 17 hours to flow off by the sewers. The figures also shew that practically one-half of all the sewage of Calcutta at the present time flows off in six hours, and that provision for this variation in the rate of flow must be made in all new sewers.

20. The fact that a sewer leaks and admits subsoil water is no detriment, but a positive advantage if the movement is always in one direction or from the outside into the sewer, but sewers like the Calcutta sewers that are likely to be gorged with mixed sewage and rainfall must let the sewage out into the subsoil, which becomes a reservoir for its reception when the flow increases in the sewers. This constant interchange of sewage, rainfall, subsoil water and tidal water between the sewers and the ground is in my judgment extremely prejudicial to the health of the inhabitants of Calcutta, and energetic means should be at once taken to remedy this evil.

[To be continued.]

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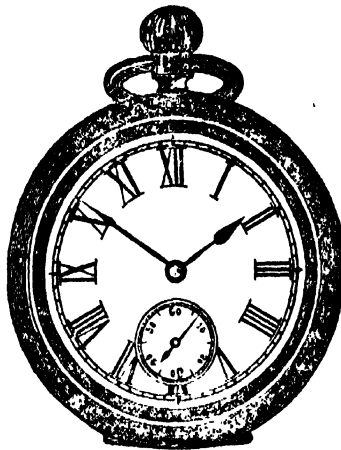
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Vol. X.

CALCUTTA, SATURDAY, MAY 16, 1891.

No. 474

CONTEMPORARY POETRY.

THE FLAG OF ENGLAND.

FROM MR. RUDYARD KIPLING'S NEW POEM.

"Above the portico a flag-staff, bearing the Union Jack, remained fluttering in the flames for some time, but ultimately when it fell the crowds rent the air with shouts, and seemed to see significance in the incident."—*Daily Papers*.

Winds of the World, give answer! They are whimpering to and fro—
And what should they know of England who only England know?—
The poor little street-bred people that vapour and fume and brag,
They are lifting their heads in the stillness to yelp at the English Flag.
Must we borrow a clout from the Boer—to plaster anew with dirt?
An Irish liar's bandage, or an English coward's shirt?
We may not speak of England; her Flag's to sell or share.
What is the Flag of England? Winds of the World, declare!

The North Wind blew:—"From Bergen my steelshod vanguards go;
I chase your lazy whalers home from the Disko floe;
By the Great North Lights above me I work the will of God;
And the liner splits on the ice-field or the Dogger fills with cod.
The lean white bear hath seen it in the long, long Arctic night,
The musk-ox knows the standard that flouts the Northern Light:
What is the Flag of England? Ye have but my bergs to dare,
Ye have but my drifts to conquer. Go forth, for it is there!"

The South Wind sighed:—"From the Virgins my mid-sea course was
ta'en
Over a thousand islands lost in an idle main,
Where the sea-egg flames on the coral and the long-backed breakers
crown
Their endless ocean legends to the lazy, locked lagoon.
My basking sunfish know it, and wheeling albatross,
Where the lone wave fills with fire beneath the Southern Cross.
What is the Flag of England? Ye have but my reefs to dare,
Ye have but my seas to furrow. Go forth, for it is there!"

The East wind roared:—"From the Kuriles, the Bitter Seas, I come,
And me men call the Home-Wind, for I bring the English home.
Look—look well to your shipping! By the breath of my mad typhoon
I swept your close-packed Praya and beached your best at Kowloon!
The desert-dust hath dimmed it, the flying wild-ass knows,
The scared white leopard winds it across the taintless snows.
What is the Flag of England? Ye have but my sun to dare,
Ye have but my sands to travel. Go forth, for it is there!"

The West Wind called:—"In squadrons the thoughtless galleons fly
That bear the wheat and cattle lest street-bred people die.
They make my might their porter, they make my house their path,
And I loose my neck from their service and overwhelm them all in my
wrath.
But whether in calm or wrack-wreath, whether by dark or day,
I leave them whole to the conger or rip their plates away,

First of the scattered legions, under a shrieking sky,
Dipping between the rollers, the English Flag goes by.
The dead dumb fog hath wrapped it—the frozen dews have kissed—
The naked stars have seen it, a fellow-star in the mist.
What is the Flag of England? Ye have but my breath to dare,
Ye have but my waves to conquer. Go forth, for it is there!"

NEWS AND OUR COMMENTS.

THE good Queen-Empress has expressed to the Viceroy her deep sympathy with the relatives of the victims of the Manipur massacre. We have before noticed how deeply Her Majesty was affected when she heard abroad the melancholy news about Manipur.

THE Viceroy will hold a Levée at the Viceregal Lodge on Saturday, the 30th May, to be kept as Her Majesty's birth-day, which will be ushered by imperial salvos from all the military stations in the empire.

THE Lieutenant-Governor has gone into camp. He is now touring in Sikkim. Accompanied by Mr. C. E. Buckland, Mr. A. W. Paul, C.I.E., and an Aid-de-Camp, Sir Charles Elliott was to have left Darjeeling on the 12th and arrived at Kalimpong the same day. Passing through Pedong, Sadancha and Gnatong, he is due to-day at Jelapla. The party is expected back at Darjeeling on the 20th.

MR. W. E. Ward, the new Chief Commissioner of Assam, is expected at Calcutta tomorrow, on his way to Dhubri, where he takes charge on the 27th instant.

LAST week, on Friday, near Khetserai, on the Oadh and Rohilkund Railway, some carriages of the down mail were derailed and smashed, badly injuring several native passengers, one, it is feared, mortally.

A STUDENT of the St. John's Female Normal School, Nazareth, has been appointed in charge of the Post Office, Mandapusalai, in the Madura District.

WE are glad to see that meritorious native Civilian, Dayaram Gidumal, appointed to act as Civil and Sessions Judge of Shikarpore.

LOUIS SCHOLLIGER, a Government engineer, is being criminally tried at Cracow, for selling to a foreign Government the plans of the fortress of Cracow.

THE latest application of platinum is in the manufacture of mirrors. The new mirror both transmits and reflects light. Placed in the pannel of a door it will not only light up a dark room or corridor but act also as a reflector. Another advantage, or disadvantage if you will, is that a person on the platinized side of the glass, while seeing through it, is himself unseen. The Indian Mirror is neither mercurial nor platinized.

Subscribers in the country are requested to remit by postal money orders, if possible, as the safest and most convenient medium, particularly as it ensures acknowledgment through the Department. No other receipt will be given any other being unnecessary, and likely to cause confusion.*

AT an enquiry into the death of a milliner, at North Kensington, a chemist deposed that one of his customers spent for a week on laudanum to drink, and that another took as much as two ounces at a sitting.

A CORRESPONDENT of the *Statesman* lately wrote from Kandi, in the Moorshedabad District :—

"The public excitement is intense regarding the Consent Bill. The people look upon the Bill, passed in spite of the humble yet emphatic protest of a whole nation, as a death-blow to the authority of the sacred books of the Hindoos and Mussulmans, as an interference with religion and usage, and as a rude shock offered to our sense of the sacredness of the royal proclamation. A largely signed petition to the Secretary of State for India is contemplated."

A veracious reporter, to be sure ! Or, Kandi must be an exceptional spot.

WE commend the following subsidiary rules relating to public conveyances, just passed in practical Bombay, for the consideration of the Bengal Legislative Council now engaged on the reform of the law regarding hackney carriages and palanquins in Calcutta :—

"In every case in which a public conveyance is called for a distance exceeding half a mile to take up a fare, 2 annas shall be paid in addition to the authorized fare.

All return fares shall be one-half of the original fare as herein laid down.

The fare of a public conveyance for a whole day is Rs. 4 (ten hours to constitute a day), for half a day (five hours) Rs. 2-8.

All persons engaging a public conveyance may, before starting, arrange with the driver thereof as to whether he should be engaged by the day, half day, or by distance. If no such express agreement is come to between the parties, the driver shall be entitled to his fare according to the Distance Tariff. In the Fort only, vehicles can be engaged by the hour, fare for which shall be 8 annas per hour.

No fare for a public conveyance shall be less than 4 annas.

Any person having cause to complain against the driver of a public conveyance may take such driver to the nearest police station where a police officer will enquire into such complaint, and if possible settle it. Such persons may instead, however, take the driver before the nearest magistrate then sitting.

The following to be the scale of detention of conveyances :

Any period over a quarter and up to half an hour, 2 annas. Every succeeding half hour and fraction of a half hour an additional 2 annas."

THE *Deccan Times* reports the birth, in the village of Balapooram, a few miles north of Hyderabad, of a child of both sexes with four hands and legs. Yet the passion for natural wonders, and unnatural too, is represented to be the peculiar weakness of the native press.

DR. Maclaren, of Dehra Dun, is said to have treated cases of leprosy, with some success, with resorcin and ichthyol.

WHILE the position and prospects of Eurasians are being enquired into in Calcutta, the Auditor, Oudh and Rohilkhand Railway, is making the best of his opportunities to give the question a practical solution. He has ruled that one-fourth of its employes must be Eurasians.

MR. W. Ross, Deputy Superintendent of the Presidency Jail Press, Bengal, having been appointed Superintendent of Government Printing, India, Mr. J. Petty, Superintendent of Assam Secretariat Press, has been appointed Deputy Superintendent of the Presidency Jail Press, Bengal, from the commencement of the present month.

DENTISTRY has made remarkable progress in Russia. According to the *Kölnische Volkszeitung*, a Moscow dentist has discovered a method by which false teeth will grow into human gums as firmly as natural ones. Dr. Zhamensky has performed several successful operations on dogs as also on men. The teeth are either of gutta-percha, porcelain or metal. At the foot of the false teeth holes are made which are repeated upwards into the jaw. The tooth being placed in the cavity, soon a soft granulated growth from the jaw makes its way into the holes in the tooth, this growth gradually hardens and holds the tooth in position.

SIRDAR Dyal Singh has done himself no good by his appeal against the decisions in the *Tribune* libel case. The Chief Court upholds the conviction and, considering the scandalous nature of the writings against Mr. Warburton and the position of the proprietor of the newspaper, does not think the fine excessive.

THAT wretched man Raja Gobind Rao who is compromising the name of Holkar abroad, has not yet made up his quarrel with his wife. Ever since the couple were produced in court in connection with the attempted suicide in the Deccan, they have evidently lost their sensitiveness on that behalf. The Rani has sued her lord for maintenance before the magistracy at Allahabad. The case coming on for hearing, the Raja applied for and obtained ten days' postponement to produce copies of proceedings of the Hyderabad courts.

ONE Ebjee Visram wanted a servant, and meeting one day in the street with a man who impressed him as suitable to him, engaged him. Another day three months after, Visram returning home at night from a few hours' absence, found his cupboard broken open and its contents valued at Rs. 7,384 gone. He called out for his servant, but he too was gone. The sensitive fellow could not dare to face his unhappy master under the loss. The inappreciative and suspicious master has given information to the Police of his loss and against the servant.

Visram, of course, has been rightly punished for leaving his property to the mercy of a man whom he did not know and whom he employed without security or references of any kind. Yet it is one of the commonest forms of modern carelessness. We are all, or most of us, Visrams, more or less.

THE long pending feud between the Bally Bone Mill Company and the magnates of Uttarpara has at length gone to the civil courts. A suit has been filed before the Hooghly Sub-Judge by Raja Peary Mohun Mookerjee's sister, who has her house in the vicinity of the mill, complaining of its bone and coal dust as a nuisance prejudicial to the health, &c. The Sub-Judge went to the spot, visiting both the mill and the complainant's house.

THE following joke which is going the round of the press is not bad, though not new :—

"Heard lately in a Criminal Court.—*Prisoner*.—'Heaven is my witness, your Honor, that I am innocent.' *Absent-minded Magistrate*.—'Issue a summons at once for the witness.' Titter round the Court and rude awakening of the A. M. M."

That is not by any means so bad as the Civilian Magistrate, winner of premium for high proficiency in Bengali, on complainant deposing that the offence occurred before the Chandi Mandal (colloquialism for *Chandi mandab*—family hall for public worship, &c.) at once cried out "Take out a summons against the Mandal—Chandi Mandal."

THERE is no limit to the scepticism of the age. It is not only rampant on the great questions of Life, Death, Eternity, God and the Devil, it descends to the veriest trifles. It would appear from an article in the *Daily Graphic* of the 14th April last, that there is a difference of opinion as to the exact spot where Nelson breathed his last. It has always been understood that the great hero died in the cockpit of his vessel. The writer in the *Graphic* now asserts that "the balance of opinion seems in favour of the cabin rather than the cockpit." The *Army & Navy Gazette*, however, denies any diversity, and sticks to the cockpit.

MR. McLaughlan Slater, Manager and Actuary of the Oriental Life Assurance Company, Limited, applied and obtained on the last day of the last month from Mr. Cooper, Chief Presidency Magistrate, Bombay, in chambers, a warrant against Dorabjee Dhunjeebhoy Shiroff, Assistant Secretary of the Company, for embezzling about three lacs of Rupees of the office money.

Distinct rumours of the loot were current in Bombay for the last two months. But such is the state of journalism in India that nothing was mentioned in the papers. Still to the credit of the *Advocate of India*, that journal more than a month back wrote to the Manager, but Mr. Slater bravely answered that, with the system of check employed, such a thing was simply impossible. Meanwhile, the truth, which was not to be suppressed, was all over the town. At last, the Assistant Secretary disappeared. Our contemporary, then again on the 27th April, wrote to Mr. Slater. It was no longer possible to poohpoo the matter. But though the embezzlement was admitted, the admission was saddled with a request, in the interests of the office, to preserve silence, specially as the unfaithful servant had offered to disgorge a part of his plunder. At the same time, Mr. Slater said that the loss will not hurt the Company; indeed that the defalcations do not touch the funds deposited with the Official Trustee, nor the capital invested in Government paper in the hands of the Company's bankers,

&c. It is said that Shroff lost his takings, or at least a part of them, in speculation. The old story—the same at Bombay as at Calcutta. We understand that the Assistant Secretary made a clean breast of it to his chief. We hope Mr. Slater will come out of the inquiry *sans tache*. In the face of Shroff's admissions in his communications to Mr. Slater, it is expected that there will be no difficulty about the case. The lawyers know better. Have they no Woodroffe down on the Western Coast?

THE *Indian Mirror* is in sackcloth and ashes, and not to be comforted. On Tuesday last, our contemporary startled all Calcutta by appearing in triple black. Nobody could easily divine the cause of the

* * * inky cloak, * *

The customary suits of solemn black,
The windy suspiration of forc'd breath,
Yea, more, the fruitful river in the eye,
And the dejected haviour of the visage,
Together with all forms, modes, shows of grief,

seeing that no public man of the first rank and the highest importance to India had been known to be in danger. Accordingly, it was decided to be a personal matter—a demonstration of filial duty. As the father (God bless his good soul!) has long since passed away, it must be the mother, everybody thought. And so it proved—though in a different sense from that of the public. Who but a Zadkiel or a Mahatma can imagine that all this ado is for the death of old Mother Blavatsky, the theosophist? No mother ever received greater homage from (to speak like a Hindu) the son whom she bore for ten mortal months in her womb. In the vehemence of grief, the editor chides the Hindus for allowing her to die out of India, thus losing the opportunity of making the land sacred. "Their land is not made sacred, as English ground has been, by her tomb or cenotaph." He of course concludes his tribute to the departed by calling for "a Memorial to Heliona Petrovna Blavatsky's memory as shall show the strength and extent of our repentance, and our appreciation of all that she ever did for India." The Ripon Memorial, the Knight Memorial, the Bradlaugh Memorial are all thrown overboard in the urgency of this call for immediate recognition of the claims of the Prophetess.

THE District Judge of Backerganj went the length of prosecuting a local native stable-keeper for injury to his property from a horse belonging to the other. The step involved a risk to a man occupying the position of head of the judicial department of the District. Luckily for the Judge, not only did he win his case but he also obtained Rs. 10 compensation for the injury. So far so good. Now comes the bad. His Judicial Eminence would not pocket the paltry amount. It was *infra dig*, we suppose. He threw the ten silver Victorias away—to a local charity. The fool!

* *

Who are the "late Baboos Nundo Lall Bose and Pashooputt Nath Bose," of the *National Paper*, May 13, 1891, p. 145, col. 2, last line? It refers to the precious brace of brothers of Bag Bazaar, it is a serious outrage which can only be expiated in blood. A harmless allusion to the dramatic change of their situation in life was avenged with fire and sword as it were. But here is a case of downright slaughter—of the innocents.

NOTES, LEADERETTES, AND OUR OWN NEWS.

THE great Czar has been check-mated by the Rothschilds. Their Paris House refused to proceed with the issue of the new Russian Conversion Loan owing to renewed persecution of the Jews in Russia. The Russian Government saw fit to suspend the order of expulsion of the Moscow Jews for another two years. Verily, the Yankees are right in their phrase, the *Almighty Dollar*. Mammon is now the King of Kings, even more powerful than they.

A later telegram, however, says that the Government has ordered that the expulsion of Jews from Moscow and St. Petersburg is to be resumed.

JAPAN has won unenviable fame. Near Kioto, while visiting Lake Brewa, there was an attempt on the life of the Czarewitch by a Japanese. It is now explained that the attack was by an insane fanatic, by a sabre,

on the head. Prince George of Greece intervened and prevented a second blow. The wound, at first feared to be mortal, is not serious.

INFLUENZA is spreading rapidly in London and the provinces. It is of a severe type, and has carried away many, high and low. The Archbishop of York is one of the victims, the final cause of the great prelate's translation to heaven being pneumonia. Seventy Members of Parliament are confined to bed. Royalty is not exempted from the rude handling of the bailiff of this formidable Power. The Prince of Wales has been slightly touched.

MR. Gladstone too is confined to his room, though not with influenza. On Sunday, the 10th, he was seized with a sudden fit of shivering followed by cold and fever.

THE Indian Civil Servant—unless he happens to be a native Indian—bears a charmed life. He is above crushing, or suppression. He may at worst be scotched—never killed. There is a divinity that doth hedge this king of men—the all-pervading divinity of an irresistible Bureaucracy. So Mr. Crawford is regaining the prestige of an Indian Civilian. His family have been already provided for and now he has won from the Secretary of State an allowance of £150 per annum. That is nothing for a modern Nabob. He will now be in a better position to pursue his divine rights, though.

THE virtue of the whole House—the piety of St. Stephen's Chapel—has been exploded—in the court of criminal judicature. Mrs. Grundy herself is in trouble. Everybody shapes his or her conduct by fear of Mrs. Grundy. At every step people continually ask within themselves, What will Mrs. Grundy say? Many have not seen her, but all regard her with some thing of the mysterious awe with which the old lady in Leadenhall Street was viewed, who was identified with the Company Bahadoor that ruled the Empire of the Moguls. Suppose now the tables turned—a terrible supposition! What will society think—what will the sinners say—if the staid elderly matron be caught in the act—of (say) eloping with a groom? The honourable and gallant member for North Buckinghamshire was as near being the Mrs. Grundy of the House of Commons as could be. A thorough Gladstonian, to begin with, he was the embodiment of all the proprieties. An elderly man on the wrong side of fifty, with a decided look of age, who would be venerable but for the disadvantage of person, he was a model of piety and probity. Of late, from last year, this moral son of Mars has not been happy. He had been attending to his various public duties fitfully, until he was *non est* in the very House itself. On important divisions this keen party politician was absent. The whip of his party knew not his whereabouts. That is always a bad sign. (We thought so in the case of Mr. Parnell when we heard that the Irish Leader did not let any body know his address.) At the same time, he was particularly wanted—not for his oration or even his votes, but for his explanation of certain transactions brought to light by a restless Police. Meanwhile, friends worked hard to stifle inquiry, but they failed. At last, regular proceedings were instituted. By that the accused had placed the seas between himself and the court. But there is no Hymah for a Member of Parliament. In a moment of hesitation or over-confidence, he returned, and has now, in due form, in court of justice, ended his career as a public man.

WARRANTS were out on two members of Parliament for serious criminal offences—Captain Verney for conspiring, under an assumed name "Wilson," with a woman—Romuttan an old offender—to procure a girl under 21 years of age, and Mr. De Cobain for unnatural offences. Captain Verney surrendered himself, pleaded guilty and has been sentenced to one year's imprisonment. He has been expelled the House.

Mr. De Cobain keeps away. He cannot continue a member of Parliament.

A GREAT deal seems to be made, by those inclined to find fault with the action of Mr. Quinton and the Government of India in the unfortunate Manipur business, of the fact that Mr. Grimwood was kept in the dark as to the intentions of Government till the last moment. And to this fact is chiefly attributed the disaster, which, in their op-

nion, would have been averted if that gentleman had been fully and timely informed of the steps which had been decided on by Government regarding Koireng the Senapati.

But the character of Koireng has been well described by the ex-Maharaja in the communication made by him to the Reporter of the *Statesman* almost immediately after the occurrence of the disaster. The exiled chief distinctly and emphatically stated that Koireng was on the most intimate terms with Mr. Greenwood, and that the latter's friendship for that turbulent character prevented him from helping the Maharaja when the disturbance took place in September last.

The public were unwilling to believe that the Representative of the British Government had supported Koireng, directly or indirectly, in his intrigues for the deposition of the Ruling Chief. The doubt has, however, been dispelled by the "Story of Manipur" in the *Englishman*, evidently written under the inspiration, if not with the hand, of Mrs. Greenwood. That story clearly confirms the allegation of the ex-Maharaja, that both Mr. and Mrs. Greenwood were on the most intimate terms with the Senapati; so much so, that when Mr. Greenwood was at the last moment asked to carry out the orders of Government, both he and Mrs. Greenwood were much disturbed in their minds, and tried much to persuade Mr. Quinton that Mr. Greenwood should be excused the unpleasant task of doing harm to his friend.

The above will show, that the Government of India and Mr. Quinton, who must have been well aware of Mr. Greenwood's kindly feelings towards Koireng—unmistakably divulged by himself in his official and semi-official communications to the higher authorities—were fully justified in withholding from him, until the eleventh hour, the most important information that it had been decided to sever Koireng's connection with the Manipur State.

People are even inclined to suspect, that some expression used by Mr. Greenwood or his wife in an unguarded moment, to their intimate friend, of the British Government not being well disposed towards him, may have put him on his guard, induced him to make preparations beforehand to avert any calamity that might befall, and warned him against trusting himself in the hands of Mr. Quinton at the proposed Durbar. It is but natural for the press to blame the Government for withholding the facts from the public, but now that the Government have promised all the papers to Parliament, the world will soon have an opportunity of knowing the whole history of the matter.

THE Benares rioters are reaping the fruit of their rashness. Hari Ahir has been sentenced to transportation for life. He was charged with attempting to murder two constables and the Municipal Commissioner Sita Ram's servant. The jury found him guilty of only wounding one of the constables and in self defence. The wounded witnesses not being able to attend court, were not examined, but their evidence as recorded by the Magistrate was accepted by the Judge, who considered it inadvisable to postpone the trial when proofs against the accused were clear.

The trial of the fifteen for attack on the telegraph office has ended in the acquittal of seven and conviction of eight. Three have been sentenced each to fourteen years' transportation, two each to twelve, one to ten and one to seven. In addition, a sweepstake boy has been sentenced to thirty stripes.

ONE of our Calcutta dailies recently published a telegram from Hyderabad, announcing that a Hindoo gentleman from Bengal (Dr. Nishikant Chatterjee) was about to renounce his religion and adopt Mahomedanism.

Of late there have been so many signs of a Revival—English gentlemen and ladies born in the Christian faith have embraced the religion of Islam in the very heart of England, Mahomedan missionaries have been deputed to England to preach and convert the Christian world, and, last though not the least, English ladies of position have taken as their lords young Mahomedan gentlemen gone to England from India for the purposes of study: that there was nothing strange in a gentleman who is not a Christian and who is not a good Hindu adopting the faith of the rulers of the wealthiest Native State in India. But the fact is not so. The Bikanpore friends of Chattopadhyaya will be gratified to learn that there is no danger. The telegram above referred to was no more than a hoax, and that the Hindoo Doctor has not the remotest idea of renouncing his own religion.

THE new Perfect Phonograph invented by Thomas Edison, and recently brought to Calcutta, although exhibited to limited audiences at the Asiatic Society, the Dalhousie Institute, and some other such places, was for the first time placed before the general public at the Mahomedan Literary Society's Conversazione at the Town Hall in March last. The large number of Native gentlemen who were present there and who had never before seen this wonderful invention, were very much astonished to hear it speak, play a number of musical instruments, imitate birds, whistle, &c. When the Viceregal party arrived in the room, Father Lafont in charge of it requested the Viceroy to speak a few words into the Phonograph. Lord Lansdowne, who took a very great interest in the exhibition, spoke the following words:—

"This is a wonderful invention, but before we can consider that it is 'thoroughly perfect, we shall expect of it that it will do for us what a 'good reporter never fails to do and that is to correct the bad grammar of our speeches.'"

Sir Charles Elliott followed with the words:—

"This is the first time I ever had the honor of addressing an inanimate audience of this kind and I trust that it will receive my remarks with as much attention and that they will produce upon it as much effect as those remarks have often produced on a much more intelligent audience."

It was then the turn of Sir Frederick Roberts, who addressed as follows:—

"I am going to inspect the Volunteers tomorrow, and although I believe they will turn out in fair numbers, I hope that the next time I inspect them their number will be largely increased."

After this, Father Lafont turned the instrument, and it immediately reproduced the words of the speakers one after the other, in exactly their respective voices, to the great amusement and delight of themselves as well as the large number of gentlemen present.

WE were not a little startled at the news of the death of our excellent neighbour and friend, Ru Bahadur Suat Chander Ghose at his residence at Faltollah, on Tuesday the 5th instant. He had visited us a few days previously, towards the close of the last month, hale to all appearance, and hearty beyond question. Unsuspicious of any danger, we led him through an acrimonious debate. He was quite equal to the occasion. Who could imagine that death was near. But the inexorable king had already ordered his victim's coffin. He laboured under a chronic complaint—diabetes. He had kept the disease under check and he went about in the world like other men. All the time the enemy was advancing his mines, and at last burst upon him with a tumour. Instead of letting it alone, he underwent an operation. A fatal mistake! Through the deep artificial opening made the lifeblood was drained. At last he expired.

He belonged to a respectable family of Chinsurah. He had received the best education of his day at the Hoogly College before the University was established. A good mathematician, he entered the Public Works Department and rose to the highest office open to men of his grade, and even obtained rank as an Honorary Engineer, receiving at the same time the important charge of the Akra Brick-fields. His services as a subordinate executive or a civil engineer have been varied and in various parts of the country. He always served with credit. His superior style of living and his inclination towards cultivation and consequently his superior conversation all so rare in the native part of the service disposed Europeans to him. He was a genial kind man of much amiability.

On the recommendation of the Inspector-General, the Madras Government have sanctioned a special bonus of Rs. 550 for distribution among the Madras Special Police for special aptitude in the detection of dacoits and their successful prosecution. The Birthday or the New Year's Day's Gazette may find Abdul Siban Sahib, the Special Police Inspector, at Khairatabad, for he is recommended for the honor.

Then for the other side of the picture! We do not know who is to be singled out for special mention—the Police or the committing Magistrate.

On the 24th February, in Bareilly, on the Queen's highway, near the District Jail and close to the police lines, a number of washermen just returning from a *panchayat* of their clan, elated with drink, fell upon an ekka driver and, in a row, despoiled his fare of a puggie and a stool. They were arrested and committed under sec. 395 of the Indian Penal Code as dacoits. After awaiting their trial in jail for two months, they have been convicted by the Sessions Judge of being drunk and disorderly in a public place and fined Rs. 15 each.

IN writing last week of the veteran Dr. W. H. Russell as the first and greatest of Special Correspondants, we forgot a curious fact which has been only lately brought to notice. The pedigree of this noble order of journalists is higher far. Its cradle was a palace—its founder the occupant of a throne. The Press is thus in a double sense ennobled by its war correspondence. The first war correspondent was a sovereign—one of the greatest sovereigns. When the other day the Kaiser of Germany showed his scorn for newspapers and editors, the wellknown *Allgemeine Zeitung* of Munich retorted on him by claiming his great ancestor and whom he professed to regard as his model, as a "gentleman of the press" and an able editor. The great Frederick was indeed an all round journalist, able to hit off an epigram, indite a smart paragraph, describe a military operation, or launch out a leader. Like Napoleon, Frederick the Great appreciated the power and potentiality of the press and, like him, utilised it in his interest. He kept himself informed of what was published in different parts of Europe, and employed special agents at the three centres—London, Hamburg and the Hague—to read newspapers for his information. Of course, he tried to influence the chief papers at home and abroad by communicating news and his views to them. He wrote a large number of articles which he got inserted by his *charges d'affaires* and other representatives in the journals of the various countries, besides those he indited for his own Prussian press. Professor Droysen, who collected a vast number of these articles for publication in a German military magazine, has given proofs of a great many of them being the productions of the monarch's own brain and hand. Lastly, to come to the point started by us, His Majesty contributed to the *Spener Zeitung* under the title of "Letters of an Eyewitness," describing the course of the two first wars in Silesia. Never before had military operations been minutely reported for a newspaper by one on the spot. Frederick the Great was thus the Father of this important branch of journalism—the War Special.

At Manchester, during an amateur representation of *Romeo and Juliet*, the fight between Mercutio and Tybalt proved true. The exclamation of Mercutio "I am hurt. A plague on both your houses," was no feigned ejaculation. The youth who personated Tybalt had so worked himself up for the play that he in right earnest stabbed his rival in the chest with a sword which penetrated his left lung causing almost instant death. The coroner's verdict was of course accidental death.

That is by no means a solitary example of realism in acting. Readers familiar with the annals of the stage will recall several notable incidents of the kind. Macready, for one, used to get dangerously excited inasmuch as quite forget that he was playing a play for amusement and instruction. On one occasion he had very nearly played himself into the hands of the Coroner and the court of Sessions. As *Macbeth* he came down upon his interlocutor with unaffected vehemence, and almost a fatal result.

THE young Emperor of Germany has indirectly done a service to England and mediately to all naval powers. He has lately been making a speech to the students of the Naval Academy at Kiel. He expressed his appreciation of the educational value, in training the Navy for actual service, of the sham encounters instituted in England in 1882. He was so satisfied with these English naval manoeuvres that he meant to introduce in his own country the same system of annually passing the German Navy through similar illustrations of naval strategy. That, he declared, was the only rational method of training officers and men for actual service.

AN event without parallel in the history of Calcutta has occurred today—a free fight between the Police and the citizens. Fighting with guardians of order is not a rare occurrence even in Calcutta, but never was it so determined or on so large a scale as today. The Benares Riot has, indeed, been repeated and in some respects, aggravated. The quarrel here as there is about a place of worship, only there it was a Hindu temple—here it is a Mahomedan one. The mischief had been brewing for some days. A Hindu who is known to our courts for his haste to be rich without regard to others, had purchased at a court-sale a piece of land in Ultadangi on the 24-Perganas side of Upper Circular Road, and had obtained formal possession. But the real possession was not so easy, as there was a mosque on the land. Instead of leaving the

religious edifice alone, the purchaser purposed to demolish it. He was opposed in his attempt. He sought the assistance of the Police. The Mussulmans appealed to their brethren and prepared to resist the sacrilege. They raised an awning and unfurled a red banner. Yesterday there was some apprehension of a fight, but the Police were on the alert and all remained quiet. That quiet was the quiet before the storm. It burst this forenoon, in a desperate attack on the Police as the power which the Mussulmans thought supported the purchaser. First the few men of the local Police station were routed then a larger body was called into action, headed by Superintendent Srinath Pal. Meanwhile news flew to Head-Quarters and orders were telephoned to the different centres of the department to concentrate all available men on the scene of action. Alarming reports still came that the Police had been worsted and that Superintendent Pal was *hors de combat*. Then the Commander-in-Chief himself with his whole staff was drawn in haste to the field. Mr. Lambert, accompanied by his Deputy Mr. Barnard and Superintendent Robertson of the Detective Force, at the head of European constables and Mounted Police, hurried to the spot. They saw the desperate fighting going on, the Police scarcely able to approach the enemy, while they, a multitudinous lot, threw on them incessant showers of stones ready to hand, having been left on the wayside for repairing the road. The presence of the Chiefs of the Police and the demonstration of force made by them somewhat abating the conflict, Mr. Lambert called on both sides to desist, and leaving his dogcart he walked forward towards the mosque to see the priest or chaplain of the place. He told the people, if they had any grievance, to say so, he would try to see it redressed. While Mr. Lambert was parleying, one rascal from behind, with a sudden blow with a club, prostrated Mr. Robertson on the road. The others narrowly escaped the same fate. This was the signal for a general attack and the resumption of hostilities. More Policemen were called up from the various stations and the Head-Quarters were drained of the entire European element, still the Mussulmans fought with such determination and used their advantages so well, that victory inclined to them. Mr. Lambert thereupon sent to Fort William for assistance. A body of European troops marched out of the fort and reaching Dhurmtolla corner took possession of all the tram cars and proceeded. Their progress was intercepted at Cornwallis Square—not a mile from the scene—and sent back. This was about half past 3 O'clock in the afternoon. Mr. Lambert had succeeded in restoring order with his Police. All the Police engaged have been hit and most of them received injuries. A few will not live, we are afraid. Such resistance the Calcutta Force never encountered and was not prepared for. Mussulmans too have suffered.

There have been many arrests—some forty or fifty, we believe. The danger is not yet all over perhaps. Two Inspectors and a large force of the Police watch the neighbourhood tonight.

REPEATING the British history of olden days, the Manipuris have given up their king to the vengeance of his pursuers. Kouroga the Senapati, still proves his title of a wanderer. The British victory in Manipur, such as it is, cannot be complete without him. The Government of India had marked him for banishment since the disturbance of September, but now he is wanted and he himself keeps away. Doubts are expressed that he is not to be had, if it all to be had, alive. The Tongal Major is a prisoner in the hands of the British. Another Major, Ayia Gurel, Minister of the Durbar, has also been arrested.

Enquiry shews that Mr. Quinton, Colonel Stone, and Messrs. Simpson and Cossins were beheaded by the public executioner, and that Mr. Grimwood was stabbed.

Lord Ripon drew the attention of the House of Lords to the reward proclaimed for the capture of the R. Gent, the Senapati and others. Lord Cross replied that he felt sure the Viceroy never issued such a proclamation.

The *Gazette of India* of today published at Simla contains a selection of the papers that have passed between the Government of India and the Secretary of State. The *Englishman* with its usual enterprise has this morning, in a telegram several columns long, given the best part of what has appeared. From this we regret to find that the Government of India have not cleared themselves from the charge of wheedling the Senapati into a meeting for the purpose of capturing him. The Government vehemently deny that they could ever plot such baseness on that Mr. Quinton could be capable of it, but they quietly proceed to describe how, under their instruction, the thing was tried by Mr.

Quinton without success. Such stultification we have rarely come across. We must reserve further notice of the subject till the arrival of the Gazette in Calcutta.

MESSRS. Schollay & Co. have resigned the Agency of the Pioneer Glass Manufacturing Company, Limited. It has been taken up by Messrs. Voigt & Co. The new Agents have brought new vigour into the enterprise. They have suggested a considerable increase of capital, to meet the higher cost of the machinery and the cost of purchasing the freehold property on which the buildings of the Company are situated at Tittaghur. The property consists of about nine biggahs of land with an annual ground rent of Rs. 20. The circular to the shareholders now issued by the Directors enumerate the following advantages of a glass manufactory in this country:—

Cheap raw material in unlimited supply.

Cheapness of Native *versus* English labour.

Saving in packing, freight, intermediate charges and breakage.

The adaptation of the output of the factory to local requirements.

A large building for the accommodation of the workmen and factory hands has been raised. The plant and machinery has been paid for and has arrived in charge of a professional furnace builder. An expert, both theoretical and practical, has been secured for five years as the Factory Manager. A professional crucible maker and two English glassblowers have also arrived who will train native workmen in their art. Of the four Directors, three, we find, are natives, Bengalis—two of them familiar with the launching of jointstock enterprise, and the third being a well-known Zemindar and merchant and a prominent member of the Native Chamber of Commerce. The company will manufacture medicine bottles and fancy glassware of various kinds. The plant now imported is capable of turning out, if confined to this work, 34,000 gross of medicine bottles usually sold at Rs. 6 to Rs. 6.8 *per* gross. This is calculated to yield a net profit of from Rs. 40,740 to Rs. 57,740. The company must be warned against bringing into the market such a quantity and making a drug of drug bottles. They properly announce their intention to put the factory on different kinds of glass-work. The enterprise is essentially Bengali, having been originated by Bengalis. The name chosen is meant to indicate the first of many similar factories in this country. Here is a legitimate opportunity for genuine economical patriotism.

REIS & RAYYET.

Saturday, May 16, 1891.

THE CENSUS.

WE have read the preliminary Census tables compiled by Mr. Baines, and more particularly his general comments, with great interest. The work could not be in better hands. He has done it excellently as one doing a thing *con amore*. The promptitude with which the returns have been abstracted is worthy of all praise indeed; it fairly took us by surprise. And yet the Census Commissioner is not wholly satisfied himself. As it is, it was within five weeks of the enumeration that the results were published. Mr. Baines, however, would have been ten days earlier, were it not for the unpunctuality of a single district officer in the Central Provinces. Nevertheless, the speed with which the preliminary compilation has been made must be regarded as highly creditable to the organising capacity of the Commissioner. It is also gratifying to have his assurance that this proof has not been secured at the expense of accuracy. Accepting this assurance as to the character of the compilation—a work presumably prepared by experienced abstracters—the question of the accuracy of the enumeration itself must remain one of which one cannot unfortunately be quite so confident.

The enumeration itself must be regarded as only of very approximate value. Nor is this any discredit to the Commissioner or the system he laid down for the work. In the very interesting letter with which he forwards to the Government of India his prelimi-

nary tables, he describes that system, and it is one, which, on the whole, must be pronounced as excellently devised for guarding against errors of calculation. But the initial stage was, we fear, not much guarded. The work of enumeration was often left to men with the slenderest qualifications for a task of such responsibility. From the opportunities we have had of testing the work done by these men, we have reason to suspect that, generally accurate as the census may be in regard to the population numbered and even as regards its division into the two sexes, much too great carelessness has been manifested in recording age. This is a particular of great importance. Conclusions of the utmost value, depend upon the age-tables, and even now Mr. Baines is hopefully looking forward to these to be in a position, with their aid, to explain many things which are, in their absence, inexplicable. Correct age-tables are of scientific value in various other ways. But so far as we can see, we must wait for some time before we have a Census conducted by a more intelligent agency than the army of unpaid, ill-selected and ill-supervised enumerators. On the question of age, even intelligent men have the vaguest notions. Ordinarily, educated men betray at times ludicrous ignorance of their own age. Our notions respecting the age of children are untrustworthy in the extreme. The age of women and particularly of Hindu widows is still more staggering a problem. Add to this, the well-known popular ignorance and even superstitious prejudice that prevail among the ignorant lower classes with respect to age. And we have a situation of difficulty far beyond the class of men whom we carelessly appointed to enumerate these particulars to grapple with. We make these comments in no cavilling spirit. The work of an Indian Census is of colossal extent and beset with peculiar difficulties which are absent elsewhere. The continental size of the country, with its divisions into British and Feudatory Provinces, and some of the territory like Baluchistan and Upper Burma only recently acquired, coupled with the endless complexity of its ethnic, linguistic and religious peculiarities, makes the work one of a formidable kind. No criticism of the results of the census will therefore be fair which fails to take note of these difficulties and to make ample allowances for them. We recognize this aspect of the subject fully and are quite disposed to be lenient with errors, but still the errors must be acknowledged as such and the character of the work truly appraised to ensure cautious use of its details and figures. We are afraid the same carelessness which we have pointed out in regard to the reporting of age has prevailed in other respects. Notably has this, we are afraid, been the case in recording the varieties of race, tribe, sect, &c.—distinctions requiring some degree of intelligence and education to understand and deal with.

Barring a few points like these in which the Census will reasonably be open to objection, the work has been done well. It is a great work, and Mr. Baines has great power of organization in dealing with it. He is himself far from confident that the rules and instructions he issued were observed in all cases. We know they were not. Any flagrant cases of wilful misconduct on the part of enumerators have not transpired, but the general low level of their intelligence is an unfortunate fact which is beyond dispute. For the rest, there has also been negligence on the part of supervisors and superintendents of Charges which there was no adequate means of preventing. These have vitiated the result, but with a generally

unintelligent agency to do the first work of enumerating, nothing better could be expected. Still, however, we believe the main enumeration of the population is fairly reliable as well as the relative proportions of the sexes—a point of no mean value.

REGISTRATION OF CARRIAGES AND CARTS.

We are glad to see that Mr. Cotton has bethought himself, in his Bill, of the hard case of hackney-carriage owners in some municipalities adjacent to Calcutta. We have more than once pointed out their grievance, and it was removeable by executive order. Nothing, however, has been done so far. Well is it, therefore, that, though late, the remedy comes from the legislature.

Under existing arrangements, the owners of these carriages have sometimes to pay registration fees twice or thrice over to two or three different municipalities. A carriage, for instance, is kept in one Municipality, and used there as well as within other Municipalities. In such a case, if it is registered in only one place, it is not enough. This may sound preposterous, but the fact is even so. Not unoften is it arrested within other jurisdictions where it might be found plying for hire, and subjected to great molestation, blackmailing, and ultimately to fresh taxation. This is certainly a great hardship, the effect of which is seriously to injure the growth of a trade in our rising suburban towns, which it should be our aim to encourage rather than to repress. Fortunately, the evil is confined to two or three of the municipalities round about Calcutta. So far as Howrah, the late Suburban Municipality and Dum-Dum are concerned, their jurisdiction in regard to the carriage tax is common with the Calcutta Municipality, and this arrangement is as it should be. Under this arrangement, the Calcutta Corporation registers all carriages in these towns, and a rateable distribution of the registration fees, after deduction of the expenses, is made among these municipalities. The South-Suburban, and the North-Suburban, now called Baranagar, Municipalities were not included in this arrangement, and hence they have latterly claimed a separate jurisdiction from Calcutta in regard to carriages kept within their limits, while, as the chief place of business for these carriages, Calcutta continued to exercise her old jurisdiction over them as before.

This uncertainty and, above all, the splitting of jurisdiction in respect of these carriages, not only operated to the prejudice of a trade entitled to tender treatment at the hands of the local authorities: They were not only the source of great molestation and of excessive taxation upon owners of hackney-carriages, but they inflicted no small injustice on the smaller municipalities excluded from a common jurisdiction with Calcutta. These asserted, it is true, an independent jurisdiction of their own, but even this did not help them much financially. They made some small addition to their funds by registering their own carriages, but still they went without their fair quota of the fees due for carriages kept outside their limits in Calcutta and the late Suburbs, but habitually plying within those limits. A common arrangement as now proposed by Mr. Cotton will be fairer to all the municipalities concerned.

After this, could not a similar common system for the registration of carts in metropolitan and suburban areas be devised? The same hardships arising from the same division of municipal jurisdiction are suf-

fered by cart-owners as by hackney carriage-owners, and it is high time that both the cases should be dealt with now and at the same time. This will require a slight change in the Calcutta Municipal Act, giving the Calcutta Corporation the same power of registering carts as is now proposed in regard to carriages.

THE TRIBUNE LIBEL APPEAL.

THE Punjab Chief Court, through Sir Meredith Snowden, have thrown out the appeal of Sirdar Dyal Singh in the Warburton defamation case. The two main grounds taken and argued were decided against the Sirdar. They were (1) "that the Magistrate had, with reference to the provisions of section 198 C. P. C. exceeded his jurisdiction in taking cognizance of and charging the applicant with an offence falling under section 502, I. P. C., without complaint of an offence under these sections, and (2), that the conviction was bad in law because it was necessary to prove both that the applicant had abetted an offence under section 502, I. P. C., and abetment was not proved; and it was necessary to prove that he knew the matter published to be defamatory; and such knowledge was not proved." Regarding the first point, the court, without being technical, held

"Possibly the draftsman of the complaint and the complainant believed that section 500 was applicable to the proprietor as well as to the other persons charged, and as to the complainant, this view is supported by his examination. But it cannot be said that he complained against any one of the accused under that section only. In our opinion this is a complaint regular and complete as regards the offence under section 500 I. P. C., irregular and defective as regards the offence under section 502, I. P. C., but nevertheless, complaint of an offence falling under it, and we cannot therefore say that there is no complaint of an offence under section 502."

In addition, the Chief Court point out in our scientific code the loophole of escape for the careless magistrate and against the technical objector, that a magistrate being competent to entertain a complaint, any irregularity or omission in the complaint is no ground for reversing the conviction, unless that omission or irregularity occasioned a failure of justice. Whatever omission there was in the complaint was supplied in the evidence tendered in support of it. We for our part have no objection to this liberality, if it were uniformly extended to all. In point of fact, the same objection which is overruled in one case, is allowed to prevail in another. This absence of fixity is a great reproach, and causes much heart-burning.

On the second point, the judgment says:

"We are of opinion that there is ample evidence that the applicant abetted the sale of the copy of June 7th which was purchased at the office of the *Tribune* by Mr. Russell. It is not denied that the applicant is not the proprietor of the newspaper, or that by his general authority and for his benefit copies of the paper are kept on sale at the *Tribune* office. Keeping an office for the sale of the paper and authorising a person to sell on his behalf are evidence that the applicant intentionally aided the sale of every copy of the paper that is sold at the office, according to the definition under section 107, I. P. C. of 'abetting the doing of a thing'—this abetment is distinct from abetment of an offence which is defined under section 108, but proof of it is a step towards proof of abetment of an offence. According to section 108 'a person abets the commission of an offence who abets the commission of an act which would be an offence if committed by a person capable by law of committing an offence with the same knowledge as that of the abettor.'"

It does not appear to the Court that,

"for a conviction under section 502 I. P. C. it is necessary, in addition to proving that the seller knows the substance sold to contain defamatory matter, to prove also that he knows the matter to be defamatory. The section contains no express provision to this effect, and is in this respect in marked contrast to section 501. In that section the printer or engraver of any particular matter must be proved to 'know or have good reason to believe that such matter is defamatory to some person.' This provision defines the *mens rea* necessary to constitute the offence defined under section 501. Printing or engraving a particular matter is in itself a mechanical act and a workman may and often does print matter in a language which he does not understand, or may engrave a picture, *i. e.*, a caricature, which is grossly defamatory, in total ignorance that it is so, and in either case he is not according to the code to be regarded as an offender. It is no doubt necessary, in order to substantiate a charge under section 502, to prove that the seller of a printed substance knows its contents, which imparts proof that he understood the language used, and to prove that its contents are defamatory. But there appears to be no need if the contents are defamatory to prove further that he knew them to be defamatory. In cases where it is necessary to prove against a person that he has committed defamation by publishing an imputation when the matter published is *per se* defamatory, all that the prosecution is bound to prove in the first instance is the fact of publication. When the tendency of the imputation published concerning any person is to harm the reputation of that person the court is fully justified in inferring from the terms of the matter itself that the publisher intended to harm or knew, or had reason to believe, that such imputation would harm

his reputation. This is the doctrine of the English Courts as laid down in *Regina versus Harvey* (2 B. and C. 207). If any authority is needed for this proposition it is only a part of the general doctrine that every man may and should be presumed to know the natural consequence of his own acts.

The Sessions Judge was of opinion that the article had defamed the complainant himself, whereas, according to the Magistrate, the matter was defamatory of the complainant's mother. The Chief Court hold that it is good conviction, if there is defamation of any being in whom the complainant is interested.

"It is enough to say that both Courts were justified in finding it (the matter) to be defamatory, either to the complainant or to his deceased mother."

The Punjab Court thus supply the omission in the Penal Code of the definition of "defamatory matter."

"There is no definition in the Penal Code of the expression 'defamatory matter' which does not occur under section 499 or section 500, but is used in sections 501 and 502 I. P. C. But there is no difficulty in ascertaining the meaning of the expression from the context. Defamation we take to do any imputation made or published, in any of the modes described by section 499, concerning any person which tends to harm the reputation of such person subject to the explanations and exceptions appended to that section."

The contention regarding knowledge is thus disposed of :

"But here it is contended that something more must be shown, namely, that the applicant knew the article to be defamatory so as to render the publication of it an offence. This it is said is necessarily involved in the definition of the offence in the words 'knowing it contained such matter,' i. e. 'defamatory matter.' A *mens rea* it is said is necessary to constitute every offence. If it be necessary to found a charge under section 502 I. P. C. that the person who sells or offers for sale a newspaper containing defamatory matter knows the matter to be defamatory, there is in point of fact a finding to that effect in this case in the judgment of the Sessions Judge. The Judge finds that 'he,' that is, Sirdar Dyal Singh, 'received a copy of each issue as it appeared. He must therefore have read the libel complained of, and he could not have failed to see that the words were defamatory as regards the complainant. They appeared too at a time when a serious attack against complainant's character was being made in the columns of the paper.'"

The only fact found is that the proprietor received a copy of the paper and it is all presumption that he read it and found it to contain defamatory matter.

There is a gleam of hope for other sellers of defamatory matter.

"In regard to the contention as to *mens rea*, it may be conceded that generally, if not universally, a *mens rea* is necessary to constitute a criminal offence. But is there no *mens rea* in the definition of the offence falling under section 502? The definition requires knowledge that the printed substance sold contains defamatory matter. A person who conducts a business in the course of which he is liable to sell books, or papers, or the like which may contain matter which is injurious to the reputation of another person, and may be in fact defamatory as defined in the Penal Code is bound by reason of the penalty imposed by this section, if not otherwise, to abstain from selling any book or the like which, to his knowledge, contains matter which is defamatory. If he sells in ignorance of the contents he is not guilty of the offence under this section. If he sells notwithstanding the knowledge of the contents, and the contents are defamatory, he is guilty. The seller in India is, if I really understand the English law on the subject, in a better position than persons in England, who, in the course of their business, sell books, or papers, containing defamatory matter, for the latter are liable criminally as well as civilly whether or not they know the contents of the printed substance sold. On this point I will only refer to the *Criminal Digest* of Sir James Stephen, Chapter XXXII, and in particular to article 270."

There is no escape for the accused unless he can establish the defences in the Code.

"The argument that the offender under section 502 must know that the matter contained in the substance which he sells is defamatory for criminal as well as for civil purposes is not, in our opinion, of any weight, as we consider that it is not necessary to prove that he knows it to be defamatory. It is enough for the prosecution to prove that it is defamatory, and it is then open to the accused person to establish any of the numerous defences which the exception to section 499 grant to him, so as to show that the matter is not defamatory. If it is proved to be defamatory, and the knowledge described in section 502 I. P. C. is proved, this is sufficient for a conviction."

That may be tolerable "Justices' justice," but it is scarcely worthy of a superior court. British Judges are expected to be particular in exacting all the requirements of criminal jurisprudence. The Chief Court set their face against the orthodox doctrine that knowledge or intention is the essential ingredient in crime. So difficult is the question of defamation that many editors, without the slightest intention to libel, publish matter which a court may adjudge defamatory. The question as a rule is simply above the proprietary. The Chief Court doubtless aim at substantial justice, but it was scarcely their business to alter the law, though their views were certainly worthy of the consideration of the legislature. Even in that regard it ought to be remembered that defamation is a strange offence in the East, the creature of British law.

The Sirdar was fined by the Magistrate Rs. 3,000 in a lump on three charges. The Sessions Judge upheld the conviction on two charges and reduced the fine by Rs. 500, apportioning Rs. 1,000 to each of the charges. The Chief Court do not consider the fine excessive, considering the nature of the offence and the means of the Sirdar which last guided the first court in its sentence.

In fine, the Punjab Courts have done as far as lay in them to discourage the enterprize of the Press.

THE INDIAN ASSOCIATION FOR THE CULTIVATION OF SCIENCE.

THE ANNUAL MEETING.

After the reading of the Report, Dr. Mahendra Lal Sircar addressed the meeting as follows :—

Your Honor, and Gentlemen,

The Report, which with your permission I have read, has been a rather tediously long one, and it would be cruel if I were to prolong the tedium by any idle words of mine. Before an audience like this, and indeed before any audience in the present day enjoying blessings which Science has made Nature scatter broadcast over the world, any attempt to discourse on the advantages of Science would be unjustifiable impertinence. And though in view of the progress, the very small progress, which this Institution has made in the course of upwards of fifteen years, during which time Science has made rapid strides in the favored countries of the West, giving birth to marvellous discoveries followed by equally marvellous inventions, all tending to the comforts and happiness of man, I say, though in view of this lamentable state of things in my own country, the temptation is great of re-iterating what I have been saying for nearly a quarter of a century, about the absolute need of the physical sciences for the regeneration of the Indian races, I must resist that temptation.

The time has come when I may fairly assume that all this is fully understood, that the utility of this Institution is no longer a matter of doubt, and that all that is needful now is to find out ways and means to bring out that utility. The Association has already a good lecture-hall which will serve its purpose for some time to come; and will soon have, through the magnificent liberality of His Highness the Maharaja of Vizianagram, a splendid building for the Laboratory. But the building, to use the words of Clerk Maxwell, is but the outward shell of the Laboratory proper. The life-blood, I need hardly say, is constituted by instruments of illustration and research, and the animating spirit must be the men who will devote their lives in it to use those instruments for the exploration of Nature. Through the munificence of one of Bengal's noble sons the Association has hitherto been enjoying the advantage of a good collection of scientific apparatus with which it is working up to this day. But when it is said that this collection is being worked for upwards of a dozen years, it will be easily understood in what state they must be now, and how needful it must be to replace and supplement them by newer and more modern instruments if the Association must keep pace with the progress of discovery.

This means the expenditure of a good sum of money, and the Association ought to be enabled to command it. It is due to Babu Kahi Kissen Tagore who has hitherto helped us so generously and that at a time when without his help we could not have commenced operations at all, that our millionaires who have not yet come forward in aid of the Association should follow his noble example, and that others whose means will not permit them to imitate him in the magnitude of his liberality will not deem it unworthy to come forward each according to his means. Nothing, in my humble opinion, is a greater mistake than to measure the value of a charitable contribution by its amount. And I am afraid it is this mistake which prevents the majority of my countrymen from taking that active part in all movements for the public good which but for it they would take, and it is thus that this fatal mistake deprives such movements in our country of their really public character.

But suppose we succeed, as I believe we shall, in having a well-equipped Laboratory, there will yet be wanting some thing, the most essential thing, to vitalize it, that is, actual workers to work it. How to get them is the most difficult problem in our country. The time has not come when we may have faith in unremunerated workers. The men of leisure are not the men in any part of the world who contribute by their intellectual work towards the intellectual advancement of the race. The Counts du Moncel are solitary examples even in Europe. It is the poor student who must be furnished with leisure, that is with freedom from anxiety for the satisfaction of irresistible animal wants and cravings, in order that his mental energies may be conserved and utilized for the conquest and annexation of nature's domains in the service of man.

But this again means the outlay of a large sum of money, much larger than is necessary for the equipment of the Laboratory. The Report has told you what the state of the funds is for the endowment of a professorship to be called after Lord Ripon. At the time the proposal for such a professorship was made it was hoped that considering the imperative necessity of a professorship and the dear

and honored name with which it was intended to be associated, the citizens of Calcutta would not allow a long time to intervene between the proposal and the endowment; and indeed to quote the words Sir Stuart Bayley used when presiding at our annual meeting in 1888, "if ever there was a project which deserved the enthusiastic reception of the people of this town it was one projected for their benefit by Lord Ripon, twice urged on their attention in public by him, subscribed to by him, and to be called after his name." In view of the project of the professorship falling through from want of funds, Sir Stuart was quite justified in reproachfully asking, "in this wealthy city is Lord Ripon's name then forgotten?" and in leaving us to draw the moral. Sir, I must confess I have been the principal delinquent in this matter. I am afraid I have not moved about it with sufficient energy to acquaint my countrymen with the project itself to gain for it their support and aid. And I therefore hope with the Committee that my countrymen will not allow it to remain a myth, but will now come forward the more readily to make amends for their past neglect and make it ere long a reality.

The Report has told you of His Highness the Maharaja of Cooh Behar's handsome monthly contribution towards the establishment of a permanent professorship, and also how the money, being as yet inadequate for the remuneration of a full-time professor, is proposed to be utilized for the present, till either the Association is in a position to add its own quota to it, or which is a greater probability till the Maharaja may see fit to increase the amount of his contribution. At any rate there seems to be every prospect of this professorship soon passing beyond the nebular stage and settling down into a permanent endowment.

In this way by a gradual but a very slow process the Association may rise to the dignity of a scientific institution, fulfilling in a humble way the functions of diffusing and may be of making small additions to scientific knowledge. But it must be remembered that by the time it attains to this dignity Science will not remain *in situ* in Europe and America but will have advanced, and if that advance be, as it is very likely to be, at its present accelerating rate, our poor institution will suffer immeasurably by comparison. To avert this catastrophe, for a catastrophe it will be in view of our glorious past and the promising present when the progress of enlightenment has become so rapid under the blessings of Western education and the fostering care of a beneficent Government, to avert such a catastrophe must be the earnest endeavour of every patriot. And the only way, which I can think of, by which this may be effected, is to set free and properly direct the two forms of energy that are to be found in the country, partly latent and partly working or rather being dissipated in wrong directions, I mean the energy of intellect and the energy of hoarded wealth. We have ample and satisfactory evidence of the existence of astonishing amounts of both forms of energy. To liberate and properly direct the former in order to get the maximum of work from it, it is absolutely necessary to liberate and properly direct the latter; and when this is done, when wealth becomes the help meet of intelligence, the arrears due to a variety of causes will be made up, and the time hastened when India shall regain her lost prestige.

"My people are perishing for lack of knowledge," is literally applicable to the people of India. Ignorance of the eternal laws by which the universe is governed has brought death into this country, death physical, death intellectual, death moral. And is this ignorance to continue here when the rest of the world is ablaze with the light of knowledge? The light of knowledge elsewhere, unless we can make it our own and add to it, will not avail us but will only render the darkness of our ignorance the more visible. It is to help in reluming the light of knowledge in the breasts of my countrymen that this Association has been established, and that I have nearly sacrificed a whole life time. I fear that I have not done so in vain, for I believe every one will admit with Shuk Sada that --

بنی آدم از علم یابد امان
نه از حشمت و جاه و مال و منال
چو شمع از بوی علم باید سداخت
نه از بوی علم خدایا سداخت

*The children of Adam through knowledge attain perfection,
Not through pomp or splendour, riches or possessions;
For the sake of knowledge you should consume yourself like a candle,
For without knowledge God cannot be known

THE PRESIDENT'S ADDRESS.

Sir Charles Elliott said :--

I feel rather embarrassed at having to address such an audience as this, because it is a well-established doctrine that a speaker ought to know more of his subject than the people whom he addresses; whereas it so happens that while almost all of those whom I see around me are old supporters of, or are familiar with, this Associa-

tion, this is the first occasion on which I have been present at any of its meetings. I am satisfied, however, that I did not make a mistake in assenting to the request that I should become President of this Association, and so take the place of my predecessor in the Lieutenant-Governorship, Sir Stuart Bayley; for I see, on looking through your past reports, that for many years either the Lieutenant-Governor or the Viceroy has generally been present at your annual meetings; and it is quite right that Government should support and encourage everything that is done to promote the growth of the love of science in India. Now this Association has one peculiar merit, in that it affords opportunities to young men to pursue their studies in science after they have gone through their usual curriculum and taken their University degree, that is, at a time when many of them are apt to think that they have learnt all that there is to learn and know all that needs to be known, and that they may as well go out into the world and cease improving their minds and begin to earn money for themselves. But we who are old and grey-headed know that the time never does come when there is nothing left to learn or when education should cease; and therefore I think that the society of Bengal generally, and of Calcutta in particular, owes a great debt to those devoted and public spirited gentlemen who have carried on the series of useful and valuable, if somewhat austere, lectures of which we have heard an account given in the report which has been read this evening. Now, gentlemen, I am not going to say anything in praise of Physical Science to-night. Your presence here and your connection with this Association shows that you already know and realize all that I could say on such a subject. But I wish to submit to you one particular illustration of the direction in which a spread of the study of Physical Science must benefit this country. You have all of you read the results of the Census which has recently been taken, and you have no doubt pondered with some alarm and anxiety over the fact which it discloses, that the population of India has increased by 22 millions during the last ten years. Just think what an enormous figure 22 millions is; it is a larger number than the whole of England contained 20 years ago--a larger number than the whole of Great Britain contained 10 years ago. It is a very serious thing to think that every ten years this country has to provide additional food for such an immense population. It is a commonplace saying that India is a very poor country--so poor that it can hardly provide food for the whole of its population; and yet here we have an increase of 20 millions every ten years to scramble with the existing crowd for their scanty portion of food. I don't suppose anyone who is at all a student of Political Economy can look without anxiety on the prospect of what the country will come to if the population goes on steadily increasing at this rate. You have no doubt seen a letter which Sir J. Caird wrote to the *Times*, in which he urged that the difficulty should be met and the increase of food provided by introducing a more scientific agriculture. This recommendation of Sir J. Caird's makes one think of the saying, "Vous êtes orfèvre, Mons. Josse." Mons. Josse, you remember, was a jeweller in one of Molière's plays, and whenever any trouble happens to the house he is interested in, whether it be the illness of the daughter or the misconduct of the son or the incapacity of the head of the house, the only advice he can give them is to buy more jewels. Similarly Sir J. Caird is famous as a scientific agriculturist, and his advice is to introduce more scientific agriculture. Now I do not wish in the least to derogate scientific agriculture. I believe it will do much good; and I trust that one of the results of the lectures given here will be to direct practical chemical knowledge to the improvement of agricultural processes. But though I am not a jeweller, I have a notion of my own, and it is one that impinged itself upon me when I was employed abroad with Sir J. Caird on the Famine Commission, and was led in that way to make a special study of this branch of economics. The doctrine which I specially recommend to the true aim is for supplying food to the ever-increasing population the introduction of a diversity of occupations. The great misfortune of India is the absence of such diversity. Almost the whole of the population, or at least 90 per cent., is employed in agriculture; and hence it happens that if a drought comes, or a famine strikes, or a pestilence breaks out, or any other calamity occurs, the whole of the country is in a state of distress. Now the great object of those who are interested in the welfare of this country should be to take them off the land; to provide a diversity of occupations, through which they may ob-

Holloway's Pills.--Pure Blood. When the blood is pure, its circulation calm and equable, and the nerves well stringed, we are well. The *Holloway's Pills* possess a marvellous power in securing these essentials of health by purifying, regulating, and strengthening the fluids and solids. *Holloway's Pills* can be confidently recommended to all persons suffering from disordered digestion, or worried by nervous fancies, or neuralgic pains. They correct acidity and heartburn, dispel sick headache, quicken the action of the liver, and act as alternatives and gentle aperients. The weak and delicate may take them without fear. *Holloway's Pills* are eminently serviceable to invalids of irritable constitution, as they rouse the action of every organ to its natural standard, and universally exercise a calming and sedative influence.

tain wages and subsistence, irrespective of agriculture. And it is to Physical Science that we mainly owe the possibility of offering to the people these different kinds of occupation. Take railways, for instance. I dare say you know that the Indian railways employ about 200,000 Natives of this country; 200,000 people who, but for the railways, would be jostling each other on the fields, and by their competition would be raising the rate of rent and lowering the rate of agricultural wages. Now railways owe their entire existence to the Physical Sciences. Science invented the steam-engine—science taught how to roll iron and to cast steel for the girders and the permanent-way. But science has now done all that it can for railways; we do not hope for much further development in them, though we hope for an immense extension of them, and that there may be soon 10 or 20 miles of railway for every mile that exists now. In what other direction, then, could science promote Diversity of Occupations? There is the great field of mining to which science opens the door. You have, within 200 miles of Calcutta, one of the greatest coal fields in the world; and yet it has been so little worked that not many years ago more coal was brought to Calcutta from England than was excavated by the total output of the Bengal coal-fields. Already there has been much development of these mines. At the present day the whole of the railways in these parts are worked with Bengal coal, and 700,000 tons of coal are annually used by the steamers that leave this port. In a very few years I hope that the import of English coal will totally cease; and in this and many other ways there is immense scope for development in coal mines. For it is not in Bengal alone that coal is found; we have also found it in Palamow; we have found a large field on the skirts of Rewah, into which as yet we have only put down two or three insignificant boreholes; we have found it in Berar, and we have recently found traces of it at the foot of the Himalayas near Darjeeling. It is Physical Science that will teach your young men to go about with open and intelligent eyes to understand the stratification of the rocks, and to read the indications which the strata give as to the probability of finding coal or other mineral wealth; and wherever mineral wealth exists and is exploited, there a new source of employment is created which takes the people off the land. Then look again at petroleum. India some day will be an immense producer of petroleum. There are great areas of it in Beloochistan and near Rawal Pindi in the

north-west, in Assam and Burmah in the north-east, which we are only now just beginning to touch, because although we have long known of them, we have not had the trained scientific and experienced men required to work them. Why, in upper Assam alone there is an enormous tract well known to be extremely rich in petroleum. I myself saw it 10 years ago, and its existence has been known for more than 30 years. But it was only last year that for the first time a successful experiment was made and a boring sunk which tapped the oil so that it spouted up just as you have read of it spouting up at Baku on the Caspian shores or in the great oil-fields of Canada. All we need is the growth of a knowledge of Physical Science to teach the Natives of India how to deal with these natural resources, and then we shall no longer import kerosine from Canada or from Russia, but shall produce all that is required for our own consumption, and in producing it shall afford employment to a great body of labourers who will be independent of agriculture. Thus far I have only spoken of mines; but I might have easily said just as much on the subject of factories, which, as you know, have provided a new source of employment which has added greatly to the well-being and comfort of the industrial population of this part of Bengal. And what could factories have done without science? Not only has it given them their motive power, the steam-engine, but the spindles which spin the thread and the looms which weave the fabrics in every part and detail of their machinery, owe their existence to the lessons taught in the laboratory or by practical mechanics. I think, gentlemen, that I have now said enough to illustrate this doctrine that the great want of India is Diversity of Occupations; that the growth and spread of Physical Science is the only means of relieving the competition among agricultural labourers and diverting them to other fields of useful work; and that few men can deserve better of their country than those who have devoted themselves by their support of this Association to the spread of science in India. The labours of such men as Father Lafont and Dr. Mahendra Lal Sircar are given without remuneration for the pure love of their subject; and I trust that the benefits which will flow from their devotion will long be remembered among you, and that they will have the highest of all rewards, the reward of feeling that they have spent themselves for the good of the country, and not spent themselves in vain.

BENGAL BONDED WAREHOUSE ASSOCIATION.

Calcutta, 13th May, 1891.

The Half-yearly General Meeting of Proprietors was held this day at the rooms of the Association, 102, Chive Street.

PRESENT.

Rajah Doorga Churn Law, C.I.E.; David Cowie, Esq.; J. A. Crawford, Esq., by his Attorney, D. Cowie, Esq.; Joy Gobind Law, Esq.; G. H. Kiernander, Esq.; Estate of Mrs. M. Kiernander by her Executor G. H. Kiernander, Esq.; G. E. A. Kiernander, Esq.; H. Pratt, Esq.; G. Irving, Esq.; Soorj Mull Beharry, Esq.

It was proposed by D. Cowie, Esq., and seconded by H. Pratt, Esq., that Rajah Doorga Churn Law, C.I.E., do take the chair.

The advertisement of the Meeting having been read—

It was proposed by the Chairman and seconded by G. E. A. Kiernander, Esq.

That the Report of the Directors be received and the accounts passed as correct.

Carried.

Proposed by D. Cowie, Esq., seconded by G. Irving, Esq. —

That the divisible surplus of Rs. 37,885-2-7 be appropriated in terms of the 3rd and 6th paragraphs of the Directors' Report, and that a dividend be declared of Rs. 16 per share payable on and from Monday next, the 18th May current.

Carried.

Proposed by H. Pratt, Esq., seconded by G. Irving, Esq. —

That Mr. David Cowie be re-elected a Director and that Kumar Kusto Doss Law be elected a Director in the room of Rajah Doorga Churn Law, C.I.E., who retires.

Carried.

Proposed by G. H. Kiernander, Esq., seconded by Soorj Mull Beharry, Esq. —

That Mr. J. D. Maxwell be elected a Director in the room of Mr. W. J. M. McCaw, who has vacated his seat on the Board on proceeding to England.

Carried.

Mr. D. Cowie expressed the regret of the Shareholders at the retirement from the Board of Rajah Doorga Churn Law, C.I.E., who, for

more than twenty years, had rendered the Association services of the highest value.

Rajah Doorga Churn Law briefly expressed his sense of the kindness and courtesy he had invariably received from the Board of Directors and the Shareholders.

Proposed by G. Irving, Esq., seconded by the Chairman—

That a special vote of thanks be given to the Secretary for his excellent management of the affairs of the Association.

Carried.

With a vote of thanks to the chair, the meeting separated.

(Sd.) DOORGA CHURN LAW,
Chairman.

S. E. J. CLARKE,
Secretary.

REPORT OF THE DIRECTORS

FOR THE

Bengal Bonded Warehouse Association

OF THE

Half-Year ended 30th April 1891.

1. Your Directors submit for examination and approval the accounts of the Association for the half year ended 30th April 1891.

2. On the 31st October last, the uncollected rent bills amounted to Rs. 19,149-15-1, during the subsequent six months bills were issued for Rs. 62,256-11-10. Of these two amounts Rs. 64,404-14-6 have been realised, leaving Rs. 16,941-12-5 outstanding.

3. The divisible surplus amounts to Rs. 37,885-2-7. Your Directors have set apart, as usual, the sum of Rs. 2,000 to the credit of the Repair and Building Fund.

4. Two of your Directors Mr. D. Cowie and Rajah Doorga Churn Law, C. I. E., retire by rotation. Mr. D. Cowie offers himself for re-election.

A Director will also have to be elected in the place of Mr. W. J. M. McCaw, who has vacated his seat on proceeding home.

5. The Hydraulic Lifts continue to work well and satisfactorily.

6. After deducting the sum set apart under the Act for repairs, the divisible balance will be Rs. 35,885-2-7. Of this amount your Directors recommend that Rs. 32,000 be applied in payment of a dividend of Rs. 16 per share, and

the balance Rs. 3,885-2-7 be carried to the next half-year's account.

DOORGA CHURN LAW,
DAVID COWIE,
M. M. SAMI,
H. PRATT,
GEO. IRVING.

Calcutta, 9th May, 1891.

BENGAL BONDED WAREHOUSE ASSOCIATION.

103RD DIVIDEND.

THE Dividend for the Half-year ended 30th April, 1891, of Rs. 16 per share will be payable on and from the 18th instant.

S. E. J. CLARKE,
Secretary.

Calcutta, May 15, 1891.

THE PIONEER CLASS MANUFACTURING COMPANY, LIMITED.

NOTICE is hereby given that an Extraordinary General Meeting of the above-named Company will be held at 27, Pollock Street, Calcutta, on Monday the 18th of May 1891 at four o'clock in the afternoon, for the purpose of considering and if thought fit, passing the subjoined resolutions:—

(1). That the Capital of the Company be increased to Rs. 3,00,000 by the issue of 1,500 shares of Rs. 100 each.

(2). That the Articles of the Association of the Company be altered as follows:—
By striking out and cancelling articles 95, 96 and 97 thereof, and

By altering the word "five" between the words "than" and "nor" in article 73 into "six"

By adding the name of Bahary Lal Pyne to the list of the first Directors of the Company and that he be appointed as a Director for the fixed period of five years in terms of article 76 of the Articles of Association.

(3). That the appointment of Mr. S. E. Voigt, as Managing Agent and Secretary to the Company be confirmed.

By order of the Board,
VOIGT & CO.,
Managing Agents & Secretaries.

CALCUTTA:
9th May 1891.

WONDERFUL MEDICINE.

BEECHAM'S PILLS



Constivess, Scurvey and
Disturbed Sleep, Frightful
Nervous and Trembling.

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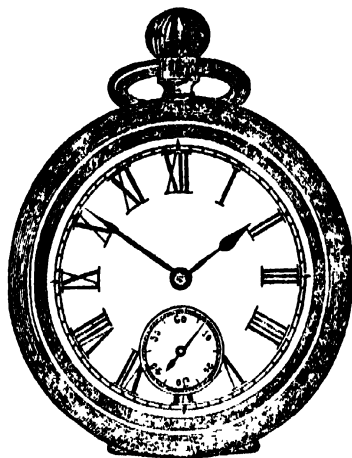
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WEEKLY NEWSPAPER

AND

REVIEW OF POLITICS LITERATURE AND SOCIETY

Vol. X.

CALCUTTA, SATURDAY, MAY 23, 1891.

No. 475

CONTEMPORARY POETRY.

ELIZABETH.

I.

DURING the weary months, when Paris, all closely surrounded,
Fought with starvation within, fought with the Germans without;
When, though the master of millions, no man could leave or re-enter
Were the need ever so great, were it for others or self;
When many knew that a word, if into the city transmitted,
Ruin would surely avert, fatal delusion remove:
Greater perhaps was the suffering, deeper perhaps was the heart-ache,
Caused by the stoppage of news, than by the stoppage of bread.
Those who were pining for bread were only the poor Parisians,
Those who were pining for news numbered both them and the world.
History, when wilt thou tell, how many the mothers too tender,
Who in that endless suspense died for the want of a word?
Nothing, however, so tragical lies at the root of this story:
'Tis but a straw I picked up, drifting about in the storm.
During the period of agony, when the political centre
Wandered from Paris to Tours, wandered from Tours to Bordeaux,
I was attached to an embassy which had, with other legations,
Shared in the fortune of war, moving as Government moved.
There at Bordeaux was the capital, and there in a heap were collected
All the official remains saved from the general wreck:
Over-worked public departments, embassies, bodies judicial,
Newspaper offices, banks, great Paris houses of trade;
Also a nondescript crowd of such as in time of invasion
Hang on the footsteps of power, feeding on public disgrace.
Place-hunters, demagogues, spies, soldiers of fortune;
All who had nothing to lose, all who had something to gain.
Somehow 'twas rumoured abroad, the embassy could, as a favour,
Letters to Paris transmit, over the enemy's lines,
Having been granted the privilege, by the high Prussian commanders,
Messengers thither to send bearing what letters it chose.
This was a cruel mistake, for we could no more admittance
Into the city obtain than could the rest of the world.
Letters, however, and messages, all of them destined for Paris,
At our office poured in in a continuous stream:—
Nearly all being accompanied by a most pressing entreaty,
Giving a view of the case, showing how great was the need.
Piteous, indeed, were the narratives, proving what suffering tortured
During that weary siege thousands within and without;
When all the notes to be forwarded treated of matters so urgent,
Friends and relations to save, heartrending fears to appease,
Difficult is it to justify what my attention could rivet
On a particular note, urgent far less than the rest.
Who can dissect all the principles which our feelings determine,
Fancy who can control, sympathy who can direct?
I know no reason to give, except individual humour,
What brings a smile to the one brings to the other a tear.
She who the letter had sent, by name was Elizabeth Burton,
Writing from England, I think much in the following terms:
"Humbly I beg of your lordship not to reject my petition,
Merely to forward this note, which I have made very small;

'Tis to my landlord I write, but one little line of entreaty,
Just to take care of my room, saying that I shall return.
Ah! how little I dreamt, when but for three days I left Paris,
So many months would elapse ere I should see it again!
Not until now have I realised what a home Paris was for me;
Nor, till I saw it no more, how I that little room loved.
Carefully locking the door, I carried the key into exile;
There on the table it lies, useless but dear old friend.
Summer was hot when I left, the window remained wide open,
Now it is bitterly cold, snowstorm and rain must drive in.
Ah! how the scene must be desolate, where all was lately so happy!
Dead are the flowers I loved; starved are the birds in the cage.
Would I were back in the capital; fain would I share its privations,—
Sew for the soldiers all day—sit by the wounded all night.
Maybe of all that I left the landlord has taken possession
For the arrears of rent, thinking I shall not return."
As I this letter perused, and noted the writer's entreaties,
Sorry indeed did I feel that she had written in vain.
Much would I gladly have sacrificed but for the means to assist her.
Twice I the letter re-read, then put it by with the rest.
Who was Elizabeth Burton, who to high persons official
Wrote in this tone of romance, and to their feelings appealed?
Clearly the letter showed character, and a poetical nature:
Doubtless the writer was young—new to the ways of the world
Why did she live by herself, in one little room unattended?
All in the letter proclaimed free from all sin was her life.
Was she an artist perhaps, and studying painting or music?
Or a strange runaway girl, living alone and concealed?
Poor the maiden was probably—poor in worldly possession—
But all the richer in mind, if my own instinct told true.
Thus did I let my thoughts carry me, till an ideal Elizabeth
Grew and took shape in my mind, fair as the dawning of day.
Beautiful power of Fancy! Such are the slender materials
Which for a poet suffice, forming the base of his dream.
Still dost thou live in my memory, fair little airy enchantress,—
Such as I wished thee to look—such as I thought thee to be.
Sickened and fagged with my work—surrounded by minds uncongenial
Loathing convention and forms—yearning for leisure and friends—
Oh! in thy plain little room, how often in thought I took refuge,
Taking my place by thy side, tending thy flowers and birds!
Say, wast thou not a reality, when at Bordeaux I beheld thee?
Comfort and friend of those days, say, wast thou only a dream?

II.

Nearly a year had gone by, and Paris had fought and surrendered;
Those that were in had streamed out, those that were out had
streamed in.
France was again with her capital, after their long separation,
Proud of its useless defence, eager to soften its wounds.
'Twas but a respite from suffering from the unfortunate city;
Yet had the worst to be felt, yet had the Commune to come.
Light-headed Daughter of Misery, issued of gutter and sewer,
Perfect indeed was thy work, sure thy incendiary torch.

Subscribers in the country are requested to remit by postal money orders, if possible, as the safest and most convenient medium, particularly as it ensures acknowledgment through the Department. No other receipt will be given any other being unnecessary, and likely to cause confusion.

When will the stateliest palaces, lately the models of beauty,
 Now shells empty and black, arise from their ashes again?
 Shattered the trees in the Tuileries, headless the statues of marble,
 Marked by the bullets each house, close as the holes in a sieve.
 Split was the frame of society down to its lowest foundation.
 Sullen and cowed were the poor; not reassured were the rich.
 Lost was the sense of stability, gone men's belief in the future.
 Everything still seemed to lurch, after the earthquake had passed.
 Yet to this dreary wilderness, life was not long in returning.
 Quick was the mind that creates, busy the hand that repairs.
 Scarcely the ever re-echoing deep-voiced cannon was silent,
 Industry took to her looms, Commerce reopened her shops.
 Luxury, treading uneasily in the late home of starvation,
 Silly returned in disguise, where she had openly reigned.
 Pleasure, quite modest at first, shy 'mid the general mourning,
 Now, by unnoticed degrees, sought her habitual haunts.
 Scattered about by the hurricane, men were still seeking each other.
 Friend was still looking for friend, nay, often father for son,
 Doctors were seeking their patients, lawyers were seeking their clients,
 Anxious to know who was ruined, anxious to know who was dead.
 Tradesmen were seeking their customers, teachers were seeking their pupils.
 Difficult task to retie all that the war had cut through.
 Since my return to the capital, where all was still so exciting,
 Seeing new faces each day, meeting again with old friends,
 Seldom indeed did my memory turn to the fair Correspondent
 Whom I had seen in my dreams during my stay at Bordeaux.
 Still, in her youth and simplicity, fair as an opening flower,
 Did she return now and then such as there had appeared;
 And I would catch myself wondering whether I ever should meet her,
 Now that she doubtless was back in her beloved little room.
 As I was sitting one day engaged on official despatches,
 One of the servants came in bringing a name on a card,
 Saying a lady was there who asked to see me on business.
 Brief would she be, had she said; only a minute no more.
 Carelessly taking the card, I read, *Miss Elizabeth Burton*.
 Written in ink were the words, in the same hand as of yore.
 As she those simple words wrote, little indeed she suspected
 What an effect they would have, how many thoughts they would
 waken.
 Little she guessed I should hesitate ere I the waiting-room entered,
 Hearing the beat of my heart as I the door-handle turned.
 She was alone in the room, nor heard she my step as I entered.
 But at the window she stood, watching intently the street,
 Where all the opposite houses, by fire and bullets disfigured,
 Still with a terrible truth told of the great city-fight.
 There as she stood unsuspectingly, graceful indeed was her figure;
 Yet, ere I looked on her face, instinct had told me the truth.
 Poor ideal Elizabeth! Youthful and beautiful being!
 Thou that my heart had conceived, thou wast a thing of the past!
 This was the end of the mystery! This was the end of the idyll!
 Angry I felt with myself, angry—God help me!—with her.
 How did she dare to be otherwise than as my fancy had painted?
 Or, at least, why had she come? Why had she broken the charm?
 But as I looked on the dress, all shabby and worn, she was clad in,
 And no that pale and thin face, worthier feelings returned.
 Might she not once have been fair, as far as my day-dream had seen her,
 Ere she was faded by time, ere she was faded by want?
 And my ideal Elizabeth, were she now standing before me,
 Would she not wither one day, would she not look even thus?
 Softened I hope was my voice, gentle I hope was my manner,
 As I the window approached where the poor visitor stood.
 Simple and short was her narrative: she was a teacher of English,
 And had been teaching for years when the great war-storm burst forth.
 Little she earned by her work—her pupils were all of the humblest;
 Still she had managed to live, till all was wrecked by the siege.
 During the long months of idleness, all her small savings had perished;
 All she had left in her room, the landlord had sold for the rent;
 Sold was her small stock of books, all presents from dear old pupils;
 Sold was her small store of dress, cruelly needed, alas!
 All her old pupils were gone and scattered in different directions;
 Some in the war had been killed, some in the siege had been ruined.
 Vainly for new ones she sought; who cared to take lessons in English?
 No one had leisure to learn, no one had money to spare.

Therefore she offered her services, if I required a copyist,
 Or to do any small work, so as a trifle to earn.
 Poor pale real Elizabeth! frail withered leaf in the tempest!
 As I looked into her face, almost my dream I forgot.
 Something I gave her to do; and secretly vowed to befriend her,
 Half for reality's sake, half for the sake of a myth.

EUGENE LEE-HAMILTON.

—Blackwood.

NEWS AND OUR COMMENTS.

THE Rajabai—the Bombay University Tower mystery is still unclear. The Coroner's inquest into the death of the two Parsi ladies from a fall from the tower is not yet concluded.

**

To prevent the Boers breaking through to Mashonaland, the territory west of Bechuanaland known as the Bastards' Country has been proclaimed British territory.

**

THE last of the Borgias is dead. He was the great-grandson of Don Alberto Calisto di Borgia, and during the last twenty years eked out a miserable living by photography.

..

SHANGHAI telegrams of 13th and 14th May report a mob rising at Wuhu against the "barbarians." The British Consulate was looted and burnt. The Consul and his wife escaped dressing themselves in Chinese clothes. The Catholic Mission building too was burned to the ground, but no lives were lost. Here is another opportunity for the transcendentalists of the Gaubhadhan Press—to point the moral of early multiplication.

**

MR. John Boxwell, Officiating Commissioner of the Dacca Division, died of cholera, at Dacca, on Friday week. He was about to retire from the service, having arrived in India on the 31st December 1861. He died away from home, wife and children. The Bengal Government mourns his loss in the Gazette in black as that of "an accomplished scholar of wide and varied culture" whose "large sympathies and elevated character endeared him to all with whom he came into contact during his long service in Bengal." "Sir Charles Elliott wishes to express his personal sympathy with the general sorrow which will be felt at the death of one who was no less loved in his private life than esteemed as a public officer."

**

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- (d) Rs. 4 per maund for indigo manufacture.

..

RULES for the Medical Inspection of Vessels at the Port of Calcutta are published in the *Calcutta Gazette* of the week.

..

THE Judges have revised the Rules of the High Court, Calcutta, Appellate Side. They are published in the *Calcutta Gazette* of the 20th May 1891 and come into force from the 1st July 1891. Previous rules and orders stand cancelled from that date, proceedings under them being governed, as far as practicable, by the new Rules.

**

MR G H Simmons rejoined the Calcutta Port Trust as Vice-Chairman on the 12th instant.

..

SIR John Millais found a purchaser for his landscape for the Royal Academy before the Academy opened for the pretty sum of 3,000/. "The Flight of Mary Queen of Scots" by Gow, the latest R. A., has fetched only 1,500/.

..

MR. Gladstone's Budget presented to the House of Commons in April, 1853, estimated the total income of the year at 52,990,000/ and the expenditure at 52,183,000/. Mr. Goschen's of last April 1891 gives the respective figures 90,430,000/ and 88,444,000/, shewing an excess

of 37,000,000/ and of 36,000,000/ in forty years, or a rise of 9,000,000/ in revenue in every ten years, with corresponding increase in expenditure.

IN England, during 1890, there were 222,688 marriages, 872,515 births and 564,248 deaths. For London, the figures are given at 36,753; 130,680 and 89,554 respectively.

AT Rangoon, a young Burmese damsel prosecuted her uncle for her amorous proclivities. The uncle was fined Rs. 100. The young counsel who conducted the prosecution is said to have conducted his fair client to a fortune-teller to know the result of his conduct of the case.

THE public holidays during the year 1891 in the offices of the Government of India in Calcutta other than those under the Negotiable Instruments Act, 1881, are thus declared:—

"The Governor-General in Council hereby notifies that on the following days during 1891, which are not declared by the Government of Bengal (Notification, dated 2nd December 1890.) to be 'public holidays' under section 25 of the Negotiable Instruments Act, 1881, the offices directly subordinate to the Government of India at Calcutta, with the exception of—

- (1) the Office of Issue of the Paper Currency Department,
- (2) the Office of the Comptroller and Auditor General,

shall be closed :

I.—MUHAMMADDAN HOLIDAYS.

Idus-Zuha, which falls on the 17th July, or, if the moon be not visible on the 7th July, on the 18th July.

Muharram, 15th (16th August falls on a Sunday) August, or, if the moon be visible on the 5th August, on the 14th and 15th August.

Fātiha-e-dudadahum, 16th October, or, if the moon be not visible on the 4th October, on the 17th October.

II.—HINDU HOLIDAYS.

Durga and Lakhi Pujas, the 8th, 9th, 14th, 15th, 16th, and the 19th October.

III.—GENERAL HOLIDAY.

The day preceding Christmas Eve, the 23rd December."

The unfortunate agitation against the Consent Bill has, besides other mischief, compromised the cause of Hindu holidays. It is doubtful whether the question of the Dootga Pooja vacation will ever recover from the injury inflicted on it.

THE charge against Captain Verney, M.P., was that he conspired with Eugénie Roullier to procure Nellie Mand Boskett, she being under the age of twenty-one. He had reserved his defence in the Police Court. Sir John Bridge while committing him for trial allowed the Captain bail, himself in 10,000/ and two sureties of 2,500/ each, higher than that demanded of the Tichborne Claimant, and highest on record.

THE library of the Sultan of Turkey contains a letter of Mahomed, found in the middle of the century in a Coptic Monastery and purchased in 1858 by Sultan Abdul Mejd for half a million piastres. Professor Karabacek, who doubted the genuineness of the document, has announced to the Vienna Academy of Science that he thinks he is in a position to prove that it is a forgery.

REVENGE like Love is blind. But it need not be vile or horrible. Bacon has apologised for it as a kind of wild justice. But in order to merit the apology, the justice should not be executed at the expense of third parties. Precisely this sort of injustice, and that of the direst, most inhuman, was done in the case in which the Sessions Judge of Backerganj sentenced one Gyazuddin for murder of his own child. To revenge himself on his nephew, he killed the child and fathered the crime on him. In confirming the sentence, the Chief Justice remarked that if ever he had a case in which the supreme penalty of the law was demanded, it was the present, unparalleled as it was for cold-blooded premeditation and unnatural brutality.

SIR Henry Harrison goes on three months' leave from the 7th July next, and Mr. A. Smith, the Presidency Commissioner, officiates for him as Junior Member of the Board of Revenue. Before Mr. Smith retires from the service in December, he will have the satisfaction, temporary though it be, hitherto denied him, of ruling Bengal in the position next to the Lieutenant-Governor. During the three months, Mr. Westmacott will be both Excise Commissioner and Presidency Commissioner.

NOTES, LEADERETTES, AND OUR OWN NEWS.

BRITISH protectorate over Nyssaland has been proclaimed.

ACCORDING to Lieutenant-Colonel Fosbery, late of the Bengal Staff Corps, the British magazine rifle, specially that marked No. 2, is a splendid weapon and is sure to prove superior to the Foreign rifle in the next fighting.

AT a performance of "Alfiere" at the Cucus at Turin, Count Maffei, son of the Italian diplomatist, hissed the Russian horsewoman Baroness Rahden. The husband retaliated the hiss by a box on the Count's ear. The Count in reply challenged the Baron to a duel with pistols. Rash man! no bloodshed thereafter could wash away that prompt box on the ear.

THE Upper House in Convocation has passed a resolution for a Committee to suggest steps to repress the growing evil of betting and gambling.

THE origin of the assault on the Czarewitch is variously given. One account is that His Highness was attacked while entering a temple with boots on. A second report attributes it to an unruly behaviour of the prince and his party in a place of amusement when a policeman laid violent hands on him without knowing him. There's a smart Policeman X. He has made himself immortal.

ABNORMAL weather is reported from Great Britain and France. In the former, on Saturday and Sunday last, there were heavy snow and hail storms which severely damaged the fruit crop throughout the country. In France, snow falls and frost have taken place. The severe weather keeps on Influenza in England. There have been many relapses. As a result of its attack, the Prince of Wales is suffering from rheumatism in the legs. Mr. Gladstone is still confined to his room. Lord Edward Cavendish has fallen a victim to the disease.

A CONSIDERABLE event in Hindu society of the West is the remarriage of the widowed daughter of Dr. Ramkrishna Gopal Bhandarkar. We do not know definitely this gentleman's exact position among his people. The Hindu social economy is a difficult subject. There are windings within windings in the maze of Caste which baffle the comprehension of the foreigner. A great Pandit may be a small Brahman. A Maharaja may be a downright Pariah. According to circumstances, the same act is a burst of eccentricity or personal daring or a deed of public significance. Caste is the prime factor in the life of the Hindu community, hence the caste view of a transaction determines its relative importance or insignificance. The ignoring of this necessarily leads to error, and has led to no small mischief. The European ignorance on this head has been the parent of much misconception and consequent disappointment. Wanting this essential knowledge, how many mountains and hills have with serious sympathy been nursed in confinement to assist them in bringing forth their muscular abortions! How many a reform patronized by high officials and able editors has come to naught from misunderstanding the social position of persons and the relative influence of parties! In the absence of castal particulars, we are not in a position to appraise the moral worth of Dr. Bhandarkar's or his son-in-law's act, or the social influence of this widow marriage. But we know enough to be inclined to welcome it as a good and brave deed. Dr. Bhandarkar is known to be an orthodox, though not an irrational, Hindu. He is a Pandit of European reputation—one of the half a dozen or so critical Sanskritists among our people. Although he has been to Europe, on the national mission of representing Hindu learning at one of the meetings of the Oriental Congress, he went abroad not as a denationalised Indian, but a true Brahman Pandit. His fellow Congressmen must have been truly astonished at the abstemious yet portly apparition he presented among them, while their love of meat and drink must have reminded him of the Vedic Rishis of his own Arya Land. In short, he conforms to the rules of his caste and is a full member of Hindu society. Any deliberate departure from the Hindu practice of the day by such a man, himself a Brahman theologian of eminence, cannot go for naught. It must sink in the mind and heart of the unsophisticated and the candid parts of the Hindu community.

THE Ceylon Pearl Fishery, which closed on the 24th ultimo, has been an unprecedented success. It has brought to the Treasury a nice windfall. The Government receipts amount to over Rs. 9,60,000 or 140 per cent. of the original estimate. This is said to be the largest revenue derived in any single year from this source by any Government during the present century. Mr. Twynam, Captain Donnan and Dr. Attygalle and other officers, who by their zealous and efficient management no doubt contributed to the result, will most probably come in for special rewards. One indirect effect of their success will be, it is calculated, the pushing on of the Jaffna Railway scheme. The surveying ought to commence at once.

By an order dated the 15th May, 1891, published in the *Calcutta Gazette* of the 20th following, the Lieutenant-Governor has approved the election by the Commissioners of the Dacca Municipality of Khajeh Mahomed Azghar as their Chairman. On the 5th May preceding, the Commissioners held a meeting, at which, among other things, they confirmed their proceedings of the 3rd and 16th March and 27th April, 1891. The proceedings of the 5th May are subscribed by the Khajeh Saheb as Chairman. Was he the Chairman on that day, or could he sign himself as such before the publication of the Gazette of the 20th May? We shall not be surprised to find some bold spirits in Dacca contesting in a court of law the legality of the action of the Dacca Municipality done under orders of those dates.

A scandal connected with a late Mahomedan burial at Garden Reach is widely talked about. One of the sons of the late ex-King of Oudh died on the 13th instant at about noon. Under the rules laid down by the Government Solicitor for management of the property of the deceased Padshaw, it was incumbent on the relatives of the deceased to go all the way to the office of Mr. Upton, the Solicitor in Calcutta, to obtain his sanction for burial of the corpse in the graveyard attached to the Imambarrah of the ex-King situated at Mutiabooij. After considerable delay, Monmoth Nath Mookerjee, an *employé* under Mr. Upton, arrived at Garden Reach at a late hour in the evening, and ordered the officers in charge of the burial ground to allow the interment. Gravediggers were accordingly engaged and other arrangements made for the performance of the last rites to the deceased. While the mourners were thus proceeding with their sad duty, a new and unexpected difficulty arose. The Baboo conceived an idea and expressed himself to them, who not giving in, the Baboo stopped work and went away. Next morning a representation was made to Mr. Upton's office at Calcutta and the order was that the corpse could not be permitted to be buried until it was encased in a wooden coffin. This being against the Mahomedan religion, the relatives of the deceased applied to Mr. Baker, the Magistrate of the 24-Pergunnahs, stating that the corpse was putrefying and how the troubles had come upon them. Mr. Baker understood the situation and deputed Moulvie Abdool Jubbar, the Deputy Magistrate in charge of the Suburban Police Court, with instructions to see that the burial was duly made. The Moulvie promptly proceeded to Garden Reach, and gave orders for the burial without the coffin; it was concluded at 11 P.M. when decomposition had already set in.

The Baboo in the play is a son of Keder Nath Mookerjee, who was the chief clerk under Colonel Pridaux and who has been long under suspension owing to an insufficiency of 10 or 12 thousand Rupees in his accounts to Government.

In this connection we would suggest enquiry into the following points:

Whether it is true or not, that Monmoth Nath illegally interfered with the burial of the dead?

Whether Mr. Upton's office refused to sanction the burial unless the corpse was placed inside a coffin? And if so, under what law or authority such a stringent condition was imposed, when it is wellknown that Mahomedans are not in the habit of using wooden coffins or any other kind of boxes for burial purposes, and when it was evident that such a delay in burial in the month of May was sure to bring on decomposition of the dead to the injury of the living?

What was the necessity for obtaining sanction for the interment of the remains of a Prince in a graveyard built at the expense of his own father?

What is the cause of this Imambarrah and burial ground being placed in charge of Mr. Upton, when the Magistrate of the 24-Pergunnahs is quite competent to look after those religious institutions, and is much nearer to the spot than the Government Solicitor?

There can be no rational objection to a Hindoo being told off to control the Imambarrah and the burial ground, provided he is of the true stuff. But surely no such person should be permitted to sleep inside the sacred building, much to the disgust and indignation of the Mahomedan community.

THE Anglo-Indian press is full of comments from different contributors on the late riot. Some are simply content with drawing the obvious moral that the Police should be armed with cutting weapons and specially fire-arms—for special occasions at least.

The most notable suggestion and most popular is the hydropathic treatment of popular tumults. Writer after writer recommends the utilization of the fire-engine as an instrument of war. The idea is that the Mussulmans are all *badmashes*—scoundrels. Who but the worst characters would think of making such a fuss over a two-penny half-penny mosque, and, above all, resisting the formidable Calcutta Police in making it? And *badmashes* require bad washes for their treatment. Such is the doctrine of cure. And the receipt is—A good stream of unfiltered water turned on the men from the hose of the fire-engine. One amateur doctor categorically sums up the effects of the treatment, which he expects to “be useful as a means at any future *fracas* (1) of cooling the rioters' ardour, (2) keeping the dust down; and (3) seriously injuring no one.” In his prolusion yet other considerations in favour of his cure for *badmashy* are recommended. Nothing, indeed, like the steady douche—in the system of the Water Cure establishment.

SAYS “Fire Engine” in the *Indian Daily News* :—

“In my humble opinion if the Commissioner had taken the last new fire engine with hose cart, and turned a good stream of ‘unfiltered’ on those *badmashes*, it would have had the double effect of dispersing them and considerably ameliorating their sanitary condition! There is nothing like ‘cold water’ for these sorts of disturbances. I trust my suggestion may be useful as a means at any future *fracas* of (1) cooling the rioters' ardour; (2) keeping the dust down; and (3) seriously injuring no one.”

Such is the estimate of Fire Engine of itself. And it is characteristic. Although the doctrines of the two are different, Hydropathy and Homœopathy are allied systems. The one eschews all drugs, unless water be held one—the other using infinitesimal doses may be taken to do without drugs practically. The popular recommendation of each is that it is safe. Curiously, this administrative water cure is recommended on the same ground. The sneer at the sanitary condition of the people is gratuitous and comes with special bad grace from those who learnt the use of water from the East.

ANOTHER correspondent of the *Indian Daily News* who signs himself “A Volunteer of 1857 in Allahabad,”

“would suggest to our worthy Commissioner, Mr. Lambert, that he order up the ‘fire engine’ on the ground in which the mosque has been built, with the hose laid on in some tank or pipes, on a crowd collecting. A good wetting from the hoses would disconcert this rabble, and then the constable could rush at them, expediting their retreat.”

These heroes of 1857 are evidently in their anecdotalage. Whatever this Volunteer may have done or seen in the days of the Great Mutiny, he forgets the lesson of a few weeks back at Benares. Are these good people tired of their fire-engines? To bring the fire engine into the field and employ it against the people as a means of molestation, is the surest way to draw the popular ire on it. The fire-engine would not be spared any more than the water-engine was respected at the Holy City.

That such suggestions should be seriously offered as methods of practical administration! The prospect is not cheering. The way lies towards the darkest barbarism. From unfiltered to foul is but a step. In due course, we shall have some Anglo-Indian expert proposing the revival of Jaffer Khan's *Baikunt*.

Political hydropathy is the same, whether it deals in foul water or filtered, or for that matter rose-water. It can never be a substitute for statesmanship.

A GERMAN has come forward with a characteristic nostrum. He regards the *fracas* as a revolt, pure and simple, and is sorely vexed at its success. This gentleman had been on an excursion and on his return he finds that there had been war—to the defeat of the Europeans.

“I was really surprised to find that to all appearance the Mahomedans had by their revolt obtained what they wanted. Now this is very

strange, indeed, for such a weakness shown by the British authorities simply amounts to the same as if they were to say, 'If any of you want to obtain anything which we do not feel inclined to grant, all you have to do is to revolt, and we being thus intimidated shall silently let you have your way.' I for my part should therefore deem it an imperative measure to have that mosque levelled to the ground immediately, as otherwise this affray might be followed by others similar, only more serious perhaps.

The simplest way would have been to have the mosque broken down last Saturday at the end of the affray, under the protection of the British bayonets, and it certainly would have been more effective, as it would have taught that Mahomedan mob that they cannot offer any resistance to the police or other authorities, without being punished for it on the spot."

"The simplest way," no doubt, if it could be done, but the question is—could it be done? It could not be *tried*! Under the present law, it could not even be thought of. The whole constitution of the land must be altered, or the metropolis must be placed under martial law, before this Teuton's idea could be carried out. Thank God, we live in a free empire and are protected by a just and equal Fundamental Law. That is more than the German could say at home. The foregoing quotation itself is proof. No citizen of a constitutional country would talk in that strain. It is only men used to dragooning by a multitude of miserable princes that could think so.

Simple "A German's" policy is to be sure, but only in the sense in which murder or incendiarism is simple. Easy it is not, decidedly. We are not sure that even under the mighty protection of British bayonets, the mosque could be demolished. Perhaps "A German" and his fellow politicians are not aware of the strength of the British bayonets which protect us. Nor do they remember that the whole of it could not be sent out on this worthless expedition. That strength is sufficient for our protection under a wise good Government, but it is utterly inadequate to support a *régime* of religious persecution.

ANOTHER fire-eater in the same issue of Tuesday, under the threatening *nom de guerre* of "1857," discharges a volley of indignation. And why? Because, forsooth, because the Mahomedans were to hold a meeting "for the purpose of arranging for the purchase of the so-called mosque at Ooltadanga where the fracas occurred!" One would have thought that the idea was a fine one and just the thing and that the Mahomedans merited the highest commendation for having recourse to such a peaceful solution. But no. Here we have this writer crying:—

"Should such an arrangement be permitted? the matter has ceased to be one of a private character, and has taken a turn which involves grave issues. Are the decrees of our courts to be successfully set at defiance in the capital of our Indian empire?"

And why not? What harm if the parties come to an amicable settlement? As to the scandal of the decree of a poor Munsiff or Sub-Judge being successfully set at defiance, is it a phenomenon of so much enormity? On the contrary, is it not a common incident of life, specially in the country? And does not the Government itself frequently override the decrees of its own courts? The same writer continues:—

"The dispute about this wretched mosque has gone beyond the boundaries of any private arrangement to be come to between the parties, and though such an arrangement may be the means of settling the dispute for the present, the principles involved are wide reaching, and the precedent set too evil in its tendencies to be left to private arrangements."

That is the cry for law of the lawless. The respect for law is simply assumed for the nonce in order to bring on a scene of bloodshed and disorder.

AFTER an experimental trial for nearly a year, Mr. Harrington's Incinerator has been condemned. This condemnation has come not from the victims of Mr. Harrington's huge blunder in sanitary engineering. The people for some distance around the Incinerator have been crying hoarse against the intolerable nuisance created by it, and yet the Corporation of Calcutta, deaf to this cry, has allowed Mr. Harrington to go on with his experiment, in order that he may gain experience at the expense of the money and the comfort and health of the rate-payers. The condemnation has come from the Corporation's own responsible officers, from its Engineer and Health Officer. We have, in the present issue, space only for Mr. Kimber's opinion dated 19th March last:—

"I beg to submit my opinion at the request of the Commissioners that Mr. Harrington has not been successful with his incinerator in carrying out the agreement in two respects, *viz*:—

1st.—Article 2 of the agreement says—"The eight furnaces to be erected by the said contractor shall be capable of consuming 2,880 cubic feet of refuse during any 24 hours." Now the experimental working has shewn that in the rainy season, as given in my note, dated 18th November 1890, no more than 2,520 cubic feet can be expected during any 24 hours. Even this supposes all the eight furnaces to be at work, and there is no provision for stand-by in case of a break-down of any

of the furnaces. The difference in these figures amounts to 12½ per cent. of the stipulated quantity.

2nd.—Article 5 of the agreement says that 'that furnaces shall be absolutely proof against the escape of noxious fumes.' Several complaints have been made by people in the neighbourhood of the incinerator of noxious fumes since the date of the latest alteration made by Mr. Harrington with the view of preventing them, and I myself have experienced such fumes on several occasions. I am of opinion that the alterations have made little or no improvement in abating the noxious fumes.

I am of opinion that to the foregoing instances of failure should be added the fact that Mr. Harrington has not burnt, nor made any provision for burning, the carcasses of animals, the disposal of which form so noxious a feature in the arrangements at the Salt Water Lakes, nor infected mattresses and such like articles, all of which I presume come under the denomination of 'refuse' in article 2 of the agreement.

The prevention of noxious fumes and destruction of carcasses and infected articles require the most intense combustion—a feature which is entirely absent from Mr. Harrington's incinerator."

FOR once the native has had a good word in an unexpected part of the press. He has got the advantage of company. The European's well-being and well-doing being matters of course, we are told the native too has behaved well—as Policemen in the late riot. So much the merrier for Khalifa Lambert! But was it such an all-round triumph? Far from it. The British legal superstition does not allow discussion of matters *sub judice*, but we hope Government will make the fullest inquiry into this riot.

We publish elsewhere the full text of the judgment in the mosque case which is the origin of the riot. It is a typical example of British judicature, but a most unfortunate judgment. We wonder whether the Sub-Judge has any religion of his own. The man decrees the demolition of a mosque as if he is directing the removal of a nuisance. Not one word of regret—not one expression of sympathy—escapes this veritable avatar of justice!

REIS & RAYYET.

Saturday, May 23, 1891.

THE BRITISH JUGGLE IN MANIPUR.

THE SACRIFICE OF THE JUGGLER.

THE Manipur official papers intensify instead of abating the dissatisfaction already rankling in the public mind at the disastrous issue of events in that country. A deplorable catastrophe has taken place, but it would have been some consolation in our grief if it could be shown that it was an accident. Disasters will sometimes happen in spite of the best we could do. Would to God the present one were of this kind. Unfortunately, it is otherwise. The despatches published disclose a lamentable want of firmness and perhaps of adequate knowledge in the Foreign Department and an equally lamentable want of capacity and wisdom in the officers who had the immediate management of a delicate business. In fact, there is now no denying that a sad bungle has been made—a bungle all the sadder from being unrelieved by any single brilliant achievement by our political or military staff. Not only is it a bungle all through, unredeemed by brighter incidents, but one darkened still more by baseness.

Somehow or other there is a perceptible decadence not merely of political talent but of political virtue in these days. It was not discreet to entrust Mr. Quinton with a business requiring qualities of a different order to what, for aught one knows, he had ever given proof of. He might be the Ruler of Assam to which Manipur is subordinate. This, however, need not have been an insuperable objection to the deputation of a special officer of well proved political and military experience. We do not know that the late Chief Commissioner of Assam had evinced any aptitude for the intricate problems of the eastern frontiers. As it is, his appointment as head of the Manipur Mission has proved his absolute incapacity for a task lying outside the usual groove of a Civilian, and, in particular a purely Civil, administrator. From the first he appears to have underestimated the difficulties of the situation he was

called upon to make and master. He failed to realise the character of the foe he had to do with, as well as the natural advantages of that foe in his own country and his own city and citadel from his position not merely as the head of the army but the real head of the State in everything else. So overweening was Mr. Quinton's confidence of success that in one of his telegrams he actually gives the date on which he expected to return from Manipur accompanied by his anticipated captive. The annals of Indian administration do not present such another case of counting your chickens before they are hatched. What incredible want of foresight is displayed in this confident miscalculation! The moving spirit of the late revolution in the State—the brave and turbulent "Koireng" was to submit to the order of deportation like a tame lamb, and, if not, to be arrested in the Durbar easily. Highly preposterous as both these assumptions must appear to anybody, what shall we say of Mr. Quinton's persisting in them in spite of the strong dissuasion of the Political Agent on the spot! Mr. Grimwood was not only against the plan of capture but his sympathies were actively engaged in behalf of the offender. From the moment the plan of operations was revealed to him, he was utterly unmanned. Both Mr. Grimwood and Mrs. Grimwood appear to have become nervous and thoroughly disconsolate at the prospect of injury to their friend and *protégé*. What help Mr. Quinton could expect from such a quarter can easily be imagined. For the rest, the military adviser of the Chief Commissioner also was not without his own misgivings. Judging from some earlier telegrams, Colonel Skene does not appear to have quite approved of the plan in all its details. In fact, the Civil, the Political, and the Military trio seem to have been a house divided within itself.

The plan of capture by inveiglement into the so-called Durbar naturally proved an abortion. Then followed the attack on the palace. This probably would have had the desired result if, instead of following, it had preceded the fruitless negotiations. It is inconceivable why an earlier opportunity of carrying out the main object of the expedition was not seized when the Senapati went out of Manipur to see the Chief Commissioner. He was, it is true, accompanied by two regiments, but this should have been provided against. And pluck and daring would have done the rest. By way of example of official reporting, we see that nowhere is the strength of the two regiments given. Presumably Mr. Quinton did not dare, or it may be, he postponed action from red tape punctiliousness to abide by the plan laid down of capturing in the Durbar to the letter. That plan is now condemned on all hands. It was strange as well as impracticable. Such scruples against the least departure from the plan of his own devising, supposing they determined Mr. Quinton not to anticipate the capture, must be absurd in the extreme. In any case, it would have been more honorable if the earlier opportunity were taken. Delay in such a case was peculiarly hazardous, as unluckily it proved in reality. Nor was this the only opportunity thrown away. There was another equally good opportunity offered by the Senapati coming up to the Residency gate apparently to the Durbar according to Mrs. Grimwood's account which is practically not contradicted on this point. This opportunity was also thrown away, and the reasons offered for not utilising it are almost ludicrous, if anything can be ludicrous in connection with a wholly heart-rending business. A document which

was to be read at the ceremony had not been translated. The victim was at the shambles, but the priest was not ready with the sacrificial ritual. A more extraordinary plea for delay in circumstances in which time was an element of the utmost importance, can hardly be conceived. And it is only one of several indications of the lightness of heart, or, at any rate, the under-estimation of the enterprise with which the Civilian head of the expedition came to his task. In the first place, Mr. Quinton appears to have been wholly unconscious of the inherent danger of carrying out a most impracticable decision like the compromise into which his own persistence had wheedled the Government of India—namely, the decision to support the puppet without the puppet-man—to acknowledge the Jubraj who was nothing and deport the Senapati who was everything. In the next place, he was so possessed with the notion of being able to accomplish his mission with ease as to disregard the wise advice given by the Foreign Office of being accompanied by a sufficiently strong force, even if no great resistance were expected. Altogether, he seemed to be coming on a big royal sporting expedition without the least inkling of the danger of attacking an independent Prince in his own territory, or suspicion of failure from any possible accident, or the miscarriage of any of his calculations. We are deeply grieved to have to speak so plainly of a man beyond the reach of criticism whose mournful fate strongly appeals to our sympathy. But the actions of public men must be appraised at their true value in the interests of the general weal. The Manipur despatches are no vindication of Mr. Quinton. On the contrary, they establish his political incapacity beyond dispute. In regard to these details of Mr. Quinton's conduct, the Government of India must be absolved of blame. They gave him absolute discretion as to minor points of execution, and in these he blundered most miserably.

And yet the Government of India must incur no small share of the responsibility for the disaster, for their at last giving in to the influence of the local officials in regard to the main question at issue. It is the Supreme Government that must lay down the policy. And practically that is precisely what it did not. The question for decision was as to the character of the Manipur revolution of September. From the first and nearly all through, the Government correctly adhered to the view that the revolution was an act of defiance of the Paramount Power and that its authors should be punished, the deposed Maharaja being reinstated in the *gaddi*. The view of the Government was as just as it was prudent. The antecedents of the chief leader of the revolution were already viewed with the highest displeasure, and after this signal act of revolt, there was no room left for a lenient treatment of the man. But all in vain.

THE MANIPUR MUDDLE :

ITS CHIEF ADMINISTRATIVE LESSON.

THE Manipur disaster will not have been in vain if it serves to open the eyes of the Government of India to the viciousness of our Feudatory system. The publication of the Manipur correspondence makes one thing perfectly clear, *viz.*, that in our relations to Feudatory Princes, the Political Agent is all in all, and the Foreign Office entirely at his mercy. In the case of Manipur, the omnipotence of Mr. Grimwood stands out in terrible relief. He makes an awkward situation, and yet he has his own

way in everything, swaying the Local Administration and ultimately, if after long struggle, the Government of India, to his own counsels. He makes an easy conquest of the Chief Commissioner, and, through him, prevails over the Supreme Government, which, after offering long resistance, finally give in. The Government of India evidently suspected Mr. Grimwood as in some way or other mixed up with the business. He was, later on, found guilty of omitting to carry out Mr. Quinton's orders to mediate or, failing that, to send for troops from Kohima. This was a serious omission capable of only one interpretation. The Government of India clearly hold him responsible for committing himself to the Maharaja's flight and thereby admitting the success of the revolt. The Government, after going so far in the right direction, yield all the same to the sinister local influence which, here as elsewhere, has generally been more than a match for the Foreign Office. This is the blot and the grave danger in our Political system. The misery to our allied and tributary Princes, resulting from the practical irresponsibility of Political officers, is a pathetic chapter of a yet for the most part unwritten history. Copious are the tears in secret shed by these Princes and their Ministers, cut off from all chance of a hearing, at the hopelessness of their lot in the hands of these all-powerful Representatives of the British Power at their Courts. Probably their tears so long shed have at last moved a Higher Power. A terrible punishment has at last been visited upon the unbridled license of the Political Department. The Manipur tragedy is clearly a lesson taught by the Nemesis of a wicked system—one which hands over bound hand and foot our feudatories to the tender mercies of unsympathetic, and not unoften tyrannical aliens. If the consequences of this vicious system which have shown themselves in such an emphatic manner in the late events at Manipur led to its overhauling, there could still be some considerable gain out of a most disastrous occurrence.

The publication of the correspondence, if it clears up some points, also mystifies others. The question of the late Maharaja's abdication, for instance, is placed in great uncertainty. Maharaja Sura Chandra Sing explicitly and vehemently denies it, and he makes some statements and, above all, some innuendoes about Mr. Grimwood which suggest great suspicions about the character and conduct of that officer. Probably there was a talk of an abdication, but it was far from being as formal as such a ceremony should be. It is certain that the word does not occur in the letter which the ex-Maharaja, while in a state of great mental disturbance, addressed to the Senapati. He refers to proposal to make a pilgrimage to Brindaban and intended abandonment of hostilities with an enemy of acknowledged superiority. Admitting, against the categorical denial of the Maharaja, the truth of Mr. Grimwood's allegations, the renunciation still appears to have been a forced one and therefore of no validity. Mr. Grimwood's leanings for the Senapati are nowhere denied. Even the Government of India, evidently from the first, held him in suspicion. If he had not anything to do with the revolution itself, he might still have prevented its developments. At any rate, he did not raise even his smallest finger to help the Maharaja. On the contrary, he did everything he could to support or appear to support the other party with which his sympathies are well known. This appearance of his being in sympathy

with the authors of the revolt would naturally weigh down the spirits of any Prince of whatever calibre in Sura Chandra's situation. The story, of his weakness of which so much capital is made, is irrelevant to the immediate question at issue. That question was, Were the authors of the revolution guilty of revolt or not guilty? Weakness in Native Chiefs would be a dangerous doctrine for justifying deposition or forced abdication. The Government certainly never think of applying such a revolutionary doctrine in our relations to Feudatory Chiefs at large. The theory of the Chief's weakness, and the consequent necessity of frequent armed intervention by the British in his favor being set aside, the fact remains—and even Mr. Grimwood cannot gainsay it—that there were great demonstrations of popular goodfeeling towards the Maharaja on the eve of his departure. The Maharaja himself is confident of being able to stand by himself, the turbulent Koirang only being out of the way. From the marked proof the people gave of their affection to him, this would seem to be no exaggerated statement of self-confidence. For the rest, there has not before this been any question of doing away with the ruling Maharaja on the score of weakness, while he has in other respects deserved well of the British Government by his services in critical times. Koirang on the other hand has been always in the bad books of the authorities, and his late revolt ought to have irretrievably marked him out for suitable punishment for the good of the State. The Government of India, it is true, have consistently held fast to this just view. But, in an unwary moment and under constant pressure from Mr. Quinton, they agreed to an absurd compromise. They threw overboard the ex-Maharaja and assented to the accession of the Jubraj, on condition of the Senapati being punished. This was an impracticable show. The puppet could not stand without the programme man. Neither the Government of India nor Mr. Quinton saw this. Mr. Grimwood evidently accepted the compromise in the hope of some chance turning up to avert the punishment of the Senapati. Both he and Mr. Quinton were for minimising the punishment and making it only temporary. They waxed eloquent in his praise, and Mr. Quinton even suggested the idea of appointing him heir-apparent after the ends of justice were satisfied by a moderate punishment. The Government, however, remained firm as to the punishment of the Senapati, which must be nothing short of deportation. This divergence of views between the Supreme and the Local Government was the chief cause of the disaster. If the earlier plan of the Government of reinstating the Maharaja had been adopted in entirety, without any quarter to any of his enemies, probably there would have been no catastrophe. Nor would there have been any, if, on the other hand, the Maharaja being altogether left out from the plan, success of the revolt were fully admitted and both the Jubraj and the Senapati left undisturbed to share its fruits. This indeed would have been very unjust and no less impolitic, still it would have quieted down matters. It was the half and half measure which led to the terrible catastrophe.

RECOGNITION OF INDIGENOUS LEARNING :

The Title of *Shamsul Ulama*.

We have heard a rumour, which for the credit of Government we earnestly hope to be unfounded. The

rumour is that two unaccountable Mahomedan gentlemen have been recommended for the title of *Shamsul Ulama* at the next Birthday of her Imperial Majesty. One of them, we are told, is a petty litigious landholder of Bengal, with no pretensions whatever to Arabic scholarship, and the other, one who, for aught anybody knows to the contrary, may have studied Arabic, but who has by no means attained "eminent distinction in learning among the loyal Mahomedan subjects of her most gracious Majesty," or "rendered eminent services in the promotion of Oriental (Arabic) learning."

It is a well known fact that in earlier times the British *régime* was hardly in touch with the indigenous humanity—the literature and scholarship of the land. To the eminent Hindoo and Mahomedan scholars, who did not court or expect royal favors but who, nevertheless, by their vast learning and success in Sanscrit and Arabic literature or their remarkable teaching, exercised unlimited influence among their respective communities, the great enlightened and liberal British Government had nothing to say. A flaw so fundamental could scarcely escape the mature statesmanship of the Marquis of Dufferin and Ava, and he took the very first opportunity of remedying it, by creating the Titles of *Mahamahopadhyaya* and *Shamsul Ulama*, on the occasion of the celebration of the Jubilee of the Reign of her most gracious Majesty in February 1887, for the purpose of recognizing the merits of the most learned among the Hindoo and Mahomedan subjects in India, and thereby allowing them to take part in the rejoicings of that joyous and auspicious day.

This was indeed a most wise measure, and reflected great credit upon the political sagacity of Lord Dufferin.

The proclamation that was promulgated on the occasion runs as follows :

"His Excellency the Viceroy and Governor General having taken into his consideration that adequate means do not exist whereby he can recognize eminent distinction in learning among the loyal Hindoo and Mahomedan subjects of her most gracious Majesty the Queen Empress of India, and being desirous to commemorate the event of the Jubilee of her Majesty's Accession to the Throne, has resolved to institute a new Title for eminent services rendered by Hindoos and Mahomedans in the promotion of Oriental learning.

2. His Excellency the Viceroy and Governor General directs that in the case of Hindoos the Title shall be *Mahamahopadhyaya* ; and in the case of Mahomedans *Shamsul Ulama*."

The above distinctly points out the nature of the qualifications required for the high and honorable Titles devised for rewarding the most learned and eminent members of the two nationalities.

The first appointments to the above Titles were made on the 16 February 1887, with much discrimination ; they were all, with two or at most three exceptions, most unexceptionable.

The measure was perfectly successful in attaining its object, as the gentlemen of both the Hindoo and Mahomedan communities felt fully satisfied that the eminent merits of those whom they highly revered were honored by Government.

But since then the appointments made to these two orders from time to time on the recurrence of Her Majesty's Birthday and the New Year's day, have been open to much comment and been the occasion of much dissatisfaction, among both communities, but chiefly among the Mahomedans.

It is a great pity that such a grand idea for bringing the learned Indians into sympathy with Government, has been frustrated by a want of care and discrimination in the selection of the later recipients of the honor. It is a matter of notoriety among the Mahomedans, that men of real learning and erudition have been neglected or ignored, whilst political adventurers and title-hunters, with no pretensions to Arabic learning, have, simply through the interest of their patrons among the high European officials, managed to smuggle themselves into this learned Order. These have not only become the laughing stock of their own community, but given great umbrage to those eminent men who were honored with the Title on the first occasion, and who consider it a great degradation to be bracketed with men not only far beneath them in learning, but even unfit to be classed among their pupils.

For this state of affairs, the Local Governments are chiefly to blame, as it was their bounden duty, before accepting the recommendations and sending up the names of unworthy candidates, to have made thorough enquiries into the right of their nominees to be vested with a title set apart only for men of the greatest learning. We have heard instances of District officers being taken by surprise on finding residents of their Districts figuring in the Gazette, whose names they had never heard as men of superior learning and eminence, and about whose qualifications they had not been consulted. We have a sanguine hope that in future His Excellency the Viceroy will avail himself of the services of the present Home Secretary, Mr. C. J. Lyall, who is a brilliant Arabic scholar, to personally enquire into and ascertain the merits of each nominee of the Local Governments, before conferring this academical distinction upon him.

We may take this opportunity of bringing to notice another great grievance which the Mahomedans as a body feel in the Title of *Shamsul-Ulama* having been most thoughtlessly conferred upon certain learned members of the Parsee community. The Title was created for recognizing eminent services of Mahomedans in the promotion of Oriental (which was all along understood to be Arabic) learning. It is therefore difficult to understand by what rhyme or reason, it was conferred upon Parsees (however eminent they may be in the learning of their Pehlvi literature), who do not know a word of Arabic, and probably do not even understand the meaning of the title *Shamsul-Ulama*. With equal or perhaps greater justice they might have been made *Mahamahopadhyayas*, seeing the sororial relations between the Sanscrit and the Pehlvi, and knowing too that the Guzerati language, in which the Parsees are known to be proficient, is an offshoot of Sanscrit.

We do not think that it was ever intended by the "resolution" above quoted, to allow the Parsees to participate in those Titles.

If the Government considered it desirable to honor the most learned of the Parsees with some such Title, a separate Title ought to have been created for that community. Their elders would like to have it in homely Gujrati. At present, they do not know what to do with this sounding Arabic business—*Shamsul Ulama*. They certainly cannot relish it. They are not sure whether, instead of being honoured, they are not made the standing butt of ridicule. They feel much as the junior members of the Raj families of Behar felt when Lieutenant-Governor Sir Geo. Campbell offered to raise them from Baboos to Mirzas.

THE ORIGIN OF THE RIOT OF 16TH MAY.

District 24 Pergunnahs.

In the Court of the Sub-Judge of the 24 Pergunnahs.

Present Babu Radha Krishna Sen, Sub-Judge.

The 30th April 1891.

Suit No. 43 of 1890.

Suresh Chandra Deb ... Plaintiff.

VERSUS.

Sheik Aliar ... Defendant.

The plaintiff has purchased 10 cottas of land situated in Mouzah Goureepore from one Sreenath Mitter by a kobala dated the 22nd August 1889 and he sues to eject the defendant from 6 cottas 6 chittaks of the said land on the allegation that the defendant had been holding it from the time of his vendor as a tenant at will and that though a notice to quit was served upon him on the 31st December 1889 he has not given up the land. He also claims rent from the month of Kartik to the month of Magh 1296 and damages for the use and occupation of the land from the 1st Falgun 1296 up to the date of the delivery of possession.

The defendant objects to the court fee paid, and contends that the suit cannot proceed under Sec. 41, C. P. C., that no notice was served upon him, that the notice alleged to have been given is insufficient and illegal, that out of the 6 cottas 6 chittaks of land mentioned in the plaint, there stands a musjid or mosque on about 2 cottas of land, the same having been erected about 25 or 26 years ago by him (the defendant) and 30 or 32 other Mahomedans of the locality, with considerable labour and expense, that neither the plaintiff nor his vendor ever objected with regard to the musjid and that after this long lapse of time and acquiescence, the plaintiff is not entitled to take *khas* possession of the land on which the musjid stands.

The issues raised are

1. Has there been a defect of party in this suit?
2. Does section 44, C. P. C. apply to this suit?
3. Did the plaintiff serve the defendant with a notice to quit? If so, is it legally valid?
4. Is it true that the defendant has given up the disputed land with the exception of 2 cottas, on which a pucca musjid stands, since the month of Chaitra last?
5. Is the plaintiff entitled to take *khas* possession of the said 2 cottas of land on which the musjid stands?
6. Is the plaintiff entitled to recover rents and damages claimed?

Judgment.

There is no evidence to show save the statement of the defendant himself that the musjid was erected by public subscription. On the contrary it would appear from the testimony given by the defendant's vendor Sreenath Mitter and his brother that it was the defendant who erected the musjid though he has allowed it to be used by other Mahomedans for offering prayers and celebrating festivals.

2. The exception (a) to sec. 44, C. P. C. shows that arrears of rent may be claimed in a suit for the recovery of immovable property, but as no permission was taken from the court to join therein a claim for damages, I think this claim should be disallowed.

3. The service of notice upon the defendant has been satisfactorily proved by the evidence of the plaintiff and the pleader's mohurer, and the fact that the defendant immediately after took steps to remove almost all the rooms from the land, clearly shows that he had received the notice and complied with the plaintiff's demand to quit the land to a great extent. He was a monthly tenant of a piece of land not used for agricultural or horticultural purposes and, under section 106 of the Transfer of Property Act, was only entitled to 15 days' notice expiring with the end of a month. In this case however the notice was served on the 31st December 1889, corresponding with the 17th Pous 1296 and the defendant was required to quit the land on or before the expiry of the month of Magh following. As to the local custom pleaded that the tenancy should be terminated at the of the year, we have no evidence whatever. This issue must therefore be decided in favour of the plaintiff.

5. The defendant has no doubt removed the other rooms and the plaintiff says that only the musjid and some *beras** now stand on about 2 cottas of land. Evidently the defendant has only partially complied with the notice and there has not been a complete evacuation of the land. The musjid seems to have been erected by the defendant about the year 1876 or 1877 and not about 25 or 26 years ago as alleged by him in his written statement. It is doubtful whether its walls are made of bricks, for the defendant's lessor Sreenath Mitter says that it consists of mud walls raised with small bricks and it has a tiled roof. I cannot therefore say that it is a house of a very substantial character though it has been plas-

tered and has a *pucca chatal* or platform over which some cement has been spread. The defendant was admittedly a monthly tenant liable to be removed from the land at any moment and he does not contend that he had any permanent interest in it. If he therefore chose to lay out some money and erect a musjid on a portion of the land, he did so at his own risk, and nothing has been brought out in evidence to show that his lessor by his conduct led him to believe that he would be allowed to occupy the land on which it stands permanently. All that Baboo Srinath Mitter and his brother state is that they did not object after they came to know that the room was to be used as a musjid. They however distinctly state that when the walls were being erected they did not know that the room was to be used as a musjid. As to the law on this point it was clearly laid down by the High Court in the case of Piosanna Kumari Debya vs. Sheik Ratan Byaparee that a holding at will cannot be converted into a permanent tenure simply because a tenant without any arrangement with his landlord chooses to build a house upon the land demised(?) and the facts disclosed in this case are not such as to bring it within the purview of the ruling reported in 8, I. L. R., Cal., p. 960. As to the case reported in I. L. R., Bombay 15, p. 71, it is rather an authority against than in favour of the defendant, and I do not know why it has been cited on his behalf.

6. I have already observed that the plaintiff is entitled to recover rent, and the defendant admits that he used to pay rent at the rate of Re. 1-2 per cottah. Consequently the rent of 6 cottas 6 chittaks of land would be Rs. 7-2½ annas per month and the rent from Kartik to Magh would be Rs. 28-9 annas as stated in the plaint.

ORDERED.

That the suit be decreed in favour of the plaintiff who will recover *khas* possession of the land sued for, by ejecting the defendant therefrom. The latter will remove the musjid and everything standing on the said land within 15 days from this date and pay Rs. 28-9 annas on account of the arrears of rent together with the costs of the suit and interest thereon at the rate of 6 per cent. per annum, up to the date of realization.

(Sd.) RADHA KRISHNA SEN,
2nd Sub-Judge.

30th April 1891.

REPORT ON THE DRAINAGE OF CALCUTTA.

By Baldwin Latham, Mem., Inst., C.E., Mem., Inst. M.E., F.G.S.,
I.S.S., F.S.I., President of the Royal Meteorological Society.

TO THE CHAIRMAN OF THE CORPORATION.

[Continued from p. 226.]

21. The present volume of the dry weather flow of sewage at Calcutta is a very variable quantity largely influenced by percolation or leakage into the sewers. The average water supply for last year, as given by Mr. Kimber's report, was 44.4 gallons, or 7.104 cubic feet per head per day; this quantity is a very large supply considering it is an intermittent supply distributed over 14 hours of the day, and should the supply be made constant under the existing arrangements, the volume per head per day would be much larger, probably rivalling the quantity supplied to some American cities. There appears to be no means of checking waste of water which, as far as I have seen, is constantly going on all over the city.

In the amalgamated area I am of opinion that provision should be made in the new sewers for taking 7 cubic feet per head per day of sewage from the future population, allowing one-half of this quantity to reach the sewers in six hours, or in other words, the sewer should be large enough to take 14 cubic feet per head per day from the future population. The full quantity of rainfall and sewage together from the amalgamated area, may be taken at 27 cubic feet per minute for each 1,000 persons of the future population of the district.

22. To sewer the south and south-eastern portion of your added district, it will be necessary to pump part of the sewage twice. One pumping station would be located south of Tolly's Nullah, and the other pumping station would be the general pumping station for the whole of the district, so that only one additional pumping station will be required for the added area. A considerable augmentation of the power will, however, be required at the present pumping station. The main sewer for draining the added district should have its invert level at both the pumping stations at about two feet below datum.

I have laid down the sewers on a plan and section, but it must be understood that these lines may be modified to meet any local requirement. All that area of the city between the Circular Road and the canal which is severed into separate blocks by deep storm overflows from the Circular Road sewer so far as it can be drained by gravitation on the principles laid down, so that the sewers are not to be water-logged may be drained to the Circular Road sewer. But if proper drainage cannot be accomplished in this way, my

* Fencing of bamboo or garán for enclosure.—ED. R. & R.

opinion being that it cannot, then each block ought to have its sewage automatically pumped into the Circular Road sewer, the power for this purpose being transmitted from the main pumping station by means of high pressure water which will supply the cheapest and most sanitary method of transmitting power and removing the sewage. The water that has been used for transmitting the power, can be subsequently used for flushing the sewers. The fringe area abutting on the southern part of the Circular Road can be drained as far as possible by gravitation to the Circular Road sewer, or it may be dealt with like the canal area, but the best course will be to drain it into the proposed new sewer that has been designed to receive the sewage from this area. An additional outfall sewer will be required to take the sewage from the main pumping station to the proposed combined channel that will convey it to the Biddiadhury River.

23. The population to be provided for in a new system of sewers, is always a difficult problem to determine, as some districts are liable to considerable fluctuation in their population, while in others, the population remains stationary, or is even declining. The census now being taken in Calcutta will in all probability give some interesting facts, but that I think we may safely conclude that Calcutta of the future is not likely to be less in population than the Calcutta of the present, and I am of opinion that provision should be made at the outfall works for a future population of the united district of 8,50,000 persons made up as follows:—

Calcutta town	...	Estimated population	5,60,000
Fort William	...	"	5,000
Canal area	...	"	35,000
Eastern and southern district	...	"	2,50,000

Total population ... 8,50,000

24. I have heard it mooted that the present method of disposing of the sewage in the direction of Salt Lake is at times a great nuisance to the city, and the following quotation from Mr. Blandford's work on the climate of India very forcibly expresses what has been explained to me by other persons. Speaking of Calcutta he says—"Easterly winds are most frequent in the early hours of the morning, chiefly in October and November, and are too often tainted with the unsavoury exhalations from Calcutta sewage and refuse which are discharged in that direction in the borders of the Salt Lake." In order to determine the influence of the direction of the wind Mr. Kimber has had taken out for me the relative frequency of all the winds and calms observed at Calcutta for a period of eleven years with the following result:—

N	Direction of wind	...	Percentage of frequency	14'49
N-E	"	"	"	6'35
E	"	"	"	6'92
S-E	"	"	"	10'54
S	"	"	"	20'66
S-W	"	"	"	20'31
W	"	"	"	8'89
N-W	"	"	"	10'03
Calms	"	"	"	1'81

10'000

From the foregoing observations it will be seen that, even supposing a nuisance to be created by the discharge of the sewage, the point of outfall selected is decidedly the best, having regard to the relative frequency, and proportionately small number of times the winds blow from the direction of the present outfall located to the east and south-east of the city. I am of opinion that the sewage in this case is unjustly charged with creating the nuisance. No doubt a nuisance does exist in the mode the refuse from the city is disposed of in the square-mile lying to the east of the city, but a still greater nuisance exists at the knacker's establishment in the neighbourhood of the outfalls, the effluvia from which is most disgusting, and is distinctly perceptible at a considerable distance.

25. It does not appear that any nuisance is created by the present discharge of Calcutta sewage into the Biddiadhury River, for a personal examination of this stream from the look at Dhappa down to below the proposed new outfall and back, shewed that the river teemed with fish life, a condition of things that could not occur in any tidal channel that contains oxidizable organic matter even in moderate amount. It is certain no smell or malaria can be eliminated from water mixed with sewage which contains healthy fish life; therefore as at present no pollution of the waters occurs, no necessity at present exists for making any diversion of the sewage, for the water into which the sewage is poured, is not likely to be used for drinking purposes as it is decidedly salt.

26. A proposal has been made to make a new sewage outfall into the Biddiadhury River at a point some distance lower down than the present outfall. In order to ascertain what the probable effect of removing the sewage outlet lower down the river would be, I requested Mr. Kimber to have some experiments made with proper floats so as to ascertain what was the strength of the current at various periods of the tide from the point of the proposed new outfall.

It will be seen from the figures that the strength of the flood-tides tending to bring sewage up the river is greatly in excess of the downward movement. The reason for this is obvious as the river fills under a full head due to the tidal waters being brought up a narrow channel, but being diffused over the large area of Salt Lake, a loss of head occurs which retards the downward rate of flow. The relative time of flood and ebb-tide varies considerably, probably the true length of the flood-tide is about 4·6 hours, while the length of the ebb-tide is about 7·8 hours. Taking the most favourable condition for discharge at the proposed new outfall or for the sewage put in at the top of the ebb-tide, it would flow down the river on an average 10·812 miles, and be brought back up the river 11·468 miles, or it would be taken 1·656 miles higher up the river than the point it was put in. Sewage put in at the same point at between one-third and half-ebb would flow down the river 4·937 miles, and return up the river 8·937 miles, or it would be brought to a point four miles above the place at which it was put in. At low water any sewage put in at the site of the proposed new outfall would at once run up to Dhappa lock, a distance of 6·75 miles from the proposed site of the new outfall in a time varying from 3 hours 35 minutes to 4 hours 50 minutes.

In speaking here of sewage returning it must be understood that what would return is not sewage; as the sewage will be destroyed in the tidal waters, but the remains of sewage, or as it has been not inappropriately termed "skeleton sewage."

27. There being such a preponderance of flow on the flood-tides, it may be asked how can sewage or "skeleton sewage" possibly get out of the river. The answer is it gets out very quickly by mixing action, just as sea water is brought up the river by mixing action, so is fresh water, and sewage carried down the river very much more quickly than by the ordinary flow of the river. It will be noted that in this case that tidal water containing sea water is brought up the river on a single tide to this proposed outfall—a distance of about 100 miles. Yet the actual tidal current that enters the mouth of this river from the sea would probably not flow up the river for a greater distance than one-eighth the length of the river, yet in this case by mixing action and tidal impulse a part of the salt water of the sea is transferred up the whole length of the river. In the case of the river Thames I had the entire charge and responsibility of all the investigations made by the Corporation of the City of London and laid before the Royal Commission on Thames Sewage Discharge. These investigations shewed that the "skeleton sewage" travelled very much faster out of the river by mixing action than by displacement due to the ordinary flow of the river, and with proper surveys of the channels below Calcutta, it would not be difficult to determine the exact rate of progress of the sewage out to sea. The more completely a tidal channel empties the more quickly will mixing action carry away the mixed tidal water and sewage. The channel of the Biddiadhury River into which the sewage of Calcutta now discharges is very favorable for the rapid removal of the sewage by mixing action.

28. When I examined the river on the 21st February last, I caused two samples of the water to be taken, one at the proposed site of the new outfall and the other at the present storm-water outlet into the river. The lower of these samples, when examined by Dr. Simpson, gave 385 parts of chlorine in 100,000 parts of water, while the sample taken higher up the river gave 310 parts of chlorine in the same quantity. The sea waters of the Bay of Bengal probably contain 1,900 parts of chlorine in 100,000 parts of water, this being so the relative amount of "skeleton sewage" in the river at the proposed point of the new outfall as against the present point of discharge of the storm sewage of Calcutta, will be in the proportion of 1,515 for the lower point against 1,590 for the upper station or a difference of not quite 5 per cent.

29. There is also another point to be considered in connection with the tidal outlets. I have already mentioned that the presence of fish life throughout the river clearly shews that the sewage, as at present discharged, does no harm to the river at the point at which it is put in. It is known that sea and tidal waters contain a large amount of oxygen, as much as is contained in pure river water. Now in the case of Calcutta, on the average of two tides, I found over 950,000 cubic feet per minute of tidal water passing up the river from the point of the proposed new outfall. This would give in the short period of the flood-tide a dilution of about 150 parts of tidal water for one of sewage, and the daily amount of oxygen brought up the river, and available for the oxidation of the organic matters of sewage would not be less than 150 tons.

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THE PIONEER GLASS MANUFACTURING COMPANY, LIMITED.

Proceedings of an Extraordinary General Meeting of Shareholders of the Pioneer Glass Manufacturing Company Limited, held at No. 27, Pollock Street, Calcutta on Monday, the 18th May 1891, at 4 P. M.

PRESENT:

Baboo Chundi Lal Sinha.
" Ashu Toss Dey.
" Wooma Charan Ghosal.
" Seetul Prasad Khurag Prasad.
" Behary Lal Pyne.
Mr. D. J. Bagram.
" C. H. Kempton.
" A. B. Struthers by his attorney Mr. B. C. Taylor.
Baboo Brojo Nauth Dutt.
" Nohin Chand Bural.
" Toolsy Dass Roy.
" Seth Luchmeechand Radhakissen.
Baboo Chundi Lal Sinha having been elected to the Chair, and the advertisement convening the meeting having been read, it was—

1. Proposed by Baboo N. C. Bural, Seconded by Mr. A. B. Struthers by his attorney Mr. B. C. Taylor,

That the Capital of the Company be increased to Rs. 3,00,000 by the issue of 1,500 shares of Rs. 100 each.

An amendment was proposed by Mr. D. J. Bagram,

Seconded by Baboo Seetul Prasad Khurag Prasad as follows and carried unanimously—

That the Capital of the Company be increased to Rs. 3,00,000 by the issue of 1,500 shares of Rs. 100 each, on which up to Rs. 75 per share be called up at the discretion of the Directors, the balance as may be decided by the Shareholders in general meeting.

2. Proposed by Baboo Toolsy Dass Roy, Seconded by Baboo Ashu Toss Dey, and carried unanimously—

That the Articles of Association of the Company be altered as follows:—
By striking out and cancelling articles 95, 96, and 97 thereof.

By altering the word "five" between the words "than" and "nor" in article 73 into "six."

By adding the name of Baboo Behary Lal Pyne to the list of the first Directors of the Company and that he be appointed as a Director for the fixed period of five years in terms of article 76 of Articles of Association.

3. Proposed by Baboo Brojo Nauth Dutt, Seconded by Mr. D. J. Bagram, and carried unanimously—

That the appointment of Mr. S. E. Voigt as Managing Agent and Secretary to the Company be confirmed.

With a vote of thanks to the Chair the meeting was then dissolved.

(Sd.) CHUNDI LAL SINHA,
Chairman.

THE AGE OF CONSENT BILL.

THE following publications by the Calcutta Committee in support of the Age of Consent Bill may be had from the Secretaries of the Committee at their office, No. 12, Wellington Square, at No. 1, Uckoor Dutt's Lane, and at 12, Lal Bazar Street.

1. On the Legislation of the Rishis and the Age of Consent Bill. One anna.
2. The Memorial to the Viceroy. Half anna.
3. The Bengali translation of the Memorial. Half anna.
4. The Oordoo translation of the Memorial. Half anna.
5. The Garbhadhan Vyavastha by Pandit Ramnath Tarkarata (of Santipore), author of *Vasudh Bija* (a Sanskrit epic) and Pandit attached to the Asiatic Society, Bengal. One anna.

6. Abstract of the *Vyavastha* in English with notes by Nyalankar Nihnan Mookerjee M.A., B.L., Professor of Sanskrit, Presidency College, and a preface by the President of the Committee. Half anna.

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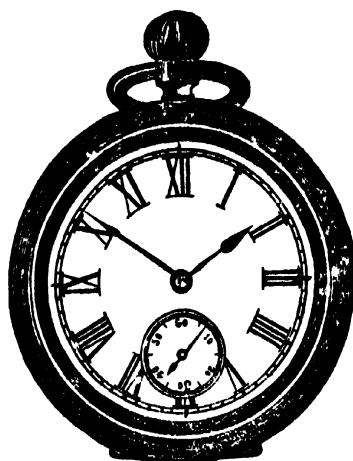
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WEEKLY NEWSPAPER

AND

REVIEW OF POLITICS LITERATURE AND SOCIETY

Vol. X.

CALCUTTA, SATURDAY, MAY 30, 1891.

No. 476

CONTEMPORARY POETRY.

"NON ANGLI SED ANGELI."

BY THE LATE MR. MARTIN TUPPER.

HO ! ye swift messengers out of the north,
Mercy's ambassadors—haste to go forth !
Speedily let your broad sails be unfurled,
Winging your errand all over the world,
Wafting your message of peace and goodwill,
Brotherhood, godliness, science, and skill !

Ye are the salt of the earth, and its health—
Ye are its gladness, its wisdom, and wealth—
Ye are its glory ! O Britain, thy sons,
Thy stout Anglo-Saxons, thy resolute ones,
Ever triumphant on every shore,
Are only triumphant for good evermore !

Ministers bright of the bounties of God,
Where is the land by these angels untrod ?
Tell it out, Africa, China and Scinde,
And Isles of the Sea and the uttermost Inde,
Tell out their zeal, and their grandeur of soul,
From the stands of the line to the snows of the pole !

Tell out the goodness, the greatness, the grace,
That follow their footsteps in every place !
Tell it out, thou, the first cradle of man,
Teeming with millions, serene Hindostan—
Tell how fair commerce, and just-dealing might
Have blest thee with peace, and adorned thee with light !

Boundless Australia, help of the age,
And heirloom of hope on Futurity's page,
Lo ! thy vast continent, silent and sad,
With the song of the Saxon has learnt to be glad ;
Rejoicing to change the wild waste and the fen
Into wide-waving harvests and cities of men !

Mighty Columbia, Star of the West,
See, 't is a world by the Saxon posset !
Glorious and glad, from the north to the south,
Your millions praise God with an Englishman's mouth,
And all love a land where at home they would be,
England, old England, the home of the free !

Dotted about on the width of the world,
Her beacon is blazing, her flag is unfurled ;
Not a shore, not a sea, not a deep desert wild,
But pays its mute homage to Energy's child—
Not a realm, not a people, or kingdom, or clan,
But owns him the chief of the children of man !

The foaming Atlantic hath rendered its isles,
And the dark Caribbean its tropical smiles,

And the Southern Pacific those many-hued flowers,
And Europe's mid-ocean these temples and towers,
Their tribute the seas of old India bring,
And Borneo is proud of her new British king !

Yes ! for dear Britain, the mother of Men,
Rules all, under God, by the sword and the pen :
She is the Delphi, the heart of the earth,
The rock-rushing spring of humanity's worth,
And, if two hemispheres prosper, the cause
Lies in old England's religion and laws !

Yes ! for her realm is the Goshen of light ;
The wings of these angels have scattered the night !
Duteous and daring, as beauteous and strong,
They are helpers of right and avengers of wrong,
Fair in their souls as their eyes and their locks,
Stout in their hearts as their oaks and their rocks !

THE FALLEN STAR.

FROM THE GERMAN OF SALLET.

KNOW ye what it meaneth,
When looking up on high,
Ye see a star deserting
The regions of the sky ?

Those orbs above us, shedding
Their softened light around,
Are myriad bands of angels,
With wreaths of glory crowned.

All true and faithful warders,
Wide scattered through the sky,
On earth whatever passes,
They mark with watchful eye.

And when, within our borders,
In fervent faith and love,
A good man, bowed by sorrow,
Looks up for aid above,

And prays unto the Father,
In agony of woe,
Then quickly there departeth
A messenger below,

Who gildes with beam so cheering,
Within the silent room,
And soothes to gentle slumber
The mourner's heavy gloom.

This, this is what it meaneth,
When looking up on high,
Ye see a star deserting
The region of the sky.

Subscribers in the country are requested to remit by postal money orders, if possible, as the safest and most convenient medium, particularly as it ensures acknowledgment through the Department. No other receipt will be given any other being unnecessary, and likely to cause confusion.

NEWS AND OUR COMMENTS.

It is said that English women are getting taller, while the men are falling in height. We believe the fact was always so, only the women did not know it and allowed the men to rob and oppress them. It is sufficiently hinted at in such expressions as the grey mare is the better horse.

If it is still an impossibility to minister to a mind diseased, it has been the privilege of a French surgeon to minister to a brain diseased or distorted. A girl when only 18 months old was found deficient in intelligence. She grew up in that condition and became subject to epileptic attacks. These continued up to her 7th year. In her eighth year, she was examined by the doctor. It was found that her physical developments kept pace with her years, but her intelligence remained that of an infant. The surgeon suspected too early coalescence of the bones of the skull. He decided on operation on the skull, removed several small pieces of bone from the top of the skull and thereby relieved the pressure on the brain which had then freedom to expand. The wound healed in eight days, and the patient was discharged a more intelligent child.

THE great showman Barnum left at this death upwards of a million sterling. By a will with eight codicils he made several bequests: 40,000 dollars go to Tufts College in Massachusetts; 125,000 to complete the new historical and scientific building at Bridgeport, the town where the deceased lived; 15,000 to the First Universalist Church in Bridgeport. Other societies and charities too benefit by his will.

"BAMBOO paddy" now supplies the food for the distressed people of Kalahasti. In the famine of 1877, the bamboo seeded for the same purpose.

SIAM or more correctly Bangkok is connected with India for purposes of the parcel post. The rate for each pound or fraction thereof has been fixed at eight annas.

It is on the cards that the Maharaja of Mysore visits England.

THE Nottingham police arrested in the local cattle market, on suspicion, a well dressed, respectable looking youth who offered for sale a valuable horse at £ 5. The prisoner admitted having stolen the horse from Mr. Palmer Morewood's park at Alfreton, and walked 14 miles with the animal. On remand, at the jail, the prisoner turned out to be a woman, confessing herself to be the daughter of Mr. Morewood's coachman. The silly rogue! what an opportunity for confounding laws and magistrates was there thrown away.

A New York millionaire, Mr. Stephen Anderson, unable physically to write his will, whispered it to a phonograph brought close to his bed. A week after his death, the phonograph was solemnly opened at his lawyer's, in the presence of the testator's family. Will the law recognize the will? The testator has not witnessed the disposition of his property after death by his hand. But the phonograph is a record still—of the movement of the voice though not of the hand, and a go-ahead Judge may admit—not unreasonably—the validity of a will made through a well-tested, if new, scientific invention. Of course, our laws will have to be changed. The whole statute-book has to be brought into harmony with modern life, influenced as it is by the countless agencies of science in different departments.

FOR attempting a criminal assault on a European girl of seven years, a pariah lad has been sentenced by the Sessions Judge, Karachi, to five years' rigorous imprisonment.

IN the House of Lords, the Lord Chancellor and Lord Esher, in reply to a question, expressed surprise that the decision in the Clitheroe abduction case had been greatly misunderstood. Lord Esher went further and explained that in their judgment the court had only held that a husband could not beat the wife or imprison her if she refused him conjugal rights. What objection then, we say, can there be to that decision? To make a wife yield to force against her inclination, is mere

brutality. Suits for restitution of conjugal rights must soon be things of the past. They cannot survive the modern delicacy of feeling.

THE Madras High Court refused to relieve Mr. and Mrs. Ross of each other. As a consequence, the husband has notified that he is not and will not be responsible for the debts of the wife. The wife, advised by her doctors, returns home to recruit her health, funds being provided by friends.

A NATIVE clerk of a native firm of Bellary and Madras decamped to Sadras with the proceeds of a cheque for Rs. 400, which he was entrusted with to cash, and had spent half the sum in the company of a dancing girl when he was arrested. He pleaded guilty and was fined rupees three hundred, that is, 200 for his masters and 100 for the Crown.

THE Secretary of State sued, in the Madras High Court, M. Kistnasawmy Naidu and K. Rungiah Naidoo each for Rs. 500 damages and perpetual injunction, the first for printing and selling printed copies of the Tamil First Book of Lessons published by Government and of which it held the copyright, and the second for having in his possession for sale printed copies of the Telugu First Book of Lessons also the property of Government. Recently, the High Court had awarded Rs. 50 damages and costs against one Geariah Chetty for printing the Telugu Book. In the first case, Mr. Justice Shephard ordered Rs. 100 as damages with costs, and in the second Rs. 5 besides costs. The defendants are further prohibited from printing, publishing or selling the said books.

THE *Dubdubai Sikandari* of Rampore, of the 25th instant, contains an account of the Durbar there for inaugurating the new régime, enriched with the rather remarkable speech of the Commissioner of Bareilly, who is ex-officio Political Agent to the Lieutenant-Governor of the North Western Provinces. We have much pleasure in translating it for the benefit of our readers, speech and all. It will show the arrangements made for the carrying on of the administration of the Rampore State during the minority of the Chief.

"Mr. William Kaye, Commissioner and Agent to the Lieutenant-Governor of the North West for Rohilkhand, held a grand Durbar at the Dewan Khana of the Rampore State on the 16th May. The members of the Council of Regency, (including the President, Nawab Sufder Ali Khan) the Members of the Rampore Family, and all the officers of State, landholders, &c., who had been invited to attend, were present on the occasion. The gentlemen assembled at the Durbar took their respective seats at 4 O'clock, and the Agent entered the Dewan Khana at 5 P. M. All those present, out of respect to Mr. Kaye, rose from their seats, and a salute was fired. The Agent then stood up and addressed the assembly as follows:—

"Nawab Saheb, Members of Council and gentlemen,—In consequence of the murder of the late General Mahomed Azimuddeen Khan, a thorough reorganisation is necessary in the management of the State of Rampore. I have called you gentlemen at to-day's Durbar for the purpose of conveying to you the orders of the Government of India with regard to the proposed change in the administration of the State. But before announcing the decision of the Government, I should like to tell you something with regard to one or two other matters. Now-a-days rumours of all kinds are floating about in Rampore—for instance, it is said to be an open fact that His Highness the Nawab Bahadur is soon coming down to Rampore, and that his future education will be given at Rampore. This is totally incorrect. His Highness the Nawab Saheb will not come here, and he will continue to receive his education outside Rampore as he is doing now. Perhaps it has also been rumoured that the members of the Rampore Family who have been kept away from Rampore will now be allowed to return to this place. This report is also wholly incorrect. They have been made to live away from Rampore, and they will continue to remain so. Perhaps it has also been reported that the forces of the British Government are to come here. Although the English forces are always ready for prompt action, they would not come until a necessity arises for their doing so and so long as there is peace here. But in case of any outbreak or disturbance caused by turbulent people, the troops of the Rampore State are themselves quite competent to suppress and put them down, and there would be no necessity for asking the services of the British forces. The Rampore troops have always been loyal and faithful to the State, and I am fully satisfied that they will continue to be so. Another report has nowadays been flying about and that is true, namely, that the construction of the Railway has been sanctioned by the Government of India. The lines will soon be constructed from Bareilly to Rampore and from Rampore to Moradabad. Now the question remains as to who will be appointed in the place of the deceased General. The world has produced few men like General Azimuddeen Khan Bahadur. Whatever he intended to do, he used to throw his whole heart in accomplishing it. Whatever arrangements or new measures he desired to introduce into the Rampore State, however disagreeable to some persons, he carried them through for the welfare, advancement and prosperity of Rampore. At last the result was that he gave up

his life for the cause of Rampore. Now it is the duty of the British Government that the labours and exertions of General Azimuddeen Khan in this behalf should not be permitted to be lost. The assassination of the said General took place on a public road. If the authorities of the Rampore State could immediately manage to arrest the murderers, or even could find out the real facts of the diabolic deed, then it might have been admitted that the management of the State was possible by means of a Native Council. Now that neither the accused were arrested nor any clue has yet been found by the officers of the Rampore State, as to who are the culprits, it became evident that the present constitution and system of government must necessarily undergo a complete change. His Honor the Lieutenant Governor of the North West Provinces and Oudh has therefore decided that the Council should remain as it is, but its chief head should be a European officer of high rank who should exercise the highest authority until the installation of His Highness the Nawab Saheb. The first thought and attention of that officer will be directed to this matter, namely, that he should find out the murderers of the deceased General, arrest their abettors and award suitable punishment to them."

NOTES, LEADERETTES, AND OUR OWN NEWS.

THE criminal is said to be pinned to his *venue*. The murderer usually takes to flight in fear. But often a strange fascination draws him to the scene of his crime. So the Senapati. He was captured on the 23rd instant in a village not half a mile from the Palace. In fact, all the Royal Family of Manipur are now prisoners in the hands of the British. They await their trial. We hope they will receive a fair one.

TODAY is the celebration of the Queen-Empress's Birthday. The complete success of British arms in Manipur will give additional zest to the enjoyments of the day. Both the Supreme and Local Governments being away on the hills, and Mr. Lee not being enabled by the Commissioners to repeat his Garden Party, the metropolis must content itself with only the military salute of the occasion.

If the Commissioners are not prepared to vote for a permanent allowance to the Chairman, why not make a special grant for the present purpose as a "contribution to the cost incurred on occasion of any public ceremony or entertainment in Calcutta" allowed by the law as a proper object of municipal expenditure?

FORTY one of the men arrested as rioters in defence of the mosque in Circular Road have been put on their trial in two batches of 20 and 21. The defence has reserved cross-examination. In fact, the prisoners reserve their defence for the Sessions Court. Mr. Henderson is prosecuting.

IN the meantime, to quiet the popular panic, Mr. Lambert, under instructions from Darjeeling, has brought about a transfer of the purchase of Suresh Chunder Dey to a Mahomedan—Kasim Ariff Saheb. The Baboo parted with his property for Rs. 4,500, which he bought at Rs. 4,000. Many have come forward to claim the service done. But it is not time yet to make public how the transfer was effected.

FROM an upcountry journal, we find that the Rampore Durbar has settled a monthly pension of Rs. 1,200 on the heirs of the late General Azimooddeen Khan Bahadur. They are his mother Kudsjia Begum—his two wives, Nowshaba Begum and Fatimah Begum—and his daughter Nader Zamanee Begum. The pension will be distributed according to the discretion of the deceased's mother and younger brother Hameed-uz-Zafar Khan, who have been appointed Trustees of the pension, which has been sanctioned on the following conditions:—

1. The pensioners shall be loyal to the Chief of the State, and shall live in respectability and chastity.
2. They should not be on friendly terms with the opponents of the State.
3. The pensions shall only be for life.

The second condition, except in so far as it is included in the first, is indefinite enough to be possibly employed in mischief hereafter. There can be no enemies of Rampore. The chastity clause is very proper and the Government of Upper India deserves the thanks of the country for insisting on that important condition.

Although a reward of 15,000 rupees has been advertised, the murderers of the late General are yet unknown.

THE poor Babu! If he is crowded out at home, he is kicked out abroad. Hitherto if the pressure of competition drove him away from Bengal, he had some chance of winning his bread honorably in the sister Provinces of the N.-W. P. and Lahore. Bengalis were hitherto eligible for the Secretariat clerical examinations at Allahabad and Lahore, success in which entitled them to service in the N.-W. P., Oudh, the Central Provinces, Rajputana, Central India, the Punjab and Beluchistan. The Government of India now narrow the interpretation of the rules so as to ordinarily exclude the Bengali from such service outside Bengal. They lay down that "no person can be considered to be domiciled in any of the provinces, unless he has fixed the habitation of himself and his family in that province, not for a mere special or temporary purpose, but with the intention of making it his permanent home. Candidates who desire to compete for vacancies offered for competition at Allahabad and Lahore will, in future, be required to prove to the satisfaction of the Secretary to the Board of Examiners that they are domiciled in one of the provinces, permanent residence in which would entitle them to appear at either of these centres." The isolation of the Bengali Babu is complete. He is limited to his own Bengal. "Natives of Bengal who are temporary residents of, and not domiciled in, any of the provinces enumerated in paragraph 3 of the Resolution of 3rd July 1888, will be permitted to present themselves at the examinations at Allahabad and Lahore, but they will be treated as competing for the vacancies offered at Calcutta, and not for those offered at Allahabad and Lahore." The Bengali is hated—by the Sahebs, for the sins of the Boys—in his own Province, and he is not to be easily allowed to relieve himself by moving out of it. Such a sentence of outlawry and confinement—such an imposition of civil disability on a people in their own land, is a departure in British Policy in India. Has Lord Lansdowne pronounced it with open eyes? Or, do we owe it to the Secretary of State?

HERE is a godsend to the Garbhadhanists. A Madhav marriage is reported from Bangalore of a girl of seven months and a boy of five years of age. We shall not be surprised to find both boy and girl whipped into premature maturity, necessarily imperfect, under the atrocious influences of a debasing system. Meanwhile, we should like to hear something more about these miserable Madhavs. The custom is a survival of old barbarism. But this sort of thing is not confined to this backward tribe in the backwoods of the South. Within our memory the Baidik Brahmans of Bengal, ontheroding Herod, carried the point to its utmost logical conclusion. They negotiated marriages between womb and womb, contracting hypothetical unions of embryos, to be postnatally ratified in the event of one proving a male birth and the other a female birth. That horrible outrage has, we believe, been entirely abolished, thanks to the exertions of a Brahman journalist who was no English scholar and who had not improved his mind by residence in Europe or America.

COMPLAINT of the rigour of the assessment clauses of the present municipal Act is not restricted to native owners of residential houses who have to pay both the owner's and occupier's share of the rates on increased valuation of houses calculated on the market value of the land and of the building thereon. The managers of some of the charities—such as the Calcutta Free School, the District Charitable Society, the European Female Orphan Asylum, the St. Vincent's Home, the Old Church Vestry (Parochial and other Schools), the Calcutta Hospital Nurses' Institution, the Catholic Male Orphanage, the Armenian Philanthropic Academy, the Foundling Asylum, the American Union Mission Orphanage, and the Loretto Orphanage, Entally—have memorialized the Lieutenant-Governor for amendment of the law so as to exempt, either entirely or partially, the public charities from "the heavy rates which now press so severely on their precarious incomes and curtail their usefulness." The memorialists urge the extension to their institutions of the principle, recognised in the Act, exempting places of public worship from municipal rates. Both the Local and Supreme Governments have repeatedly refused a hearing to the native owners of Calcutta property against the harshness of the law. These European owners quietly looked on and allowed the law to take its course. Now that their shoes pinch, they have raised a cry. Will the Government give them the same answer—Let us wait till the whole of the town is assessed? or come forward with a helping hand?

In connection with the subject, we have a suggestion to make. Even if the assessment provisions be considered strictly just, it is not fair to assess every portion of a native dwelling house on the same principle. There are parts which are not ordinarily used for domestic purposes, but set apart for the worship of the family god and ordinarily used for religious purposes, and for these, if they are not to be entirely exempted as places of worship, a concession should be made in the assessment of a house.

WE read in the *Statesman* :—

"The Corporation Worsted Again.—The Corporation recently made a demand upon the Gas Company for licence fees for each of their depôts in various parts of the city at which the Company's coke was sold. Legal proceedings were threatened, but before a prosecution was instituted it was agreed to refer the matter to arbitration. Under the contract between the Corporation and the Gas Company it was provided that the latter was not to pay any licence fee for carrying on their work, and the arbitrators (Mr. Dunne for the Corporation and Mr. Dignam for the Gas Co.) held that the establishment of shops for the sale of the coke made in the process of manufacturing gas was auxiliary to the Co's business, and was therefore exempted from the payment of licence fees under Section 16 of the contract. The decision of the arbitrators cost the Municipality Rs. 357, which they have just been compelled to pay."

We cannot accept the decision of the arbitrators as final or correct. They have proceeded upon the contract and not the municipal law. The question is Does the municipal law itself allow the exemption claimed by the Gas Company? Supposing the contract to favor the claim of the Company, Are the Commissioners competent under the law to enter into such a contract? The Act saves no trade or trader from payment of the licence fee. The Commissioners, therefore, can not exempt any body, by contract or otherwise, from that liability, in the same way as they cannot take advantage of a contract, entered into with them, for an income not sanctioned by the law. The Great Eastern Hotel Company obtained the sanction of the Corporation to erect their splendid frontage verandah by agreeing to pay Rs. 100 a month for the encroachment. But it being found that the Commissioners were not empowered to receive more than a fixed sum for the permission given, they had to forego the monthly income from the Hotel Company, while the verandah still stands, a noble monument of both ignorance and triumph of law.

Unless the contract itself has been accepted by the legislature, it is due to the ratepayers that the question between the Corporation and the Gas Company should be settled by the authoritative decision of the highest Court.

THE indefatigable law reprinter of the Law Publishing Press in this city, has come forward with another scheme of cheap publication. Mr. Cranenburgh has applied to the Government of India for permission "to publish a cheap fac-simile reprint of the Indian Law Reports up to 1890." He proposes to supply to the public a cheap edition of the Reports without putting Government to any loss. By way of securing Government against possible harm, Mr Cranenburgh makes a notable proposition. He offers to buy up as many volumes or sets of the Reports as the Government could sell during the last five years. This is decidedly bold and original, as well as liberal. We do not see how a Government with any pretensions to liberality can refuse such a request.

In 1885, Mr. Cranenburgh had the sanction of Government to republish in four volumes the Criminal cases in the Reports. He is ready with three of these which he offers to the public—the Calcutta volume at Rs. 3-8, the Madras and Bombay, each at Rs. 3. This low rate he makes a ground for not disturbing Government in future years, for continuation of the said publications.

A MILITARY correspondent of the *Pioneer*, writing under the initials A. R. D. M., not long ago related a characteristic incident of the British vengeance of 1857. A captain of an infantry regiment had strayed far from camp with a small force, in quest of game, doubtless. He came upon a walled enclosure within which some forty sepoy were cooking their dinner each by himself, according to the rules of caste. There were no other men, not even as watch. This was the opportunity for the brave Captain H. We better allow the brilliant action to be narrated in the military chronicler's own language :—

"Halt!" he shouted in a stentorian voice, to his men, adding in Hindustani 'Only twenty men follow me into the gate. Let the rest of the regiment remain outside.' 'Throw down your arms in that corner' he roared to the terror-stricken sepoys. 'Gather together in the opposite corner' and be quick about it or I will slay you all.' He

was immediately obeyed. 'Now,' said he, 'I see among you a number of men older than the others whom they have probably led astray. Drive them out from among you, that I may destroy them.' The miserable cowards of young men instantly thrust out the older ones, struggling and fighting for dear life: and H—and his party fell on them and killed them."

The brutes! and the greater cowards! The times were in some measure a palliation of their blood-thirstiness and their confusion of right and wrong. But what shall be said of the man who, at the end of thirty-four years, in cool blood, at a time of peace, draws out of his pigeon hole and presents to an astonished world this sickening stuff—this horrible incident—this record of the shame of his countrymen—this treacherous massacre of defenceless men without even so much as a drumhead court martial! And what of those who publish the account without comment and of those who read it without protest!

HEROINES are women still. Adventurers are not a very reliable lot, and it were too much to expect the feminine gender to be above the weakness of the masculine. Travellers from the most ancient times are notorious for drawing the long bow, and when the credulity and carelessness of woman enter the field, the world has need to be very careful indeed! It would be rude and impertinent to suspect a lady or doubt her assertion. But ladies are ladies, and it is no disgrace to any one to be guilty of hysteria. We can never forget how Lady Anne Dixie lapsed into the wildest hysterics about the poor king of the Zulus. Are we threatened with another illustrious victim to the same disease?

Lady Burton is an old honored acquaintance of the public, respected not only on account of the husband but also on her own as the companion true of a brave man of infinite adventure and fun and an absolute original. More than that, she has not only been a travelling wife but a writing traveller, writing if not roaming on her own account, the result being the production of an interesting view of life in Syria. More than all, her devotion to her husband during his protracted life of disappointment and poverty and disease before the final summons, claims our highest regard. As in her husband's life time, so after his death, she still maintains the ideal of a true wife.

Such a lady is entitled to a respectful hearing, even in her aberrations. So she shall be listened to, large as is the demand on our faith.

Lady Burton, the widow of the famous traveller, tells a curious story. When a young girl, she had her horoscope cast by a gipsy woman, who bore the name of Hagar Burton, who wrote her predictions in Romany—the Gipsy language. She told her, when the time came, to present the document to the man she accepted as her husband. It contained the following passage :—"You will bear the name of our tribe, and be right proud of it. You will be as we are, but far greater than we. Your life will be all wandering, change, and adventure. One soul in two bodies; in life or death never long apart." "All that Hagar Burton foretold," says Lady Burton, "came true; and I pray it may be so to the end—namely, 'never long apart' in life or death."

That strikes us as another version of a gospel long since announced by another lady of even superior rank, who started the singular passion for the desert shown by so many British ladies. We mean Lady Hester Stanhope. She died among the Arabs in the Desert, because a gypsy had prophesied for her such a death.

THE *Indian Nation* concludes its account of the riot of May 16, in this strain of bravado :

"We hope no one will be insane enough to connect it with the Consent Bill and the agitation against it."

We would not have cared to do so, but since the challenge is thrown there need be no delicacy, we will accept it, even at the risk of our contemporary's mad doctor sending us to a far from agreeable place. Insane or not, we do connect the riot with the Consent Bill.

The systematic efforts of so many months to undermine the loyalty of the people, are bearing fruit. On the one hand, the people have been taught that their religion was at last in danger from an alien Christian Government which had abandoned its wonted policy of religious neutrality and toleration. On the other, they have, by precept and example, been taught an attitude of contempt of authority, and actually drilled into defiance through rowdy demonstrations. Nor has this dangerous propagandism been confined to Hindus. The Mahomedans have been equally attacked. Apart from the agency of the press, missionaries of evil have gone about tackling individual Mahomedans, and persuading them that their religion was in danger. It was an impudent falsehood, the Mahomedans being utterly un-

affected by the Consent Bill. Nevertheless, the poison took. The masses in their ignorance came to believe as they were told, not only by respectable Baboos but also hired Mahomedans as ignorant as themselves. After all the folly of the last six months, what wonder that the populace should break out into such scenes as have lately disgraced Benares and Calcutta? If the editor of the *Indian Nation* will calmly think on the matter, he will see a distinct connection between the Agitation against the Consent Bill and the Mosque Riot.

Indeed, the connection is admitted by the Agitators. Herein, at all events, our contemporary reckons without his host. The Garbhadhanist press scarcely conceal their joy at the occurrence. Some of the leading organs distinctly attribute it to the Consent Bill.

THE Ranaghat Municipality is in a fix. The Government would not accept the Chairman of its choice. The Commissioners after the general election re-appointed their old Chairman Baboo Jogesh Chunder Pal Chowdry who had given every satisfaction. But the Baboo had incurred the displeasure of Government. He stands convicted under section 155 of the Indian Penal Code for omitting to prevent a riot attended with death committed in his Zemindary. The law—an exceptional measure of coercion originally enacted in turbulent times—throws an unusual responsibility on the owner of a land respecting which a riot takes place. It requires, under penalty of unlimited fine, the owner or occupier or him who claims any interest in such land or in the subject of any dispute which gave rise to the riot or who has accepted or derived any benefit therefrom, he himself or his agent or manager having reason to believe that such riot was likely to be committed, to use all lawful means in his power to prevent such riot from taking place and for suppressing and dispersing the same. We will not reopen the question decided by the High Court as to the justice or legality of the conviction. All that we intend to do at present is to point out that the offence charged and declared proved against the Baboo is not an offence of commission and is bailable. Conviction for a bailable offence is no disqualification under the Bengal Municipal Act. The Baboo is admittedly a valuable chairman, the present stigma from which he suffers does not debar him from continuing a Municipal Commissioner or even being appointed Vice-Chairman of the Municipality and, as such, under authority from the Chairman, performing all the duties of the Chairman. If the election had preceded instead of following the unfortunate conviction, he could not have been disturbed in the exercise of the duties of the Chairman, unless two-thirds of his colleagues on the Board voted for his removal and the Government confirmed the vote. But such is their faith in him, that, instead of electing another Chairman, they have prayed the Local Government for reconsideration of its decision. In consequence of that conviction the Commissioner of the Presidency Division had recommended the removal of the Baboo's name from the list of Honorary Magistrates. Sir Charles Elliott, however, in consideration of the position of the Baboo, allowed him the option of resigning that appointment. Thus both law and executive authority were vindicated. To do more may seem vindictive.

Baboo Jogesh has been sufficiently humbled by the judgment of the courts and the deprivation by Government of his powers as an Honorary Magistrate. To humiliate him the more, Government avails itself of a mere accident to exercise the power vested in it by the law to the prejudice of the Baboo. If these repressive measures are for reform of the scions of Zemindar families, we hope Government will not be too far led away to send them back to their old ways by freeing them from the Government hold on them through honorary appointments. The Zemindar is trebly punished for one and the same offence.

REIS & RAYYET.

Saturday, May 30, 1891.

THE NORTH WESTERN PROVINCES RESOLUTION ON THE BENARES TEMPLE RIOT.

In a recent Resolution Sir Auckland Colvin deals with the subject of the Benares riot with unsparing firmness and severity. The severity of his treatment of the malcontents, however, is fully deserved. They

went to lengths which admit of no other treatment, nor was there the least justification for their taking the law in their own hands. They had as yet no real grievance. The Municipality had not yet finally decided upon the question of the temple. Indeed, the municipality, though it has been acquitted of all blame in the matter, would have shown more foresight and appreciation of popular feeling if, instead of putting off the consideration of the question till the 20th April, it had disposed of it on the 15th when there was an ordinary meeting and the people had mustered strong in the expectation that their grievance about the temple would be finally considered. People have no notions of the distinction between ordinary and special meetings, and in view of the urgency, in their eyes at any rate, of the subject on which they were so much exercised, they could scarcely understand the meaning of any delay. Indeed, if there had been no meeting in the interval, they would probably have waited till the 20th, but that there should be an earlier meeting without taking up the question which, in the mean time, was convulsing the popular mind, could be only construed by the illiterate mob in one way. It appeared to mean nothing more or less than a refusal to reopen the temple question, and in so far as the Municipal Commissioners, by holding an ordinary meeting before the special meeting which was anxiously looked forward to by the people, lay themselves open to this misunderstanding, they were in our eyes guilty of a tactical blunder. Technically, they are, of course, right, but they would have shown more practical wisdom by promptly deciding the question of questions in the local politics of the city.

All the same, however, are the rioters guilty of most disgraceful conduct. The city of Benares has always had an odious name for ruffianism in the past, and it would seem it is still no better than before. The causes of the riot are carefully discussed in the Government Resolution. The temple grievance was the declared, and the more immediate motive, but it was not all. It is rightly believed that behind it there was a complication of feelings at work which is analysed in the Resolution. It is said:—

"The temple formed the declared motive of the outbreak, and in the opinion of the Government it was the immediate motive; though the rioters probably met with sympathisers, and were inspired by instigators from among men more subtle and better informed than themselves. The high prices ruling at the time in Benares, as in other cities, owing to recent short crops and to heavy exports of grain from these Provinces to Europe, caused a general feeling of pressure and discontent. There is a class of men to be found in all cities who, under the guise of disinterested regard for the poor, and boasting enlightenment to which they prove themselves to have no claim, take the lead in opposing necessary schemes of improvement, the burden of which will in some measure fall upon themselves."

The order about the temple is characterised by Sir Auckland Colvin's astuteness and practical sagacity:—

"The Government is always prepared to give due consideration to the religious feelings of the Hindoos, and although it appears still doubtful whether, according to the requirements of the Hindoo faith, the idol is immovable, the Lieutenant-Governor is willing that no part of the temple enshrining it should be touched and that necessary measures should be taken to prevent any damage occurring to it at any time in connection with the water-works or pumping station. The temple will be maintained *in situ*; and will not be allowed to fall. On the other hand, the Government will protect the works during their progress; and will ensure the land attached to the works, which (with the temple) has been acquired by Government, and the men engaged upon the works from the interruption and confusion inseparable from admission of the public. To that end, the priests attached to the temple will be given by the district magistrate passes of permanent admission to the grounds in which the temple stands, and will be suffered to go backwards and forwards, at such hours as may be fixed, through the gate of the water-works and pumping station enclosure to their temple and shrine. The service of their idol will thus be secured. The public, however, for the reasons which have been stated, will not be admitted, during the progress of the works, to the shrine, as they are not admitted for any purpose to any other part of the enclosure, taken up for the works. Persons trespass-

ing within the enclosure, from whatever cause, will expose themselves to prosecution. Had it been possible to allow an exception in favour of the devotees of the Buddaini temple to the inviolable rule prohibiting the public from entering enclosures in which public works of the kind in question are being carried on, the Government would have felt it necessary to mark its sense of the disgraceful conduct of the people of Benares on the 15th April, and of their impudent defiance of Municipal authority, by closing the temple to general worship during the progress and completion of the water-works."

The temple is saved to the god but lost to the people. Probably, Sir Auckland means thus to bring these to their bearings. The exclusion of the devotees will operate till the continuance of the building operations on account of the water-works, and after these are completed, "it will be for the Government of the day to decide whether, and if so, with what, if any, restrictions, the Ram Chandra temple can be again opened to public access." It will depend on the conduct, in the mean time, of the Benares citizens. They are already convicted of bad citizenship. The acts of violence and plunder committed by them in defiance of authority, while their case was pending consideration, without even such justification as they might plead from the final rejection of their prayer, admit of no palliation. For these they are now punished with exclusion from the temple, the duration of which after the erection works are complete, will depend on their future conduct. In the mean time, the slightest recurrence of disorder is threatened with the imposition of a very heavy extra police force, at the expense of the Benares residents.

This is an adroit and neat solution of a most difficult and delicate problem. It is easy to cavil, of course. Equally easy is it to answer cavillers. The subject, however, is delicate, and it is by no means expedient to discuss it. In matters involving the passions of the populace, statesmanship must be content to be plausible without probing to the bottom or disturbing the whole truth. And journalists who are good citizens must do likewise. All who understand affairs will recognize the firm grip of the master in the Resolution and the successful and ingenious disposal of the matter by the Lieutenant-Governor.

THE BLACK MOUNTAIN EXPEDITION OR HOW LIGHTLY ARE OUR LITTLE WARS MADE AND MULTIPLIED.

ANOTHER illustration of the powerlessness of the Foreign Office before the influence of local opinion is afforded by the Black Mountain Expedition. So far as the Government of India is concerned, there would have been no expedition in October last, were it not for the urgency of the Punjab Government. The Government deferred to local opinion and knowledge, and found, when too late, as in Manipur, that it had been misled. The *Pioneer* whose access to official information is wellknown, is our authority for this view. The Allahabad journal is also far from satisfied as to the necessity of last winter's expedition. Our contemporary's reticence on the subject is apparently conquered by a correspondent evidently well posted up in military matters, signing himself "Tax-payer." It is now clear the Black Mountain Expedition has been a very mountain in labor. This causeless and fruitless military demonstration, at a cost of lacs of rupees, is shown up by our contemporary's correspondent in such a trenchant manner that we will quote him at length. He writes:—

"So far as is known to the public the Black Mountain tribes had been on their best behaviour since their punishment in 1888, the date of the

last expedition. On the principle of letting sleeping curs lie it would, one would think, have been wise to have left them alone. But no: in October last it was decided 'to test the temper of the tribes,' in other words to stir them up. Accordingly a strong force was sent to the Black Mountain to perambulate within our nominal, but their actual tribal, border. As was anticipated Hashim Ali's *loosewauls* resented the invasion by firing a harmless fusilade from a safe distance as the troops marched up the hill. Whereupon, for the third time in Black Mountain history, they marched down again, instead of then and there exacting punishment for the insult. That insult was the ostensible cause of the big expedition, which was launched nearly two months ago. Of course there could be no opposition to 7,000 troops; nor was there. A bridge of boats was dragged up the Indus; the river crossed; the two brigades united, the trans-Indus hills partly ascended, the objective being Baio, a few miles further up the mountain. This Baio, it seems, is a village common to Akazais, Chigharzaïs and Boneiwals. Hence the Baioiwals, as expected, in honour bound began a game of brag, collected to the number of ten or fifteen hundred, waved flags, danced war dances and shouted defiantly: 'Come on; but by jingo if you do we'll—run away.' Upon this demonstration our army was halted for three weeks grumbling sorely at the inaction. But behind that army all was action and decision of purpose. The reserve brigade was mobilised and pushed to the front. A fourth brigade was formed at Hoti Maidan to demonstrate on the Boneer frontier. Finally, when 12,000 perfectly equipped troops were ready to eat up Akazais, Chigharzaïs, Boneiwals and all other zaïs and wals who might come in their way, the expectant army was faced rearwards and, for the fourth time in Black Mountain history, meekly marched down hill again, the zaïs and wals being, I presume, apologetically informed that it was all a mistake: there had never been any intention of occupying Baio: since which strategic movement to the rear that army reduced to its original strength of 7,000 men is sitting on a deserted hill top cis-Indus, wondering what the whole show meant and means. And what does it mean, I ask? Everything done and left undone by actual and possible enemies from the insulting fusilade in October last up to date was exactly foreseen. Government seems first to have deliberately sought a pretext for the expedition, by trailing its coat within our nominal border, and having provoked a show of opposition on the part of one small faction, leisurely prepared a large expedition, leisurely marched its army some miles up the Indus, leisurely bridged the river, crossed it, and then spasmodically met the Baioiwals' brag (waving flags, &c.,) by British counter-brag (calling out two more brigades) and finally peacefully withdrew cis-Indus, having accomplished nothing beyond spending some 14 or 15 lakhs of rupees and destroying a few huts worth a hundred rupees or so. This Black Mountain mystery wants clearing up. Why was a pretext sought for an expedition? Why was the insult of October last not punished then and there? The tribes generally were passive and behaving well. The force on the spot was sufficient to go to Hashim Ali's village and destroy his cottages and those of his adherents. An expedition being determined on, why was it launched on such a large scale, if Baio and the Chigharzu country were not to be visited? As they were not, what was the object in crossing the Indus at all? What in keeping the force inactive for weeks about Palosi? What in withdrawing cis-Indus? What in calling out the reserve? What in mobilising a force at Hoti Maidan? What is now the use of keeping 7,000 troops on a hill top cis-Indus? The Black Mountain camp-of-exercise, on service conditions—for the expedition is nothing more—must already have cost many lakhs. Why let more heavy expenditure be incurred? There is no enemy worthy the name cis-Indus. If the Black Mountain itself is to be annexed that would be a reason for leaving a couple of native regiments up there for the summer, or permanently: but why keep two brigades there? And what is the use of annexing the country? It has no strategic value. It can never give us good recruits as its people are not warlike. It can never yield us revenue. Annexation would simply mean an extra permanent charge of several lakhs a year for posts and garrisons. If the object of the expedition was simply the capture of Hashim Ali, that ruffian's cousins and his aunts would probably have gladly captured him for the Sarkar for a few hundred or thousand rupees, or better, he himself would have willingly exchanged the life of a hunted and hungry wolf for the luxury and safety of a pension of Rs. 10 a month and a plot of land in British territory. Expeditions cost money, and India is too poor to waste lakhs on unnecessary expeditions. If this Black Mountain camp-of-exercise is a specimen of the way the Government of India works its 'forward policy' the sooner we revert to 'masterly inactivity' and consolidate our frontiers within our frontiers, the better for India and India's tax-payers. If many lakhs are to be spent on an expedition whenever some petty trans-frontier ruffian exhibits his impotent hostility towards us, the little wars which seem inseparable from the 'forward policy' as now conducted will be unending."

The *Pioneer*, as a supporter of the Forward policy of which this expedition is an instance, is called to explain what all this means. Our contemporary takes up the challenge kindly and puts as good a face upon the matter as possible. To do this he goes back to the events of the year 1888, when a detachment of Gurkhas and police marching on the lower slopes of the mountain were attacked and two English officers killed. To punish this outrage, an expeditionary force was soon after assembled, which chastised the clans guilty of the outrage, and dominated their country, when a compact was entered into with them which entitled the English Government to march through their country whenever found necessary and

to construct and maintain a system of roads for the rapid occupation in times of need, of more important strategical points. The expedition of this year, however, undertaken at the recommendation of the Punjab Government, does not meet with the *Pioneer's* approval. Evidently, there would have been no such waste of public money were it not for the urgency of the Lieutenant-Governor of the Punjab. The Government of India was of a different mind, and, as in the Manipur case, was in the right. The Local Government stood upon its superior local knowledge and at last got the Supreme Government to yield to its views with the result which forms the subject of "Tax-payer's" complaint. The *Pioneer* writes :—

"This being the agreement, (referring to the compact of 1888) it is evident that there was a good deal to be said for not allowing it to become a dead letter. If our newly acquired right of way was to be of any use, it needed to be occasionally exercised, or the fact of its existence would certainly be obliterated from the reluctant memories of our independently-minded neighbours. Whether the right was worth preserving and asserting at the risk of bringing on another collision with the tribes is a different question: our own opinion is that the matter might have been very well left to look after itself, at any rate until there were symptoms among the tribes of an active inclination to disregard the understanding. But when the subsequent developments are traced to the operation of an ambitious frontier policy in the Government of India it becomes necessary to say that this was so far from being any part of a great Imperial scheme, that active measures would never have been adopted except for the urgency of a provincial Government. It was the Lieutenant-Governor of the Punjab who recommended to the Government of India that a force should be assembled at Oghi in October to march through the Hassanai-Akazai country and put the roads in order: and when it was pointed out in return that if the tribes opposed the march it would be impossible to punish them until the spring, the provincial Government pledged itself and its knowledge of border politics to the statement that no opposition would be forthcoming. The claims of local knowledge carried the day and the arrangements for the assembling of a force were allowed to go forward."

What a melancholy confession! The right of making war and peace belongs to the Supreme Government. Yet such is the sympathy of officialism—such the *esprit de corps* of bureaucracy, that a subordinate administration is quite able to involve the Empire in war, if not to bring it out of it. There is nothing to prevent this. There is no true responsibility. This is the way that the people are sacrificed and the revenue wasted. Will the Secretary of State call the Lieutenant-Governor to account?

THE RESCUE OF THE SIBPUR WORKSHOPS—

THE BEGINNING IN EARNEST OF TECHNICAL EDUCATION IN BENGAL.

THE doom which threatened the Workshops of the Sibpur Engineering College has been averted. For this our thanks are due to both the late and the present Lieutenant-Governor. Sir Charles Elliott's experience gained during his charge of the Public Works Department of the Government of India has deeply impressed him with the need of developing technical knowledge in this country. It has been a valuable preparation for his duties as a ruler. Witness the way he dealt with some practical questions of engineering the other day at Purnea. Witness the practical scope of his recent remarks at our Science Association. He is too strongly convinced of the need of this country in the way of schools for industrial training to abandon our only agency of the kind in the Mechanical class of the Engineering College, and the proposals for closing the Workshops attached to the College have been properly negated.

Our acknowledgments for this decision of the Government are also due to the able Director of Public

Instruction, Sir Alfred Croft. The proposal to close the Workshops emanated from a Committee which was appointed to investigate the course of study and other matters connected with the Engineering College. This Committee was unexceptionably constituted and made a number of suggestions which are excellently calculated to improve the efficiency of the College and which have been accepted by the Government. In regard to the Workshops, however, they found that they had of late been turning out a very inadequate measure of work and recommended their abolition. But this diminution of work was due to accidental conditions arising in the Public Works Department rather than to any fault of the workshops. Sir Alfred Croft therefore demurred to the proposal as likely to imperil, if not to ruin, the mechanical apprentice class, hitherto the most important and successful of all the classes of the College. The Committee, after recommending the abolition of the College Workshops, suggested in lieu of them that the Railway Workshops and other similar places should be used for completing the manual instruction of the students after their theoretical course was over at the College. This Sir Alfred Croft justly considered as calculated to make the period of apprenticeship too long. He had also great misgivings whether outside shops could provide even a moderately large number of apprenticeships or would care to take apprentices ignorant of the use of tools. He likewise pointed out the incongruity of maintaining a technical institution without any provision for manual training.

This view was accepted by Sir Stuart Bayley, and on his recommendation the Government of India recorded the following remarks on the subject :—

"There exists in the Sibpur Workshops the nucleus of a technical institution, the value of which would be seriously affected by disassociating the practical from the theoretical training of the College. The Governor-General in Council doubts if any valid inference can be drawn from the state of the attendance rolls unfavourable to the prosecution of the experiment; and he attaches no great weight to the argument that hitherto the school has not been a financial success. He thinks the importance of the interests involved calls for perseverance in the undertaking, and he would be glad if, with a view to improving the opportunities for practical instruction afforded by the school, it were arranged that some of the work of the Public Works Department should continue to be undertaken at the Sibpur Workshops, and Local Boards and other bodies were encouraged to patronise the institution in a similar manner."

Sir Charles Elliott who fully accepts the same view has already issued orders in the Public Works Department for adequately utilising the Sibpur Workshops. With a view, further, of familiarising the students with the use of tools as a preparation for being actually called upon to take part in any heavy piece of work which the Public Works Department may put through the shops, Sir Charles has sanctioned a cost of Rs. 12,000, for the purchase of six lathes, four shaping machines and two planing machines for the exclusive use of the students. A model-room is also in course of erection, which is likely to cost about Rs. 7,000, and a testing-room with testing apparatus will soon be provided.

In view of the large increase which has taken place in the number of students both in the Engineer and the Apprentice Department of the College, Sir Charles Elliott has sanctioned the appointment of one additional European and four more native instructors.

A salutary departure from the present cast-iron rigidity of the Examination system has at last been approved by the Government. It is a change which cannot fail to have a thoroughly stimulating effect upon admissions to the college. The change proposed is that those who fail in the examination for

the degree will nevertheless be furnished with certificates of their actual proficiency from the Principal of the College. This wise and practical suggestion was made by the Committee and is embodied as follows :—

"The Committee considers that all students of the Engineer class, in common with those of other classes, who have gone through a full course of instruction, ought to be furnished with certificates of having done so. Under the rules now in force, a student of the Engineer class, who fails in the University examinations, has not only nothing to show for the four years' theoretical training he has undergone, but he is barred from going through the course of practical training, which, notwithstanding his failure in taking a degree, would undoubtedly add to the value of the theoretical training he has received at the College. The Committee therefore recommends that the Principal of the College be authorised to hold a final College examination of the students of the Engineer class, and to issue certificates similar in character to those which are granted to students of other classes of the institution. The holders of these certificates, whether they obtain a degree or not, should also, in the opinion of the Committee, be put through the full course of manual instruction and practical training which is recommended for this class."

This is virtually a return to the pre-University system, and it is good so far it goes. Would it not do to extend it to other Examinations of the University?

Another important reform adopted on the recommendation of the Committee, is likewise a reversion to old practice. The combination of practical with theoretical instruction from the moment of one's admission to the Engineering class, is at last, after 8 years' experience, condemned, and henceforth the manual course for Engineering students will be postponed until the theoretical course is completed.

Sir Charles gives crowning proof of his interest in the maintenance of the College at the highest possible point of efficiency, by guaranteeing four additional appointments to passed students. On the Committee's recommendation, he has also ruled that, subject to certain conditions, students who fail to pass the University Examination but are successful in the final College Examination will be qualified for employment as District Engineers.

The Committee's proposal for appointing Lecturers on Agriculture and Botany with the object of training students for the callings of managers of estates or Tahsildars, is under the consideration of the Government. We are sure this branch of technical education will be dealt with in the same effective way as the other, and then something will at last have been done to qualify our young men for practical professions in life.

MR. HARRINGTON'S INCINERATOR, OR THE SUCCESS OF UNSUCCESS.

THE Chairman of the Corporation of Calcutta has laid down a principle which, if accepted, would exempt contractors from fulfilling conditions of any contract they may make with anybody. At Thursday's meeting of the Municipal Commission of Calcutta, "one member ventured to ask," with reference to Mr. Harrington's Incinerator, "how is it that the final payment has been made, when the Corporation's own responsible officers, the Engineer and the Health Officer, had shown that Mr. Harrington had failed to fulfil one most essential condition, *viz.*, that the furnaces shall be absolutely proof against the escape of noxious fumes?" The Chairman replied, and what do our readers think was the reply?—the Chairman replied, "that there are degrees of success, that perfection is attainable only in heaven, that we are on earth, not in heaven and should not expect perfect success." These words have not been reported in the morning papers, but we have been informed by gentlemen who were present at the meeting, that these were very nearly the words used by Mr. Lee in reply to Dr. Sircar's question. Let the Corporation beware of the danger involved in these utterances of its Chairman.

These utterances were not made in jest. They were practically carried out by the payment that was made to Mr. Harrington in the face of the condemnation of his Incinerator by Mr. Kimber and Dr. Simpson, and they were endorsed by the Corporation by the sanction given to that payment at the last meeting. The Corporation has thus virtually placed itself at the mercy of its contractors, present and future, and must be prepared to pay their full demands however much they may fail in fulfilling the conditions of their contracts. The example of Mr. Harrington's failure and triumph will thus operate, we are afraid, most injuriously on the Corporation as regards all its transactions which are carried on by contract. Mr. Harrington's triumph with his failure has entailed not only loss on the Corporation, but the most intolerable discomfort and avoidable unhealth on the residents of Calcutta. It is not the people in the immediate vicinity of the Incinerator that are the only sufferers. They are of course the chief sufferers. But we believe that the whole of Calcutta is in danger from the Incinerator. Any one, who has watched the course and progress of the smoke as it issues from the Incinerator and felt the nuisance and suffered from it personally, must have been convinced that, whatever certain doctors, prejudiced or eccentric or unsympathetic, may say to the contrary, the smoke associated with fumes of such offensive smell cannot but be deleterious to health, and that, according to the direction of the wind and certain states of the weather, all parts of the town are liable to be affected by it. It was because of his strong conviction of such widely-operating injurious character of the Incinerator as it is working at present, that the Hon'ble Dr. Sircar pressed for an expression of opinion on the part of the meeting as to the absolute necessity of closing it at once. He was supported by Nawab Abdool Luteef Bahadur, but thwarted by a brother professional in the person of Dr. McLeod who, "though he was free to confess that it was a nuisance which should not be maintained in that part of the town so close to human habitations," strangely enough, "was at the same time not prepared to urge its immediate removal." We take no note of the objections raised against Dr. Sircar's insistence for coming to a resolution for the immediate closing of the Incinerator by some other Commissioners on technical and frivolous grounds, but we must confess we are surprised at the attitude assumed by Dr. McLeod. The learned Doctor freely admitted the nuisance and the necessity of its removal from its present site, but not of its immediate removal. If it is a nuisance and if it must be removed, why delay its removal to the inconvenience, the annoyance, and the most unbearable discomfort of the people immediately and severely affected by it, some of whom have literally to give up their meals at times, others are occasionally roused from sleep with a most oppressive sense of suffocation at dead of night, and others again have often to suffer from the aggravation and persistence of their already existing complaints? Why? we ask, and the strange answer has been furnished by the worthy doctor. It is because "he did not think there was any evidence to show that there was excess of mortality or sickness in that quarter!" So unless there actually be an epidemic (this is the word, we hear, actually used) raging in the quarter distinctly traceable to the Incinerator, Dr. McLeod would not believe that the noxious fumes daily and nightly emitted by it can exert any injurious influence on the health of those subjected to the nuisance. If this be so, well might we bid farewell to sanitation, dispense with all costly schemes for its promotion, and go back to the primitive savage condition of dirt and uncleanness. But we seriously ask if the corporation is determined to continue to work the Incinerator and thus efficiently poison the atmosphere? If unmindful of the condemnation passed by the Engineer and the Health Officer, and if in contemptuous disregard of the repeated complaints of thousands of sufferers, the corporation neglects to remove this new prolific source of annoyance and unhealth of its own creation, it must be prepared for the ignominy of doing it under the inexorable authority of Law.

A PROTEST.

SIR,—In noticing the action brought against Police Inspector Mahit Chunder Banerjee of Serampore in consequence of that officer's alleged "illegal" search of certain premises, you described the

plaintiff as "a man of the cowherd caste" and made this fact a peg for hanging certain observations of yours upon "the present temper of the masses" and the increased "difficulty of the Police in discharging their duties. I verily believe the paragraph was written without careful enquiry. The plaintiff, though "a cowherd by caste," is an educated gentleman. His knowledge of English is decent. He is a very good Sanskrit scholar. I have met few persons, amongst even our university graduates, possessing a more intimate knowledge of the Sanskrit *Darṣan śāstras* than this person of the "cowherd caste." His edition (just commenced) of the *Bhagavadgītā* is a splendid one. Gentlemen of acknowledged respectability treat this "cowherd" as their equal. I am sure if you had known all this you would never have pained the plaintiff and his friends by such an offensive allusion to his caste. In your last issue, in noticing the lamented death of Rai Sarat Chunder Ghose Bahadur, you have spoken of the deceased as "our excellent neighbour and friend" and as "belonging to a respectable family of Chinsurah." I do not wish to find fault with what you have said. Rai Sarat Chunder was an intimate friend of mine. I used to respect him for his abilities. For all that, it can hardly be that you of all men do not know which is which in caste matters. There are Ghoses and Ghoses. Rai Sarat Chunder was not a *Kayastha* Ghose but a *Sadgopa* or a good cowherd. You, of course, know the origin of this caste. *Jatimala* says that "two castes, viz., Magadha and Gopa, have sprung from Vaiṣya sires and Kshatriya mothers. The occupation of the Magadha is reciting the praises of Brahmins and Kshatriyas; while that of the Gopa is agriculture and cattle-rearing. Sometimes the Gopa is called *Sadgopa*." If you reject this account of the *Jatimala* regarding the origin of the *Sadgopas*, and think that there is some difference between the Gopa and the *Sadgopa*, conjecture would seem to point out the latter came to be so called possibly in consequence of their avoidance of certain acts, such as emasculating bull-calves, which are always done by *Gopas*.

So, Sir, your plaintiff in the Small Cause Court is no mean and poor cowherd living by the supply of milk but is an educated gentleman and a casteman of Rai Sarat Chunder Ghose and of some one more eminent than Sarat Chunder, of some one, that is, who has sat in the Bengal Council and whom Viceroys and Lieutenant-Governors love to honor.

Serampore,
May 20, 1891.

K.

THE ACCEPTANCE OF PRESENTS BY PUBLIC SERVANTS.

THE following Resolution has been issued from the Bombay Secretariat :—

The Governor in Council has been recently considering whether any addition to the standing order regarding the acceptance of presents by public servants is required. A summary of the law and rules laid down on the subject was published in Government Resolution, No. 2271, General department, dated the 25 July, 1876, circulated with Political Department circular, No. 5555, dated the 4th of September, 1890. In the rules then published an exemption is made in favour of "the receipt of a few flowers or fruits and articles of inappreciable value, although even such trifling presents should be discouraged;" and a Political Officer of high standing has recently suggested that this exemption should be further limited to fruits or flowers locally grown, and a prohibition against the regular daily receipt of even such fruits inserted. On the whole, however, the Governor in Council is not disposed to alter the rule but to recall attention to it and to the spirit which underlies it. The spirit of the orders of Government is to discourage the receipt of all presents, and only to permit the receipt of occasional offerings of fruit, of flowers, where such offerings cannot be rejected without causing offence. At the same time the Governor in Council thinks that the time has come when every ruler of a Native State might be furnished with a copy of the orders of Government, and this Resolution may be given accordingly. A copy should also be furnished to every officer in the Political Department of this Government.

The occasion may be suitably taken to call attention to other standing orders of a similar character. Government circular, No. 3336, dated the 31st of May, 1873, repeated in circular No. 5713, dated the 7th of September, 1887,—ordered Political officers to pay without fail for all supplies and transport furnished to them by Native States. Where an officer must depend on the assistance of the Durbar for his supplies he must request the Durbar to appoint dealers from whom the articles required can be procured for proper payment. It is to be understood the grass, or fodder, or free supplies for the table of officers staying in State bungalows, for however short a time, are absolutely and expressly prohibited. In any case where a Political Officer visits the capital of a Native State in the course of his tour he is bound to supply himself with all that he requires. In the case of rapid journeys, occasionally undertaken for special service where the official's own transport is obviously insufficient and no higher transport can be obtained, the Durbar may occasionally lend a carriage. An absolute prohibition to use such means, where no other means are procurable, might cause injury to the Public Service; but

in future Government desire that, just as in the case of the sale of horses to a Durbar, the fact should be specially reported to them. The use of any Durbar carriage will thus be restricted to the rarest occasions and to the narrowest limits; and officers will under no circumstances be allowed to live in State bungalows at the cost of the Durbar for their supplies.

The furnishing of residences at the cost of Durbars was prohibited by Government Resolution, No. 729, dated the 10th February, 1878. By circular, No. 5977, dated the 16th September, 1887, the subordinates of Political Agents are forbidden to receive free quarters, and all orders that apply to Political Officers are now declared to have equal application to their subordinates. It is clear that in Native States where dharamsalas or other places for the convenience of the Agency servants are not available, permission when on tour to occupy other quarters need not be refused. What is required is to secure as far as possible the independence of British officers and their subordinates; and, therefore, every Political Agent must be personally held responsible that the spirit of these orders is duly observed. Government are confident that the rulers of Native States will not regard enforcement of these orders as any act of discourtesy, but rather will consider it an act of necessary courtesy to Government to assist them in the execution of their declared policy, which is mainly devised in the interests of the Native States themselves.

REPORT ON THE DRAINAGE OF CALCUTTA.

By Baldwin Latham, Mem., Inst., C.E., Mem., Inst. M.E., F.G.S.,
I.S.S., F.S.I., President of the Royal Meteorological Society.
TO THE CHAIRMAN OF THE CORPORATION.

[Concluded from p. 250.]

30. The proposed new outfall sewer is intended to be an open canal in section part of an oval sewer, and it is estimated to cost Rs. 12,32,615, and in addition the sewage will require to be pumped a second time at an intermediate point between the present pumping station and the proposed point of outfall. The new channel is over 7 miles long, and containing as it will nothing but crude sewage, it is much more likely to be a nuisance than the sewage in the present river channel mixed with the tidal waters in the proportion before given; the present average dry weather sewage of 2,300 cubic feet per minute would occupy just five hours in passing down the proposed channel, assuming there is no delay at the intermediate pumping station. Having regard to the limited means at the disposal of the authorities of Calcutta, I am of opinion that the construction of this proposed new outfall may with advantage be deferred, and the money available for its construction should be applied to the construction of more urgent sanitary works both within and without the city.

31. With reference to the flushing arrangements I am of opinion that the present large sewers of Calcutta can best be flushed by a system of sectional flushing, or a series of flushing gates should be introduced into them, and the flush water and sewage dammed up.

In flushing the bottom gate should be first opened, and the gates above on regular succession. The amount of water required to flush a sewer in this way will be comparatively small. All flush-water entering the sewers must be under the control of the pumping machinery. It is essential that sufficient power should always be available at the sewage pumping station, so as to relieve the sewers, and maintain the necessary velocity of flow through them. Under no circumstances ought it to be necessary to lift the pen-stock at the pumping station, so as to put the sewers in connection with an outfall at a higher level than many of the sewers. With reference to the flushing of the minor sewers, abundance of provision should be provided, for it is essentially necessary that these sewers should be efficiently flushed. The average amount of the present dry weather flow of sewage in Calcutta is infinitesimal when spread over all the sewers. The total length of all the small sewers according to Mr. Kimber's last Annual Report was 965,437 feet; the average flow through the sewers on the 19th February last was 2,391.125 cubic feet per minute, or the quantity per minute on the average flowing through a foot in length of Calcutta sewers would be .0027 cubic foot, or a cubic foot per minute on the average would only be found in a length of 404 feet of sewer. It is not

Holloway's Pills.—Any dyspeptic sufferer aware of the purifying, regulating, and gently aperient powers of these Pills, should permit no one to cloud his judgment or to warp his course. With a box of Holloway's Pills, and attention to its accompanying "Directions," he may feel thoroughly satisfied that he can safely and effectually release himself from his miseries without impairing his appetite or weakening his digestion. This most excellent medicine acts as a nervine and bodily tonic by aiding nutrition, and banishes a thousand annoying forms of nervous complaints. An occasional resort to Holloway's remedy will prove highly salutary to all persons, whether well or ill, whose digestion is slow or imperfect, a condition usually evidenced by weariness, languor, listlessness, and despondency.

necessary in order to keep a sewer clean that a constant current should be maintained through it. It will suffice if such a velocity is created through it for a few minutes every day as will remove any deposit. Flushing tanks should be constructed at the head of every sewer and at such other points as experience indicates, so as to make the flushing effectual throughout every sewer.

32. With reference to the question of the ventilation of the sewers all that is required is a series of vents that shall preserve the tension of the air within the sewer at the same pressure as it is outside the sewer, under the conditions of the fluctuation of the flow of the sewage going in within the sewers. The fluctuation in the rate of the flow in the sewers will effectually change the air of the sewers if the vents are provided. In my judgment the best mode of ventilating the Calcutta sewers will be by pipes or shafts carried up to sufficient elevation so as to secure the dispersion of the sewer air. Under no circumstances should openings for ventilation be made at the ground surface in streets under 40 feet in width. In a district like Calcutta subject to heavy rainfall open gratings on the roads may allow road detritus to be washed into the sewers, and when this is likely to be the case, their use should be prohibited. All pipe sewers should be fitted with properly balanced valves to prevent back currents of air up the sewers.

33. With reference to the question of the use of what are called master or intercepting traps, these traps no doubt are very useful in many places in Calcutta, but they should always be constructed with an abrupt fall into them of not less than three inches, and the receptacle for solid matter should be sufficiently deep so as to contain a bucket for catching the solid matters which can then be readily removed. The proportions of these traps should be so adjusted that the removal of the bucket will not unseal the trap.

34. I quite concur with Mr. Kimber in his recommendation as to bringing up the covers of all man-holes to the surface so as to save the constant trouble, expense and nuisance existing from breaking up the streets to get into the sewer. I am also of opinion that a large number of man-holes are required in these sewers so as to bring them under proper examination and control.

35. The kirbing and channelling of the streets is a matter of considerable sanitary importance, and I am particularly struck with the neat arrangement of the street gutters adopted in Calcutta which give a finished appearance to the streets, and at the same time allow cleansing operations to be perfectly performed. The extension of the system adopted cannot but be attended with the greatest sanitary good.

36. It is of importance in connection with the surface drainage that proper and numerous gully-pits should be provided for the reception of the surface waters flowing from the roads to the sewers, and these pits should be so constructed and of sufficient capacity so as to retain any detritus washed from the roads, and prevent it getting into the sewers. It is also a matter of great importance that these gully-pits should be frequently scavenged, and their traps should be of such a description that the lowering of the water line in emptying the gully-pit will not unseal the trap.

37. It is essential that the materials used in the construction of all works of sewerage should be of such character that they will withstand the action of the sewage when brought in contact with them. I am clearly of opinion that no lime mortar, as hitherto used in the construction of the Calcutta sewers, will permanently withstand the action of sewage, and all new sewers should be constructed with brickwork set in Portland cement mortar or of Portland cement concrete. In order to cheapen the cost of sewerage works in India, I have advised in some places that the main ring of large brick sewers may be set in Portland cement mortar, that outside this ring of brickwork there should be a collar joint of Portland cement mortar, and the rest of the sewer may be built either in brick-work or concrete set or compounded with the best local hydraulic lime. All pipe sewers should be jointed with tarred gasket and Portland cement mortar and not with clay or a mixture of clay and Portland cement, the clay being a material liable to considerable shrinkage if it dries, and if it does not dry then it remains soft and plastic, and the weight of the earth filling of the sewer-trench squeezes out the lower part of the jointing material, leaving an opening at the upper part of the pipe joint through which sub-soil water, earth or sand may enter the sewers, or when the sewers are overcharged, the sewage may escape into the sub-soil.

38. I consider it is not necessary to have two outfall channels from Calcutta, one for the discharge of the storm-water and the other for the sewage proper, neither of which channels at the present time is sufficient or proper for the purpose intended. In my judgment it would be better for these two channels to be combined into one proper channel to carry both sewage and storm-water. The storm-water would then tend to flush the sewage channel, or it may be flushed from the canal as the present storm-water channel is flushed aided by sectional flushings. The present sewage channel has no fall through it except what is created by the sewage pumped into it, and this channel is in a very unsatisfactory state at the present time. The combined channel should be pro-

perly pitched on the slopes and bed, and if constructed at the proper level and provided with a sluice at its connection with the river would not be a difficult channel to maintain free from deposit and in fine sanitary condition.

39. The extension of the works of sewerage into the amalgamated area will necessitate the construction of additional sewers. I propose that these sewers shall converge at a point at or near the present sewage pumping station, so as to have as much machinery as possible at one point under one staff of Engineers. This will necessitate a remodelling of the present sewage pumping station, and the provision of more powerful machinery. The present engines are not economical at work, consuming nearly 9lbs. of coal per pump horse-power per hour. In future with better machinery a much larger power may be maintained at the same annual cost as now incurred. In considering the arrangement of the new machinery it must be borne in mind that the sewers of Calcutta in the future must not be allowed to become water-logged; it is obvious therefore that if rainfall and flush-water are admitted to the sewers the only way of controlling them is by providing sufficient power at the proposed main pumping station to deal with them.

40. The present brick sewers ought to be made water tight for this purpose; they may be lined with a ring of brick-work set in Portland cement with a collar joint of Portland cement between the new ring of brick-work and the old work. This lining will not injuriously affect the discharge capacity of these sewers which have never been up to their work, and with increased power at the main pumping station, they will have in future a much more satisfactory flow through them.

41. Before any of the proposed new works are undertaken, proper surveys of the district with borings as to the nature of the ground should be taken. If it is found that there may be a difficulty in the construction of the sewers at the depth proposed near Tolly's Nullah, then the sewers may be raised in which case the sewage of the southern portion of the district may be directly or automatically pumped into the raised sewer in a similar way to that suggested for dealing with the canal area.

42. I consider it would be a great advantage to Calcutta if all that part of Salt Lake lying between the Circular Canal, the Biddadhyuri river, Tolly's Nullah and Calcutta was embanked and reclaimed, and this operation would greatly facilitate the getting rid of the surface water from Calcutta, and would in my judgment be an immense advantage to Calcutta from a sanitary point of view.

43. In order to facilitate the surface drainage and prevent back currents in the surface water channels of the district, it will be requisite that self closing valves, flaps or gates should be fixed on the outlets of all surface water drains that discharge their contents below the level of high water spring tides whether into the Hooghly, Tolly's Nullah or other tidal channel.

44. I am of opinion that there are certain districts around Calcutta that for the sake of preserving the health of the inhabitants of Calcutta, ought to have been combined with the city in the recent enlargement, and which districts urgently require pure water and sewerage arrangements if the noxious influence of such places is not to extend to Calcutta itself. I more particularly allude to what is called the island area and Matiabrooj, south of Calcutta along the bank of the river, the property of the late King of Oudh.

45. The disposal of the present dry refuse of the city on the square mile is attended with some nuisance. Now, this in my judgment may almost entirely be prevented if precaution is taken to cover over the newly deposited material with from 18 inches to 2 feet in depth of material that has been deposited for ten years or upwards, and which has been converted into a natural mould or soil possessing considerable absorbing and deodorizing property.

46. I have very carefully looked through the health statistics of Calcutta for some years past, and have perused the carefully prepared and exhaustive reports of Dr. Simpson, your medical officer, and I regret to find that it appears from the figures and from the reports of your medical staff from so long a period ago as 1874, and up to the present time that the attention of the authorities of Calcutta has been directed to the enormous good that has resulted from the supply of good water to the city, but, on the other hand, their testimony has been against any improvement having been secured by the works of sewerage. After inspecting these works of sewerage and ascertaining the state of affairs to which I have drawn your attention, I should have been surprised if any sanitary advantage could have arisen from such works, but I am clearly of opinion, as I am of my own existence, that with a proper system of sewerage in Calcutta the benefit would be as certain as those which have arisen from the supply of good water, and when the defects in the present system of sewerage now pointed out are remedied you may rely upon securing the good results to health which have followed in every town to my knowledge that has been sanitarily drained.

47. I cannot conclude this report without tendering my thanks to James Kimber, Esq., MEM., INST. C.E., Dr. Simpson, Mr. W. Johnstone, Mr. G. M. Dickson, MEM., INST. M.E., Baboo Khetter Nath Ghose and to Mr. C. Cooper for the valuable services they have rendered to me throughout this enquiry.

3rd March 1891.

WONDERFUL MEDICINE.

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CORPORATION OF CALCUTTA

LOAN NOTIFICATION.

1. The Commissioners of Calcutta are prepared, with the sanction of the Governor-General in Council, given under Section 404 of Act II. (B. C.) of 1888, to open a Debenture Loan for Rs. 20,00,000 on the security of the rates, taxes and dues imposed and levied under the Calcutta Municipal Consolidation Act, 1888.

2. The Debentures will have a currency of thirty years, from the 1st October 1891, and will bear interest at the rate of 4½ per cent. per annum, payable on the 1st April and 1st October of each year.

3. The form of the Debenture-bonds will be that given in the twelfth schedule of Act II. (B. C.) of 1888.

4. No Debenture Bonds will be issued for any sum less than Rs. 500, and above that amount Debentures will be issued only for complete sums of Rs. 100.

5. Tenders for the whole or any part of the above loan of Rs. 20,00,000 will be received by the Secretary to the Corporation up to 2 o'clock P. M. of Monday, the 22nd June 1891.

6. Each tender must be made out in the form annexed to this Notification, and enclosed in a sealed cover addressed to the Secretary to the Corporation, and superscribed "Tender for Municipal Loan of 1891-92."

7. Each tender must be accompanied by Government promissory notes, currency notes or cheques for not less than 3 per cent. of the amount tendered.

8. When a tender is accepted, the deposit, when made in currency notes or cheques, will be held as a payment in part of the amount tendered, and will bear interest at the rate of 4½ per cent. per annum from the date of acceptance of the tender provided that the whole amount tendered is paid up in the manner hereinafter described; but no debenture will issue for the sum so deposited so long as the entire amount of the tender is not paid.

9. The deposits on tenders which may not be accepted, will be returned on application, and no interest will be payable on such deposits. If an allotment after being made is not taken up, and the full amount allotted is not paid as hereinafter prescribed, the deposit will be forfeited.

10. The rate at which a tender is made, must be specified in rupees, or rupees and annas: a tender in which the rate is not so specified, will be rejected as null and void.

11. The rates stated in a tender must not contain any fraction of an anna. If a rate containing fraction of an anna is inserted in any tender, such fraction will be struck out, and the tender treated as if the rate did not contain such fraction of an anna.

12. The amount of the accepted tenders must be paid into the Bank of Bengal in the following instalments:—

One-third by the 15th July.

Do. by the 14th August.

Do. by the 15th September.

Parties whose tenders are accepted will have the option of paying all or any of the instalments before the dates specified above, and will receive interest from the date of such payment.

13. Anticipation interest will be paid on all instalments from the respective dates on which such instalments are paid into the Bank of Bengal to the 30th September 1891.

14. In the case of two or more tenders at the same rate a *pro rata* allotment will be made (if the tenders are accepted), but no allotment will be issued if the amount distributable on any tender is less than Rs. 500.

15. A minimum having been previously fixed, Tenders will be opened by the Loan Committee of the Commissioners at 2-30 P. M., on Monday, the 22nd June 1891, at the Municipal Office.

JOHN COWIE,
Secretary to the Corporation.

MUNICIPAL OFFICE,
Calcutta, 23rd May 1891.]

FORM OF APPLICATION FOR DEBENTURES.

I hereby tender for Rs. _____ of the Municipal loan and one-half (4½) per cent. Debenture Loan for 1891-92, and agree to pay

for the same subject to the conditions notified at the rate of Rs. _____ annas _____ for every hundred Rupees allotted to me.

I enclose Government promissory notes, currency notes or a cheque for Rs. _____
Signed _____

Dated _____

CALCUTTA UNIVERSITY.

NOTICE.

The Senate will proceed in the month of August, 1892, to the election of a Tagore Professor of Law for the term of one year, to commence on the 1st of November, 1892.

The salary of the Professorship is Rs. 10,000 per annum, and the Professor will be expected to deliver a course of not less than twelve lectures on one of the following subjects:—

- (1) The law of estoppel in British India.
- (2) The law relating to joint property and partition in British India.
- (3) The law relating to fraud, misrepresentation, and mistake in British India.

Candidates for the Professorship are requested to forward their applications to the Registrar on or before the 1st May, 1892, stating on which of the above-named three subjects they are prepared to lecture. Each candidate will forward with his application one hundred copies of a brief synopsis of his proposed lectures, and, if he so pleases, the same number of copies of his introductory lecture.

The Professor will be expected to commence his lectures in November, 1892, and to complete the delivery thereof in the following January. He will be further required to send to the Registrar a complete manuscript copies of his lectures within five months from the commencement of the delivery thereof.

A. M. NASIH,
Registrar.

SENATE HOUSE,
The 15th May, 1891.

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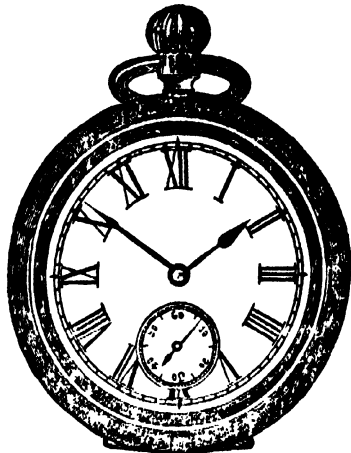
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Vol. X.

CALCUTTA, SATURDAY, JUNE 6, 1891.

No. 477

CONTEMPORARY POETRY.

MOTHER MARGARY.

BY GEORGE S. BURLEIGH.

ON a bleak ridge, from whose granite edges
Sloped the rough land to the grizzly north,
And where hemlocks, clinging to the hedges,
Like a thinned banditti straggled forth,
In a crouching, wormy-timbered hamlet,
Mother Margary shivered in the cold,
With a tattered robe of faded camlet
On her shoulders, crooked, weak, and old.

Time on her had done his cruel pleasure,
For her face was very dry and thin,
And the records of his growing measure
Lined and cross-lined all her shrivelled skin.
Scanty goods to her had been allotted,
Yet her thanks rose oftener than desire,
While her bony fingers, bent and knotted,
Fed with withered twigs the dying fire.

Raw and dreary were the northern winters,
Winds howled pitilessly around her cot,
Or with rude sighs made the jarring splinters
Moan the misery she bemoaned not.
Drifting tempests rattled at her windows,
And hung snow-wreaths round her naked bed,
While the wind-flaws muttered on the cinders,
Till the last spark fluttered and was dead.

Life had fresher hopes when she was younger,
But their dying wing out no complaints ;
Cold and Penury and Neglect and Hunger—
These to Margary were guardian saints.
Of the pearls which one time were the stamens
Neath the pouting petals of her lips,
Only four stood yet, like swarthy Bramins
Penance parted from all fellowship.

And their clatter told the bead-roll dismal
Of her grim saints as she sat alone ;
While the tomb-path opened down abysmal,
Yet the sunlight through its portal shone.
When she sat her head was prayerlike bending,
When she rose it rose not any more,
Faster seemed her true heart graveward tending,
Than her tired feet, weak and travel-sore.

She was mother of the dead and scattered—
Had been mother of the brave and fair—
But her branches, bough by bough, were scattered,
Till her torn breast was left dry and bare.

Yet she knew—though sorely desolated
When the children of the poor depart,
Their earth-vestures are but sublimated,
So to gather closer in the heart.

With a courage which had never fitted
Words to speak it to the soul it blest,
She endured, in silence and unpitied,
Voes enough to mar a stouter breast.
Thus was born such holy trust within her,
That the graves of all who had been dear,
To a region clearer and serener
Raised her spirit from our chilly sphere.

They were footsteps on her Jacob's Ladder ;
Angels to her were the Loves and Hopes
Which had left her purified but sadder—
And they lured her to the emerald slopes
Of that heaven, where Anguish never flashes
Her red fire-whip—happy land where flowers
Blossom over the volcanic ashes
Of this blighted, blighting world of ours.

All her power was a love of Goodness ;
All her wisdom was a mystic faith,
That the rough world's jargon and rudeness
Turns to music at the gate of death.
So she walked while feeble limbs allowed her,
Knowing well that any stubborn grief
She might meet with, would no more than crowd her
To the wall whose opening was Relief.

So she lived an anchoress of Sorrow,
Lone and peaceful on the rocky slope,
And when burning trials came, would borrow
New fire of them for the lamp of Hope.
When at last her palsied hand in groping
Rattled tremulous at the gated tomb,
Heaven flashed round her joys beyond her hoping,
And her young soul gladdened into bloom.

THE ROBIN REDBREASTS' CHORUS.

[There is an old English belief, that when a sick person is about to depart, a chorus of Robin Redbreasts raise their plaintive songs near the house of death.]

THE summer sweets had passed away, with many a heart-throb sore,
For warning voices said that *she* would ne'er see summer more ;
But still I hoped—'gainst hope itself—and at the autumn tide,
With joy I marked returning strength, while watching by her side.

But dreary winter and his blasts came with redoubled gloom,
With trembling hands the Christmas boughs I hung around the room ;
For gone the warmth of autumn days—her life was on the wane ;
Those Christmas boughs at Candlemas I took not down again !*

* Evergreens hung about on Christmas eve, ought to be taken down on the 2nd Feb.—Candlemas-day—according to old usage.

Subscribers in the country are requested to remit by postal money orders, if possible, as the safest and most convenient medium, particularly as it ensures acknowledgment through the Department. No other receipt will be given any other being unnecessary, and likely to cause confusion.

One day a Robin Redbreast came unto the casement near,
She loved its soft and plaintive note, which few unmoved can hear;
But on each sad successive day this redbreast ceased not bringing
Other Robins, till a chorus full and rich was singing.

Then, then I knew that death was nigh, and slowly stalking on;
I gazed with speechless agony on our beloved one;
No tearful eye, no fluttering mien, such sorrow durst betray—
We tried to soothe each parting pang of nature's last decay.

The blessed Sabbath morning came, the last she ever saw;
And I had read of Jesus' love, of God's eternal law,
Amid the distant silver chime of Sunday bells sweet ringing—
Amid a chorus rich and full of Robin Redbreasts singing!

The grass waves high, the fields are green, which skirt the churchyard
side,
Where chancel vaults with massive walls their slumbering inmates hide;
The ancient trees cast shadows broad, the sparkling waters leap,
And still the redbreast sings around her long and dreamless sleep.

C. A. M. W.

NEWS AND OUR COMMENTS.

LORD Lansdowne is charmed with Narkanda. Last year he visited the place. This year too he strays into it. He will be accompanied by Lady Lansdowne and Lady Evelyn.

It is likely that the Viceroy will leave Simla in September, proceeding on short tour in the Central Provinces. Reaching Calcutta, he may visit Burma.

THERE was an apprehension of disturbance at Mizapore. A body of police was accordingly despatched from Benares. This too was a temple affair—a dispute between two factions. It was reported—but not confirmed yet—that there was rioting and looting of Government treasury.

THERE was a thanksgiving service at the Russian Church in Paris for the escape of the Czarewitch from the sword of an assassin in Japan. After the Doxologia, Mass was celebrated. There were present the Russian Ambassador, Baron de Mohrenheim, King Milan of Serbia in civilian dress who was the first to kiss the crucifix presented to the faithful by the Archimandrite at the close of the service, Prince Louis Napoleon in his Russian Dragoon uniform, and the Japanese and Siamese Ministers.

THE Parsi agitation in Bombay has triumphed, to the condemnation and humiliation of the Police. The University Tower mystery has been solved—to the glory as well as the shame and sorrow of the Zoroastrians. The Coroner's verdict is that Buchubai died from injuries received in throwing herself from the tower in consequence of an attempted outrage upon her by some person or persons unknown, except to Manockji Aslaji, and that such person or persons and Manockji Aslaji were guilty of culpable homicide not amounting to murder. The other lady Perozebai, the Jury found, was thrown from the Tower by Manockji Aslaji in order to destroy evidence of his complicity in an attempted outrage on her by some person or persons unknown and that his act amounted to culpable homicide amounting to murder.

THE Gaekwar of Baroda has subscribed £100 for the Congress on Hygiene and Demography. The Secretary of State for India has suggested to the Viceroy the delegation to it of Native experts at the public expense.

HERE is another "extraordinary freak of Nature" from the columns of the *Deccan Times* :—

"A strange domestic occurrence is retailed to us from a village called Ramaram about 12 hours' journey on foot from Secunderabad. It is stated that a native woman of that village gave birth to a monster, a few days ago. The top of its head was as flat as a pan-cake and covered with a thick skin resembling hide. On each side of the fore-

head protruded a curved horn about 2 inches long. The eyes were similar to those of a deer, the face and body were of a human type, with the exception that the arms terminated at the elbow. It survived its birth but a short time."

IT is reported from Coonoor that a native horse-keeper's wife brought to litter four still-born female babes. Three were of equal size, about a foot high and about 3 inches across the shoulders, and the other about 9 inches long and 1½ inch thick.

AT Lahore, a stout Bunniah, while walking on the balcony of his house, in Hira Mandi, lost his balance and fell on a young woman who was lying on a cot downstairs. The Bunniah with a soft fall escaped with a few scratches, while the woman suffers from fracture of ribs.

In the first version of this paragraph from the press, the word preceding *downwards* was *cat*. Lucky would it have been for the woman had the fact agreed with our "devil's" reading.

HERE is a touching instance of the faithfulness of the dog :—

"Mr. Fielden had no relatives in England, and his faithful dog was the nearest mourner. When the neighbours gathered to pay their last respects to the deceased, they found the dog sitting at the head of the coffin, where he was allowed to remain until it was carried in the hearse; the dog walked beside the hearse to the cemetery, some three-and-a-half miles, and when the casket was taken into the vault he was allowed to follow. After the brief services there he returned to the old home with the neighbours, and has been taken by Thomas Ball, to whom Mr. Fielden gave him before he died. It was stated by those who attended the funeral, the dog seemed to realise what was taking place, and really exhibited signs of genuine sorrow."

MR. W. E. Ward, C.S.I., assumed charge of the office of Chief Commissioner of Assam on the forenoon of the 27th May. The Chief Commissioner arrived at Shillong on the 31st.

THE *Gazette of India* of May 30 notifies that the Meteorological Reporter to the Government of India will take rank in the first class of the supplementary graded list of civil offices not reserved for members of the Civil Service of India published with the Warrant of Precedence for India in Home Department Notification No. 2032, dated the 1st November 1877—that is to say, in Article 57 of the said Warrant.

POST runners are supposed to travel between five and six miles an hour. A Hindu has just done 22 miles in two and-a-half hours or nearly nine miles an hour. He started from Mysore with a letter to a merchant at Ganjam, Seringapatam, at six o'clock in the morning returning with the merchant's reply at 8-30.

AFTER they had been engaged for two years, a Bremen well-to-do engineer, Herr Seesen, jilted a girl, Franlein Zipper, a governess from Kongsberg, for a wealthier woman. The girl revenged herself on him by entering his bedroom and shooting him dead. In her fury, she next ran to the house of an architect, named Pansing, and fired two shots at his eldest daughter, Seesen's intended bride, saying "You will never make sport of me again." The bullets missing their mark, Zipper aimed the revolver at her own head. She was, however, secured before she could end her own life.

AFTER a career of nearly half a century, *Allen's Indian Mail* has ceased to exist. It has been incorporated with the *Homeward Mail*.

MR. Beveridge contributes to the new number of the *Calcutta Review* some Notes of a Holiday Trip to Maldah and Behar. It has no literary pretensions, but, like everything from the same pen, is worth attention. His fellow enquirers in the field of Indian history and historical topography will find some bits of valuable information.

Mr. Beveridge, we see, revives the old legend of the death of Jagat Seth. "It was," he says, speaking of Monghyr,

"It was from a bastion of the fort, it is said, that the Set and his faithful servant were flung into the river."

It is true that Mr. Beveridge qualifies the statement by the addition "it is said." In a note to the passage, too, he more distinctly inclines to a contrary belief. Nevertheless, he gives the "*bazaar* gup" of Haji Mustapha. We better quote the whole note :—

"The *Sâir* says that the Sets were killed at Barh, and this I believe to be correct, but Haji Mustapha, the translator, says, li. 281, note, that 'out of 10,000 boatmen that pass every year by a certain tower of

the castle of Monghyr, there is not a man but will point it out as the spot where the two Jagat Seths were drowned, nor is there an old woman of Monghyr but will report the speech of the heroical Chuni to his master's executioners. Chuni was the Seths' servant and insisted on being drowned with them, (see the same volume, p. 268, note). At all events it would appear that the unfortunate Ram Narain, the Governor of Patna, was drowned in the Ganges."—*Calcutta Review*, Vol. CL. XXXIII, January 1891. p. 160.

That last statement is certainly safe, though of course requiring a word of explanation to the uninitiated. Ramnarayan met with his death at Monghyr, forcibly drowned in the river with a heavy bag of sand by order of Meer Kasim. That is the account of Gholam Hossein and other authorities and the established truth. So far so good. The rest of the note only enshrines error. It is an error, to begin with, to speak of the two Jagat Seths. There cannot be two men of the same designation at the same time. On the death of the two brothers, the author—the original authority—and his translator are at variance. By repeating the latter's babblement, Mr. Beveridge has done his best to perpetuate false history. We may mention that the point is incidentally touched in *Mookerjee's Travels in Bengal*, in the following passage:—

"The boatmen of Bengal's partiality is wellknown. Grave historians love to tell how no native craft, small or large, ever rounded the fort of Monghyr without the sailors paying their homage of song to the memory of the great Jagat Seth and his brother hurried to death from its tower by the ruthless Nawab Nazim, and, above all, to that of the Seth's heroic valet, Choonnee, who pressed the offer of his own life to save his master's. The singing may be true to this day, though its subject must be different, for I am sure the historians, as in so many other cases, have perpetrated and perpetuated a fable."—*Travels in Bengal*, pp. 19-20.

Mr. Beveridge will always be remembered for the light he has thrown on the history of the British conquest and administration of Bengal. He has given the true account of the Indian career of the first Governor-General, the accuracy of which neither the special pleading of Fitz-James Stephen nor the researches of Forrest have substantially impugned. In the present article, he incidentally shows up the pretension of the former as a controversialist in the debatable points of Indian history. Speaking of the old stronghold in Shahabad, he writes:—

"Rohtas is curiously connected with the trial of Nanda Kumar. When he was accused of forging Bolaqi Dass' Seal, a witness for the defence produced a paper containing a similar impression which he said he got from Bolaqi. Impey and the jury seem to have considered this as an undoubted forgery, and Sir James Stephen is of the same opinion. The reason for this idea was, that it was thought impossible that Mir Qasim (Bolaqi's master) could have had anything to do with Rohtas, or with treasure, at the time mentioned in the paper. It appears, however, that all this was a mistake. Sir James Stephen, indeed, is so ill acquainted with Behar that he does not know that Buxar is in it, and speaks of Mir Qasim's leaving Behar in May, 1764, and never returning to it. In fact, Mir Qasim had his wife, and apparently his treasure also, in Rohtas till the battle of Buxar, in October, 1764, and even later."—*Notes of a Holiday Trip to Malda and Behar by H. Beveridge in the Calcutta Review*, January 1891, pp. 162-63.

WE are sorry to hear that a young Magistrate in a District not far from Calcutta, has got into the habit of using offensive language in his remarks on the work of the Deputy-Magistrates and Deputy-Collectors subordinate to him. Senior and experienced officers, who have always enjoyed the favorable opinion and confidence of their superiors, are now smarting under uncourteous and insulting language. Nothing can possibly justify such extraordinary rudeness. In the present case, we need scarcely say it is entirely undeserved. We trust that the Magistrate in question will yet show enough consideration for the feelings of men who have grown grey in the service of Government and who have attained a high reputation for ability and efficiency.

WHILE firing at a target with a pea rifle in his palace grounds, notwithstanding the precautions taken, a son of Raja Murli Manahar, of Hyderabad, Deccan, shot dead an old servant.

THE Belatiwallahs in the Dacca District seem striving for the highest honours in lawlessness. They have added another feather to their cap by a recent murder. Mr. Manomohan Ghose, who originally hails from the same District, is being prepared to defend the accused.

MR. Gungaram Bhow Mhaske, Pleader, is being prosecuted in the Poona City Magistrate's Court on charges of house-breaking by night in order to commit an offence punishable with imprisonment and using criminal force with intent to outrage the modesty of Jainumbee—a Boree widow of 32 years. Babajee Kashiba Teliis

charged with abetment of the same, having permitted the Pleader to have access to his house adjoining the widow's to enable him to enter her room. Mr. Bland, Solicitor, assisted by Mr. R. B. Vaidya, prosecutes, while Mr. Perashaw Mehta, Barrister-at-law, instructed by Mr. Sydenham Smith and Mr. Meewanjee, defends the accused. We reproduce below from the *Mahratta* the examination-in-chief of the widow:—

"I live with my brother-in-law, Moosajee, in Main Street, Poona. I occupy a room in my brother-in-law's house on the upper floor over the shop, overlooking the street. I know both the accused Gungaram, and Babajee Kasiba. Gungaram lives opposite to my house. I remember Monday the 11th of May. I went to bed about 10 o'clock; my daughter aged 5 years slept on the same cot with me. About 1 o'clock at night Gungaram entered my room and caught hold of my hand. I saw him enter the room. He came from the side of Kasiba's house through the window. I saw him the first time when he entered the room. I saw him step through the window into my room. I saw accused come through Babajee's window and then enter mine. I was lying on my cot when I saw the accused coming into my room, and I concluded he came in the direction of Babajee's house. On entering my room, Gungaram pulled my hand. I cried out 'Bhai, Bhai' on which he let go my hand. I saw him distinctly, as there was a light burning in my room at the time. When I shouted 'Bhai, Bhai,' he let go my hand and blew out the light. My brother-in-law Moosajee then came and caught hold of Gungaram. Then I went out to the back terrace and made an alarm, and Luckmanjee brought in a light. I then went into the room at the back of my house, the room occupied by Luckmanjee and his wife. I remained there with the children. I did not invite Gungaram to my house and had no reason to do so. I lived in this room since I got married. Gungaram has never been in my room before. I have never spoken to Gungaram, and never had any communication of any kind with him. I have never written him a letter of any kind, and do not know how to write. I could see Gungaram's verandah from my windows. I have often seen him in his verandah. He too can see into my room from his verandah. I can't say if he ever stared at me from his verandah. He never acted as my Vakeel. He has never been to my house to my knowledge. He has been on good terms with my family, and never quarrelled with us. I have never given him any encouragement to be intimate with me."

THE following is an extract from the despatch of the Governor General in Council to the Secretary of State, dated Camp, Delhi, 12th November 1890, regarding the disturbance in Cambay, from among the papers published as a Parliamentary blue-book:—

"The interesting reports submitted by Mr. H. E. M. James, the Commissioner of the Northern Division, show that there is much in the administration of the Cambay State, besides the assessment of the land revenue, which demands remedial attention. Among other causes of discontent are enumerated, the reduction of the pay received by the village headmen whose influence has thus been diminished, the imposition of oppressive cesses on cultivators and others, the appropriation by the State of the hides of dead cattle, and oppression, and even torture, employed in the collection of the revenue. Both the police and the military force are said to require re-organisation, while the finances are in disorder, and the revenue administration is tainted. Taking all these matters into consideration, the Governor of Bombay in Council has, with the approval of the Government of India, temporarily deputed Major Kennedy, a political officer of tried ability and experience, to reduce the affairs of the Cambay State to order.

In carrying out the necessary reforms, the Political Officer will act under the supervision and direction of the Commissioner of the Northern Division of Bombay; and, subject to this limitation, will exercise all the authority of the Nawab, who, in the meantime, will be required to abstain from interference. The Political Agent's arrangements will be made with the intention of rendering the Nawab's restoration to power a possibility of the near future. It is anticipated that, within two years' time, the administration of the State will be sufficiently settled to enable the authority of its ruler to be restored, and it is not the intention of the Government of Bombay that the temporary suspension of His Highness's power should be prolonged more than is absolutely necessary to secure the stability of his rule and the welfare of his subjects."

NOTES, LEADERETTES, AND OUR OWN NEWS.

EXECUTION of stern justice has commenced in Manipur. Kajao, charged with, and convicted of, the murder of Mr. Greenwood, has, after confirmation of his sentence by the Governor-General in Council, been executed. This was no "retaliatory execution." The corpse was allowed to be taken away by the friends of the hanged. Colonel Sammoo Singh and Major Aya Parel have been sentenced to death, for abetment of the murder of Mr. Quinton and other British officers. Poor Sammoo's fate in especial has evoked much sympathy in British India and among all who knew his amiable character. The Tongal Major or General, as he is indifferently called, was tried for having ordered the execution of the British officers. He denied having had

any hand in the massacre, and said that the witnesses against him are the adherents of the Senapati. He has been pronounced guilty and sentenced to be hanged. The sentence was delivered as well as sent up to Simla for confirmation on the 1st June. The trial of the Jubraj Prince Tikendrajit, usually called the Senapati, commenced the same day.

THE Maharaja of Benares has been conspicuous by his loyal celebration of the Birthday of Her Majesty. According to a Benares telegram, the Maharaja "fired a royal salute of thirty-one guns from his fort, and distributed large quantities of food-grain, clothes and umbrellas to the poor. A general holiday was observed at Ramnagar, and his Highness's officers also gave an entertainment and an ice supper, to which about one hundred Native gentlemen were invited." The ice supper is not described. Is it a cold supper? or was ice used to cool the drinking water? In either case, it is an advance on orthodox ideas. The distribution of umbrellas is in keeping with modern social anarchy. Under the vaunted equality of British rule, everybody, whatever his position in the scale of society, is free to ape royalty. This is markedly visible in marriage processions. A sweeper or a fisherman has no scruples to order of a contractor the paraphernalia of a royal progress for his boy bridegroom, and the procession is allowed by the authorities and guarded by the Police, while the public who have lost the significance of such demonstrations, look on in brutish indifference if not with admiration. The contagion has spread to Ramnagar, and the Maharaja of Benares makes a free present to the rabble of umbrellas, the peculiar privilege of kings and of the high. Another report speaks of shoes in addition to the umbrellas. While the European in India has begun to exact barefootedness of the native as a mark of respect, His Highness of Benares descends to cover the nakedness of the people's lower extremities. For such a suggestion his forefather Ooditanayan would have given a shoeing in a different sense.

"OLD TAMIL," a correspondent of the *Ceylon Patriot*, tells some home truths to his people on the Island, which have a wider application. He reproaches the habitual use of English in business and the affairs of daily life by those who are but imperfectly acquainted with the language. Writing himself thoroughly well, he is entitled to speak with authority. Nor does he talk like a pedant but with true sympathy, if from the experience of a man of the world. He cautions his countrymen against the use of English if they can help it. He counsels them to stick to their vernacular whenever their official or other European is well acquainted with the latter. A sound rule, doubtless. He would also discourage the priggishness of natives conversing in English, except on necessary occasions, such as formal meetings. He doubtless can have no objection to those indulging in the luxury who are thoroughly competent for it. But such foreigners are rare indeed. He justly says:—

"The native is generally taken at a disadvantage when he does not use his own language with a foreigner conversant with it. He finds that he is not at home; his ideas lose their persuasiveness in the difficult struggle to find adequate expression, his statements are half understood and perhaps wrongly construed, and his several halts and hesitations make the addressee impatient, with the result that the thing aimed at is lost. The witness box is one of the places where one should avoid expressing himself in a foreign tongue. The important issues at stake, the imposing and impressive assemblage, the hard handling by the Counsel and the Bench have made many a smatterer of English get nervous and confused and break down.

The objection to the free use of the vernacular seems to arise from a notion on the part of the native that such use may be construed as an indication of his incapacity, while the foreigner thinks that the very reverse of the course the native adopts will be in keeping with dignity. If improvement be your object in conversing in English, do so by all means; but let not the craze for English conversation be so indulged as to impede the intelligent and speedy transaction of business."

This is true counsel, and "Old Tamil" has brought to notice a folly which rages no less on the Continent than on the Island. We need scarcely say we heartily concur in every word of his letter.

SOME of the Calcutta papers have given insertion to a telegram from Bombay to the effect, that a meeting of Hindoos and Mahomedans was recently held at the place to adopt a memorial to Parliament against the Age of Consent Act. We could see at once that the demonstration had been got up by wire-pulling from Calcutta, and here is how the *Advocate of India* confirms our suspicion.

"For some mysterious reason, the few people in the Bombay Presidency who took the trouble to express an adverse opinion about the

Age of Consent Bill are maintaining a spasmodic opposition to the Act. No doubt they are being influenced as of old, by urgent messages from Calcutta, which is said to be organising a mass meeting for the same purpose. In accordance with the announcement made on Saturday, a number of persons, Hindoos and Mahomedans, met last evening near the Victoria Gardens to protest against the measure, and to move Parliament to abrogate it. Not a single Hindoo or Mahomedan of note appears to have attended it, and it seems safe to say of nine-tenths of those who attended the meeting that they did not understand a word of the long memorial that they were supposed to have come there to support."

This is how the journalist at the spot describes those present at the Bombay meeting. Is it, we ask the wire-pullers, desirable or advisable to continue the agitation in this way, and disturb the minds of the ignorant Hindoo and Mahomedan population, by telling them that the Government of India is bent upon interfering with their religion?

A NATIVE groom prosecuted his Christian master for assault. The master denied the charge and stated that the groom was insolent to himself and his wife and that he wanted to chastise him when the syce ran away. Mr. Handley found the charge false and fined the complainant Rs. 10, awarding the sum as compensation to the defendant. In the present case there was a show of assault, but absolutely false cases by servants are not unfrequent. The common trick is to sue in the Small Cause Court for wages far in excess of what may be actually due. The rascals know that gentlemen will suffer much rather than appear in court. The Judges say they are unable to put down the practice as the cases are often *ex parte*. But is there no means to summarily punish such delinquents? We are of opinion that the legal advisers of the suing parties are much to blame. Has the Court no hold on its practising pleaders?

Our readers are already aware that the piece of land in Shambazar, on which the disputed mosque stands, has been purchased for Rs. 4,500 by our wealthy townsman, Kassim Ariff Suratee, the wellknown merchant and owner of the Silk Manufactory at Ultadungee. In consequence of the unwillingness of the former owner, Suresh Chunder Deb, to sell the land at a fair price, there was some difficulty in the way of the peaceful solution, in the ordinary way of business, of a grave religious feud. The Baboo had made his purchase, with full knowledge of its difficulties, in the hope of making a good thing out of it, and was bent on obtaining more than double what he had paid. He had actually told Mr. Lambert when asked what he meant to do with the land—that he intended to stand by his rights, the law being on his side. After the riot, a change, however, came over the spirit of his dream, and the Baboo ultimately agreed to sell his property at a reasonable value, and Kassim Ariff, an active Member of the Committee of the Mahomedan Literary Society, purchased it, solely with the object of putting an end to the dispute between the Mahomedans and Hindoos. The Mahomedan Literary Society, during its career of more than a quarter of a century, has rendered a good many services to the Mahomedans as well as to Government and the public at large, by bringing about a good feeling between the different sections of society, and in the present instance it has made itself useful in the interests of the general community.

FROM the proceedings of the trial of the Shambazar riot, which have appeared in the papers, only the guilt or innocence of the parties who have been arrested by the Police, will be established. But the trial, as conducted, is not calculated to shew how the row originated, and how it developed into a serious affray. It is, therefore, desirable that a thorough enquiry should be made into the whole thing, to find out what act or acts of the decreeholder, or of any one else, had exasperated the Mahomedans, originally collected at the spot simply to save the mosque from being demolished, into committing such excesses and defying the Police. It is also deserving of enquiry, whether the Baboo had really threatened the Mahomedans with demolition of the mosque, with the help of a number of Dhangurs or scavengers, who are under the orders of his younger brother, an Overseer of the municipality—and whether a large party of them had not appeared at the scene and given the Mahomedans an impression that the threat of the Baboo was going to be carried out.

THE Sadharan Brahmo prosecution of the *Banganibashi* is not concluded yet. It was twice taken up by Mr. Handley, the officiating

Chief Magistrate, last week. It came on again last Thursday. Mr. Garth and Mr. P. L. Roy prosecute, while Mr. Palit and Mr. Dunne represent the defence. The proprietor, the publisher and the printer all pleaded guilty technically to the atrocious law that spares nobody howsoever connected with a newspaper. While thus yielding to the law, the proprietor stated that he was not the writer of the matter complained of and that he could not possibly prevent its appearance, but he was willing to give up the name of the writer. The publisher was a mere publisher and knew not what he published. The poor printer was in a worse plight. He simply carried out orders. The editor disavowed all connection with the alleged defamation in that he was not the editor when the article appeared. These as regarded the complaints on behalf of the Somaj. With reference to the individual complaint of Baboo Dwarkanath Gangooly, the defence would not admit that he or his wife (who since the commencement of the prosecution has filed a suit in the High Court against the said newspaper, claiming one lac of rupees as damages which the Judge, while admitting the plaint, characterized as extravagant) neither of whom is mentioned by name, was aimed at in the article, and that if they chose to fit the cap on themselves, the accused could only be sorry for it. They could do something else although they did not mention it—laugh in their sleeves at the tomfoolery. Nothing daunted by this neat *reductio ad absurdum*, Mr. Garth insisted, notwithstanding the disclaimer, that he would show that the portraiture was unmistakable—it fitted his client Gangooly to a *t* and nobody else within a reasonable margin. He wanted to put in other issues of the paper. Mr. Palit objecting, a day was fixed for argument, the Magistrate ultimately deciding in favor of Mr. Palit.

A FERRY contractor near Farrah, in the Muttra District, has been committed to the sessions for carrying, in a small old boat, at night, one hundred and twenty old persons and attempting to cross the Jumna, when the bottom of the boat giving way in mid stream eighty of the passengers were drowned. We hope our contemporaries up the country will report the proceedings in sessions. It would not be amiss if the Government watched them with interest. Sir Auckland Colvin has done much to stimulate the progress of railways. But great as are railways, they are not all in all. In the personal life of the people they hold a subordinate position. To the poor cultivator the ferry boat is a more important institution. Now the abuses in connection with these ferries are many and grave, which the people cannot choose but suffer in silence, a reform in this department would be a boon to the masses.

The matter concerns the whole empire, and Bengal is specially interested. We wish Sir Charles Elliott might give his mind to the subject.

It may be in the recollection of our readers, that the Government of Bengal, about this time last year, had promised to take into consideration the strong recommendation of Nawab Abdool Lateef to extend the provisions of Act I (B. C.) of 1876, for the registration of Mahomedan marriages and divorces, to the town and suburbs of Calcutta, as well as to some of the Suburban Districts. Orders have now been passed for the extension of that Act to Calcutta and to the Districts of the 24-Pergunnahs, Jessore and Moorshedabad, and eight Registrars appointed for the registration of Mahomedan marriages and divorces in Calcutta divided for the purpose into eight Divisions.

These eight Registrars are all Sunnis. For the Sheeahs, a Sheeah has been told off for all the eight Divisions. Similarly, four Registrars have been appointed at Cossipore, Sealdah, Bhowanipore and Khidderpore, and seven in the interior of the District of the 24-Pergunnahs.

We trust these newly appointed officers will succeed in persuading the Mahomedans, chiefly of the lower classes, to register their marriages and divorces in due form, and thereby materially help the magistrates in the disposal of the numerous cases arising out of matrimonial squabbles.

AFTER all the recommendations in vain of years—after the amalgamations and abolitions and substantial economies urged by Commissions and Committees, the Government of India have awakened to the subject. They have gone in for reconstitution and no mistake. This is the characteristic flea-bite with which they are prepared to inaugurate their new rôle.

As a measure of Army reform, it has been decided to localize two native battalions of the Bombay army in Baluchistan, and to change the composition of these corps by the substitution of men recruited from the border tribes inhabiting the country above the passes. The two regiments selected are the 24th and 26th Bombay Infantry which will be henceforth known as "The 24th (Baluchistan) Regiment of Bombay Infantry" and "The 26th (Baluchistan) Regiment of Bombay Infantry." These corps will be enlisted for general service, but, except on emergency or when required for field service, they will only be required to serve above the passes in Baluchistan or transfrontier country. The head-quarters of the 24th will be Quetta. Both the regiments, consisting each of 800 sepoys, will be recruited from Pathans and other tribes within the limits and on the borders of the Baluchistan Agency. Their uniform will be the same as that of the Baluch battalions, a drab coat and pagri being substituted for those now worn. They will be armed with Martini-Henry rifles.

REIS & RAYYET.

Saturday, June 6, 1891.

THE NATIONAL INDIAN ASSOCIATION AND POSTOFFICIAL BABBLEMENT.

SOME extraordinary statements were made at the annual meeting of the National Indian Association at London which, notwithstanding the position of those who made them, will be heard in this country with some surprise. This is an Association which has existed for some years with the object professedly of promoting the training of Indian women, especially of widows, as teachers, but the actual impression it has been so far able to make upon the vast field of Indian female education is scarcely proportionate to all its imposing professions, its paper organization, its meetings and speeches, and its desperate devices for raising funds. In this last respect, it achieves no mean success, we believe. We do not know the exact financial transactions of the Association or of the institutions allied to it. There is not overmuch of publicity about them. But from the wellknown inexhaustible liberality of the English people at home towards any movement set afoot in the name of philanthropy, and the rapidity with which this country is learning Western arts of making philanthropy a trade, the funds realised cannot presumably be inconsiderable. Properly applied in the hands of really good and disinterested men, the money obtained by official pressure or otherwise would go far towards promoting the cause of female education. But unfortunately there is no knowing if the funds are not diverted from their proper destination, make-believe institutions for training and teaching being kept up for the sake of appearances. Imposture of this kind, in the sacred work of education, is by no means new. It is an importation into India of European methods of raising the wind—which deserves to be unmasked some day.

The guise of philanthropy is, however, taking. Its clever methods are successful even with people otherwise keen and astute enough. Not to speak of charitably disposed British Dives who is the especial prey of the imposition, people more in touch with this country have sometimes shown a singular incapacity for seeing through these dodges. We are afraid there is something unreal about the National Indian Association. We are the more led to this view from our observations during Miss Manning's recent visit to this country. At any rate while in Calcutta, she did not apparently find that her Asso-

ciation had done much real work. We say the Association has made little or no impression upon the difficult work which it has professedly undertaken. If in Calcutta or elsewhere there is some progress in female education, it is due to Government initiative, and to schools partly or wholly maintained by the Government. The Association's influence is little seen. Beyond an annual meeting at Belvedere, held under the presidency of the Lieutenant-Governor of Bengal for the time being, the National Indian Association's very existence would not be suspected by the outside public. On this occasion the Director of Public Instruction is put forward to make as good a case for the Association as he possibly can, but every knowing man understands that this annual ceremony serves no really useful purpose beyond an official certificate or advertisement of the Association.

Such being the real state of things, one cannot help being amused by the kind of claims set up for the Association at its recent anniversary at London. The following extract from an account of the proceedings will show the extent of irresponsible speaking freely indulged in by retired Anglo-Indian officials on their release from the restraints of office :—

"Sir Roper Lethbridge, M. P., referred to the immense value of the society's work as a social force in India. While giving credit to the efforts of the various religious bodies, it was essential that there should be social and educational work carried on by a society absolutely unattached to any religious denomination. The chairman (Sir Stuart Bayley) expressed the opinion that the association had an immense and important work before it. The next generation of Indian women would not be content to remain in the absolute darkness of ignorance, and he could hardly express the intensity of his own feeling upon the all-importance of this subject to the welfare of India. The present want of education among the women of India undoubtedly constituted a check to social progress. While he was Lieutenant-Governor of Bengal he had had conclusive proof that the opposition to the Age of Consent Bill and the great difficulties which were thrown in the way of many other items of social reform were largely due to the opposition of the Zenana, and that opposition could only be reached through education."

We wonder how a man of the Indian experience and knowledge of Sir Roper Lethbridge could put forward for the Association the claim of being an undenominational body. This claim is purely imaginary—nay, absurd in the circumstances of this country. If the authors of the Association have chosen to give it such a constitution, it is and will remain a paper constitution, for many a day. So far as this Association exists—and its existence is sometimes of an intangible kind—it is connected with one or other religious society in antagonism with the orthodox religions of the people. The statement is mere claptrap.

Sir Stuart Bayley is perfectly welcome to indulge in the fervour of his feeling, but it is evidently a fervour of a manageable kind. During the long years of his Indian career nobody suspected it. Were it not for Miss Manning's voyage the little overt indications of interest in native female education shown towards the end would probably not have occurred. He was wise in confining the "immense and important" function of female teachers to the future. In the past and present, there has been precious little seen of these products of the Association. No doubt, the work of female education and of a civilization in India moulded after Western models has a future before it. But we are afraid that future will not be much in the hands of the National Indian Association, if it does not discard the unreality of its present management. Sir Stuart was evidently determined to commend the Association to the British public in the most impressive manner he could, but this object might well have been accomplished without

laying at the door of our uneducated women a charge which is not true. We are not aware of the information on which he bases the opinion that the opposition to the Age of Consent Bill came largely from the zenana. We are in a better position to judge of the matter, and we are decidedly of a contrary opinion. Our elderly ladies with all their superstitions and prejudices in other respects were in real sympathy with the Bill, and it would have been unnatural, nay monstrous, if they failed to appreciate a law intended to afford to the female sex protection from hardships too wellknown to them.

This sort of irresponsible chatter by retired Indian rulers is mischievous. It is a common enough dissipation, but we are pained to see a sober man like Sir Stuart indulge in it.

MR. HARRINGTON'S INCINERATOR, AND THE HEALTH OFFICER'S NOTE THEREON.

NOTWITHSTANDING the complaints of suffering from hundreds and thousands, an infinitesimal fraction of which only reaches the ears of Editors, some of whom seem to be so interested in the blundering author of the Incinerator as to turn a deaf ear to these complaints; notwithstanding powerful leaders in at least one disinterested paper which has held the view that the whole thing has been a delusion from the first, a view that has been singularly verified to the very letter; notwithstanding the strong condemnation passed upon it by the Engineer and the Health Officer to the Corporation; notwithstanding that a hut has been actually set on fire by the burning cinders from it; there stands the Incinerator in all its unenviable glory, belching forth, without intermission, day and night, vapours and gases, which, issuing in continuous stream, have so thoroughly contaminated the atmosphere of certain wards as to render pure fresh air unknown to their residents, thus rendering life almost unbearable. It would be a great delusion on the part of those who from their position and distance do not actually smell the blessed smells, to believe that they will escape their pernicious influence. If the law of diffusion of gases be a law of nature, then the whole atmosphere of Calcutta is being efficiently poisoned by the gaseous products of the Incinerator.

We published in our issue of the 23rd ultimo, Mr. Kimber's note on the Incinerator. It is a short but a straightforward document. Mr. Kimber says plainly in what respects Mr. Harrington has failed to carry out the agreement entered into by him with the Corporation. One of these is that the Incinerator has not been able to burn the stipulated quantity of refuse, but has fallen short by $12\frac{1}{2}$ per cent. But this is a small matter. The most essential condition has not been fulfilled, *viz.*, "that the furnaces shall be absolutely proof against the escape of noxious fumes." "Several complaints," says Mr. Kimber, "have been made by people in the neighbourhood of the Incinerator of noxious fumes since the date of the latest alteration made by Mr. Harrington with the view of preventing them, and I have myself experienced such fumes on several occasions. I am of opinion that the alterations have made no improvement in abating the noxious fumes. * * The prevention of noxious fumes and the destruction of carcasses and infected articles require the most intense combustion—a feature which is entirely absent from Mr. Harrington's Incinerator."

We have to consider in our present issue Dr. Simpson's note on the Incinerator. It is much more elaborate than, but we are sorry to say not as straightforward as, Mr. Kimber's note. As a sanitarian Dr. Simpson could not but condemn an incinerator of refuse and garbage which does not fully burn up the first products of combustion, that is, break them up into their constituent elements. But he has chosen to dilute his condemnation by pointing out the utility of the Incinerator in other respects, and by an ill-suppressed ridicule of those who complain of the offensiveness of the smells and the pernicious character of the gases given out by the Incinerator. The distinction he makes between offensiveness and disagreeableness is a distinction without

a difference, and is what we did not expect from a sanitarian of his experience and eminence. "There was no great offensiveness," says he, "proceeding from the chimney, but there did come from the chimney a slightly coloured smoke mixed much with vapour which, in certain states of the atmosphere, or when driven down by the wind into the windows of houses at some distance from the Incinerator, was distinctly perceptible. The smell was such as is noticeable in the smoke of burning hay, and though not offensive, was certainly disagreeable, and not such as any one should be subjected to for any length of time." Admitting that the smell was not offensive, which however is against the experience of the majority, we have Dr. Simpson's admission that it was certainly disagreeable, and the distinction between offensiveness and continuous disagreeableness is practically *nil* for those who have to suffer from the latter not only during the day but during the night when with the exhaustion and relaxation of the bodily powers the susceptibility to morbid influences becomes greater. The smell is "not such as any one should be subjected to for any length of time." It is a pity that a Health Officer of such scientific eminence as Dr. Simpson should have used language so loose as that, should not have thought it necessary to fix the "length of time" however approximately it might have been. What did he mean by any length of time? Did he mean a continuous hour or a few hours, a day or a few days, a week or a few weeks, or months, or years? For notwithstanding his opinion against subjecting any one to the fumes of the Incinerator for any length of time, the Commissioners, absolutely unmindful of that opinion, have allowed the Incinerator to work on to the disgust, discomfort, annoyance and unhealth of a large number of rate-payers whose money was permitted to be wasted in making a dangerous and blundering experiment. If Dr. Simpson had been precise in his language, we dare say the Commissioners could not have been so unmindful as they have been.

Another fatal mistake committed by Dr. Simpson is the hasty expression of opinion as to the innocuousness of the smoke of the Incinerator. Dr. Simpson cites the statistics of the Campbell Hospital in support of his opinion. "This smoke blew steadily into the hospital for four months," says he, "yet beyond the inconvenience arising from the circumstance, nothing occurred in the health of the patients which could be attributed to the inhalation of the smoke." Here then we have the admission that the poor patients of the Campbell Hospital were and are being subjected to the inconvenience arising from the Incinerator. Would the authorities of the General Hospital, would the authorities of even the Medical College Hospital, permit their patients to be subjected to such inconvenience for "any length of time?" The authorities of the Campbell Hospital must have hearts as sensitive as their olfactory organs, and what reliance can be placed upon statistics furnished by them? Besides, an experienced sanitarian like Dr. Simpson should have known how subtle in the majority of cases, and therefore how difficult of ascertainment, the etiology of disease is, and how impossible it would be to enforce sanitary measures and reforms if in every case we were to base them upon only the positively ascertained facts of etiology. Then again, there is the fact of immunity from constant habit. Witness our mehters and dhangars who not only do not seem to suffer from the nuisances in the very midst of which they may be literally said to live and move and have their being, but in reality are most of them very robust people. How dangerous it would be to conclude from these facts that nuisances are not nuisances, that sewer gas is not only not offensive but innocuous?

Dr. Simpson had the smoke and vapour issuing from the Incinerator analysed by Mr. Criper, the analyst at Waldie & Co., and the result of this analysis, though imperfect, is, as far as it goes, strongly condemnatory of the Incinerator. Mr. Criper detected tarry matter, carbonic acid and ammonia in the smoke, but with reference to the remaining gases he says that they have not been estimated as apparatus for their determination had to be procured from England! Nevertheless Mr. Criper has not hesitated to observe that "the presence of tarry matter indicates a certain amount of distillation. It also shows that all the organic matter is not burnt out of the smoke. It is this organic matter probably combined with some hydrocarbon gases (not yet estimated) which causes the smell." He further observes that "the arrangement for submitting the smoke to a high

temperature, called by Mr. Harrington a cremator, is very imperfect." So then there is tarry matter and other organic matters in the smoke, and there is no arrangement in the Incinerator to burn them up. Who will say that the continual inhalation of such smoke charged with tarry and other gases will not be attended with derangement of health? Nature must have committed a great blunder in having planted a very sensitive organ acting as sentinel for the detection of smells at the very entrance to the respiratory apparatus, when those smells are no correct indices of the salutary or insalutary character of the gases which may mix with the pure air of heaven. It is refreshing, however, to see that notwithstanding his half belief in the innocuousness of the gases of the Incinerator, his instincts as a sanitarian compel Dr. Simpson to emphatically declare: "From a sanitary point of view, I should be the last to recommend any system that would in the slightest degree have a chance of polluting the air or ever causing annoyance to the inhabitants, because the purpose of the whole Incinerator scheme would thus be nullified if one bad system was merely to be substituted for another, and for this reason the efficient burning of the smoke should be insisted upon." When this is done, no body would object to the Incinerator. But so long as this is not done, it should not be permitted to render breathing impossible. For it has literally come to that. The air of the ground floor of Calcutta houses has been rendered impure by the gases from the sewers, and now the air of the second and upper stories is being rendered worse by the gases from the Incinerator. Where are people to go in order to breathe? The practicability, in Mr. Baldwin Latham's opinion, of doing away with the smoke nuisance, cannot be any consolation, inasmuch as so long as the practicability is not actually carried out, people will be suffering all the same. The mere opinion of practicability cannot supply the place of fresh air.

While writing the above we learn to our great relief, and it must be to the relief of other sufferers, that the General Committee of the Corporation, at their meeting this afternoon, have adopted the suggestion of the Health Officer of closing the Incinerator for the present. The Incinerator will cease to work from Monday. We have no doubt the residents of the suffering wards will now freely breathe, and will invoke blessings on their Health Officer and on the members of the General Committee.

DANCING PASHAS IN DIABOLIC DISSIPATION OR BRITISH GODS AND GODDESSES PLAYING AT FALLEN ANGELS.

THE British rulers—civil and military—of Southern India having, on plea of being able to work better in the cool atmosphere of the Hills than in warm Madras and the Coromandel Coast generally, retired to Ootacamund, are making the most of their summer retreat. They are dining and drinking and dancing and singing their hours away in a round of enjoyment and possibly laying in stores of work for the courts of the plains below. Meanwhile, between frisky matrons and hoary-headed sinners, between bold grass-widows and reckless official "mashers," between Military adroitness and Civil impudence, they are amusing themselves with a merry abandonment which has quite filled the rest of European society in India with uncontainable envy. They lately held a saturnalia of pleasure in the shape of a masquerade under the auspices of Sir James Dornier. The highest authorities have declared that the office of this exalted knight is an anachronism and an anomaly, and only the other day it was definitively proposed to abolish the Command-in-Chief of the Madras Presidency. The wide-awake incumbent has accordingly demonstrated the uses of the post. If Geography and History alike have thrown the Madras Command into the shade, genius may still discover a function for it, by adapting it to circumstances. If there be no need for it, it may still shine as an ornament. If the warrior's occupation's gone, he may still dance and lead to dance and be bedanced. What wonder! It has always proved more serviceable to some persons in uniform that they attended more to their posture-master than their drill. Well, something is better than nothing. Your Madras heroes are not to be condemned outright. If their occasions for showing fight have become small by degrees until they have totally disappeared, their opportunities for dissipation have multiplied by leaps

and bounds. Indeed, since the waning political interest of the Southern Presidency, this has been the case of the whole albocracy of the South, civil as well as military. They are all trying their best to divert their becalmed and colourless existence and to make themselves agreeable in the sight of men and gods, specially the latter of the Northern Olympus who claim to have discovered the secret of combining work with play. In their endeavour to establish their *raison d'être*, the Madras officocracy have gone beyond the highest latitude of the Himalayas. From dancing these howling Pashas have come to very devilling. There is a saying attributed to the Prophet of Islam that where a man and a woman are together in a convenient situation, the presence of a third person may be taken for granted, whether you see him or not, that person being no other than the enemy of God and man. Without any claims to prophetic inspiration, prudent men of the world have said that the descent from the polka to Pandemonium is easy as that down Avernus. And the Madras magnates seem to have found this out on the slopes of the Nilgiris. Dancing in *propria persona* as honest Britons and Christians had evidently lost its zest for them. Accordingly, in search of a sensation, they went down from low to a lower deep until they found themselves dancing in the valley of the Devil and calling their brethren and sisters to join in the unique function, as who should say,

Black spirits and white,
Red spirits and grey;
Mingle, mingle, mingle,
You that mingle may.

At the late dance given by the Commander-in-Chief, the high and mighty Britons of the South were glad to appear as devils and dance a diabolical fandango that would have put the most backward Maories to the blush. When enlightened Christians stoop to be devils, they do it to perfection. Besides devils, there were angels too, fallen and unfallen. Doubtless, the former description of the latter order of beings carried the palm in *vraisemblance*. This on the same principle on which the Poet excused himself who, having once sung the Lord Protector, afterwards welcomed the Restoration in verse. He was reminded that his former poem was far more forcible and hearty than his present effort. "Sure," at once replied the adroit courtier, "we poets succeed best in fiction."

We have seen no sufficient description of the phenomenal entertainment, but here is an outline given in an Anglo-Indian contemporary :

"The great feature of a ball, given at Utacamund the other evening by Sir James Dormer, the Madras Commander-in-Chief, was a set of Lancers, danced by eight men, attired as devils in black coats, knee breeches, black stockings, shoes and black gauze wings, with long black tails and horns. When the first discordant crash of fiendish music was heard (the introduction to the Bogie Man Lancers), each devil seized a reluctant angel, and dragged her to a place in the set. The angels were most becomingly attired in loose flowing robes of white, with silver girdles and stars in their hair, flowing wing sleeves and a big spray of lilies in their hands. The devils and angels danced as follows :—Devils.—H. E. the Governor, H. E. the Commander-in-Chief, Captain Lowley, General Kenney Herbert, Captain Canaye, Captain Baring, Lord Douglas Compton, Captain Bethune. Angels.—Miss Dormer, Lady Wenlock, Miss Gustin, Miss Golton, Miss Lockhart, Miss L. Dormer, Miss M. Dormer. The devils danced with the most wonderful fiendish grace and agility, dragging their partners, whirling them round, and prouetting round them. They finished up with a wild, rapid waltz, and ended by giving yells of triumph and truly unearthly shrieks."

That is eminently suggestive. It reminds one of a delicious lyrical drama in English and its characters and their doings—of

Bacchus, that fust from out the purple grape
Crush'd the sweet poison of misused wine,
and his young hopeful,

a son

Much like his father but his mother more,
Whom therefore she brought up, and Comus named :
Who ripe, and frolic of his full-grown age,
Roving the Celtic and Iberian fields,
At last betakes him to this ominous wood ;
And, in thick shelter of black shades embower'd,
Excels his mother at her mighty art,
Offering to every weary traveller
His orient liquor in a crystal glass,
To quench the drought of Phœbus ; which as they taste
(For most do taste through fond intemperate thirst)
Soon as the potion works, their human countenance,
The express resemblance of the gods, is chang'd
Into some brutish form of wolf, or bear, &c.

Here, in the far more ominous glades of Ooty, the transformation is still more serious. The unfortunate traveller fleeing before the drought—the blaze and heat—of Phœbus in the plains, is metamorphosed into devils and fallen angels !

THE TESTAMENT OF GARIBALDI.

Garibaldi had, it would appear, left a political testament, just like Peter the Great of Russia. This is at least what we are assured by one of his old companions in arms, the trustee of the said will, the publication of which has hitherto been prevented by the Italian Government.

And this opposition itself explains the ideas of Garibaldi being very different from those which have hitherto directed the Italian policy. This testament, after what has been revealed to us, will be the condemnation of Crispi and the Triple Alliance.

The dream of the late hero had been, on the contrary, a grouping of the Powers against Germany. He had wished the union of Russia, Denmark, Roumania, Italia and France, that is to say, of all the countries that have some demands to make against Germany and Austria. Garibaldi shows here a grandeur of views much superior to the narrow combination of administrations of his country. He opposes, in a word, the Latin and Slav races to the Germanic race.

He pushes his dream much farther and constructs accordingly his map of Europe. Naturally, he restores to us Alsace and Lorraine ; Italy becomes the mistress of Trieste and Tyrol ; he reconstitutes Poland with the provinces stolen by Austria and Prussia ; he organizes a Zeehic confederation with Prague for its capital ; a Slav confederation, to which he gives Constantinople as its chief city ; Roumania takes its ancient boundaries of Theiss and Dniester, and becomes a strong power ; Greece aggrandises itself with Epirus, Albany, Macedon, Candia, Cyprus, and the Hellic Asia ; Ireland regains its autonomy ; Denmark takes back Schleswig-Holstein and Lanenbourg ; Germany is compressed between the Rhine and the Oder ; and Turkey disappears altogether.

This is but a dream ; but we cannot deny that the Europe thus constituted will have better guarantee against aggressions than the Europe rendered incoherent to the Prussian ambition.

The publication of this document, if authentic, will produce a great effect in Italy ; in that Italy which Garibaldi had made, although there are men who affect to forget him, especially those who owed their crown to him ; and if they are ungrateful to us, they are still more so to him.—The Radical.

RAJPUTANA.

Jeypore, May 22.

Of local news there is little now. Miss Tassell went away without giving us a second performance, as she had expected to do, under the Raj patronage. His Highness gave her Rs. 500 as *man*. This afternoon preparations are being made for a *melâ* in front of the Palace Gate (outside) in the evenings of to-day and to-morrow. The scene enacted will be from the Mahabharat, *viz.*, the slaying of Hiranya Kasipu by Nrisingha Avatar. The customary 'paper Knights' and clay figures of huge shape and size to represent the various actors in the scene are ready. The people enjoy the sight much. The weather is very uncertain. Almost every evening the sky is overcast with clouds, resulting in a drizzling occasionally, which serves only to intensify the heat on the following day. This has been going on for the last 5 or 6 days. The Maharajah's College is still open, in spite of the weather, and will not close for the summer as long as a week does not pass without a shower. The Principal and Professors may not suffer much but poor children who have to walk long distances under a powerful sun at 10 A.M. in empty stomachs, consider their lot really hard. But in a Native State highhandedness can never go too far, they say, and people must suffer in silence. Throughout Upper India, schools and colleges have closed for the summer. Besides, as the old year is out, and the course of studies to be pursued next session is not known now (it will be fixed in July), there is very little work done. The only good derived possibly is that the Maharaja will fancy the Babus love work sincerely and are over-true to their salt. Poor boys of the Raj College !

VIVISECTION IN THE ZOO.

A DENIAL.

To the Editor, *Reis and Rayyet*.

ZOOLOGICAL GARDEN,

Calcutta, 5th June, 1891.

SIR,—With reference to the letter headed "Vivisection in the Zoo" which appeared in your issue of the 19th ultimo, I beg to state that no vivisection ever took place in the Garden.

R. B. SANYAL,

Superintendent, Zoological Garden.

BIRTHDAY HONOURS.

STAR OF INDIA.

To be a Knight Commander.

The Hon'ble Philip Perceval Hutchins, C. S. I., Madras Civil Service, Ordinary Member of the Council of the Governor-General.

To be a Companion.

Colonel George Herbert Trevor, Staff Corps, Agent to the Governor-General in Rajputana.

INDIAN EMPIRE.

To be a Knight Grand Commander.

His Highness Mir Ali Murad Khan, Talpur, of Khairpur, Sind.

To be a Knight Commander.

The Hon'ble Charles Bradley Pritchard, C. S. I., Bombay Civil Service, Member of the Council of the Governor of Bombay.

To be Companions.

The Hon'ble Nawab Khwaja Ahsun Ullah, of Dacca, Additional Member of the Council of the Governor-General for making Laws and Regulations.

John Prescott Hewett, Esq., Bengal Civil Service, Deputy Secretary to the Government of India in the Home Department.

Rao Bahadur Kanti Chandar Mukharji, Chief Member of the Council of the Jaipur State in Rajputana.

Wilhelm Schlich, Esq., Ph. D., Principal Professor of Forestry, Royal Indian Engineering College, Cooper's Hill.

Maharaja Mahendra Mahendra Singh, of Bhadawar, North-Western Provinces.

Captain Francis Edward Younghusband, 1st (King's) Dragoon Guards, on Special Duty under the Foreign Department.

Vincent Robinson, Esq., lately Honorary Manager of the British Indian Section of the Paris Exhibition, 1889.

Mancherji Kavasji Murzban, Khan Bahadur, F. R. I. B. A., Assoc. M. I. C. E., President of the Municipal Corporation of Bombay.

To be a Maharaja.

Raja Durga Charn Laha, C.I.E.

To be Rajas.

Babu Rameshwar Prasad Narayan Singh, Zemindar of Maksudpur in the district of Gya.

Babu Sreenath Roy, Zemindar and Banker of Bhagya Kul in the District of Dacca.

Kunwar Kalika Singh, Talukdar of Katiari.

To be a Nawab.

Khan Bahadur Salam-ulla Khan, Jagirdar of Deulghat in the Buldana district of the Hyderabad Assigned Districts.

To be Shams-ul-Ulmas.

Moulavi Ahmed, Professor of Arabic in the Presidency College. Saiyid Ali Belgrami, Inspector-General of Mines, Hyderabad, Deccan.

To be Khan Bahadurs.

Abdul Subhan Sahib, Special Inspector of Police, Madura, in the Madras Presidency.

Moulvi Sheikh Aulad Ali, Honorary Magistrate and Member of the District Board and Municipal Committee at Gya.

Munshi Ghulam Farid, Extra Assistant Settlement Officer in the Punjab.

Sheikh Narak Bakhsh, Member and late Vice-President of the Municipal Committee of Lahore in the Punjab.

Raja Sultan Khan, Chib, of Pothi in the Gujrat district in the Punjab.

Malik Fattah Khan, Tiwana, of the Shahpur district in the Punjab.

Abdulla Khan, Khan Sahib, Inspector of Police, Merwara.

Hakeem Saadat Ahmed, Member of the Council of the State of Jhallawar in Rajputana.

Abdul Mahmud Khan, Senior Hospital Assistant, Subordinate Medical Department, Bengal.

To be Rai Bahadurs.

Babu Gunganund Mookerjee, retired Deputy Magistrate and Deputy Collector, Manbhoom.

Babu Abhoy Charan Mitter, Transport Contractor between Rangamati and Demagiri in the Chittagong Hill Tracts.

Munshi Bhagwan Das, Extra Assistant Settlement Officer in the Punjab.

Lala Mehr Chand, Assistant Surgeon in the Punjab and Honorary Assistant Surgeon to His Excellency the Viceroy.

Lala Fakir Chand, Honorary Magistrate of Amritsar in the Punjab.

Babu Kally Prosono Mozoomdar, Sub-Engineer in the Military Works Department.

Babu Ramgotty Mookerjee, Manager of the Nalhati State Railway.

To be Rao Bahadurs.

Narsilal Rewadas, late Mamlatdar of Viramgam in the Bombay Presidency.

Sewaya Nursoo Ellapa, Senior Hospital Assistant in the Bombay Presidency.

Marotirao Bhujangrao, late Personal Assistant to the Political Superintendent of Palanpur.

To be Khan Sahibs.

Pestonji Pallonji, late Treasurer of the Paper & Currency Office, Karachi.

Fazl Karim Khan, Vice-President of the Municipal Committee of Jullunder in the Punjab.

Munshi Shere Muhammad, late Sub-Engineer in the Public Works Department.

To be Rao Sahibs.

Appaji Ganesh Dandekar, Vice-President of the Mahim Municipality in the Bombay Presidency.

Pribdas Alamchand, Forest Ranger in the Sind Circle of the Bombay Presidency.

To be a Sardar.

Mir Abdul Ali, Khan Bahadur, Superintendent of the Bombay City Police.

To be Honorary Assistant Commissioners.

Munshi Ganga Ram and Kazi Ghulam Murtaza, both Extra Assistant Commissioners in the Punjab.

Kyet Thaye Zaung Shwe Sakoe Ya Min.

Maung Pan Byu, Myook, 1st Grade, and Sub-divisional Officer of Ye-u in Upper Burma.

Maung Po Swe, Myook, 4th Grade, Kyaukpadaung, Upper Burma.

Thaye Gaung Ngwee Du Ya Min.

Maung Thaw, Head Constable of the Upper Chindwin district.

Abmulan Gaung Tazek Ya Min.

Hsoi Kham, Minister of the Shan State of South Theinni.

The Viceroy and Governor-General has been pleased to make the following appointments on His Excellency's Personal Staff:---

To be an Aide-de-Camp.

Subadar-Major Tara Singh, *Sardar Bahadur*, 45th (Rattray's Sikh) Regiment of Bengal Infantry, *vice* Risaldar-Major Gopal Singh, *Sardar Bahadur*, who vacates on the expiry of the tenure of his appointment.

To be Honorary Aides-de-Camp.

Lieutenant-Colonel W. B. Hudson, C. I. E., Commandant, Behar Light Horse.

Colonel Allen Mears, Officiating Commandant, East Indian Railway Volunteer Rifle Corps.

Lieutenant-Colonel A. J. Lawrence, C. I. E., C. S., Commandant, Mussoorie Volunteer Rifle Corps.

Lieutenant-Colonel G. F. O. Boughey, R. E., Commandant, Eastern Bengal State Railway Volunteer Rifle Corps.

Risaldar-Major Gopal Singh, *Sardar Bahadur*, 2nd Regiment, Central India Horse.

To be Honorary Surgeon.

Brigade-Surgeon W. H. Climo, M. D., Medical Staff.

THE BENARES RIOT RESOLUTION.

No. 774/III--255B-15 OF 1891.

Dated *Nam Tul*, the 19th May 1891.

READ :--

(1) Letter from F. N. Wright, Esq., Officiating Commissioner, Benares Division, No. 3983/XIII-258 dated 28th April 1891.

(2) Memorandum by J. White, Esq., Collector, Benares, dated 17th April 1891.

(3) Letter from R. H. MacLeod, Esq., Officiating Magistrate, Benares, No. 594/XIII-69, dated 30th April 1891.

(4) Extract from letter from R. H. MacLeod, Esq., Officiating Magistrate, Benares, No. 682A/XIII-79, dated 13th May 1891.

(5) Memorandum by Raja Shiva Prasad, C. S. I.

(6) Memorandum by Hon'ble Babu Bireswar Mitra, dated 28th April 1891.

1. Sufficient information has now been laid before the Government to enable it to pass final orders in regard to the riot which occurred at Benares on the 15th April last. Reports by the Commissioner, Mr. Wright, the late Collector, Mr. White, the present acting Collector, Mr. MacLeod, a memorandum by the Hon'ble Babu Bireswar Mitra, member of the Municipal Board, and a brief paper by Raja Shiva Prasad, formerly a member of the Board, are printed as appendices to this Resolution. From them can be gathered full information as to the causes and progress of the riot; and the Resolution is therefore confined to a brief analysis of the principal incidents, and to a statement of the orders of the Government in regard to the arrangements to be made in future in respect of the temple known as the Ramchandra or Budhaini temple.

2. The reports are necessarily silent as to the course adopted by those interested in the matter, before the 15th April, in so far as the Government was concerned; and it may therefore be stated

in this Resolution. It was pointed out to the Lieutenant-Governor when visiting Benares in July 1890, that a small temple stood on the site which the Engineers and Sanitary authorities regarded, and which the Lieutenant-Governor approved, as necessary to the water-works. His Honor desired that arrangements should be come to with those interested in the temple; and was informed that in this there would be no difficulty. An extract from a Benares native newspaper to the effect that, owing to the establishment of the pumping station of the Benares water-works at Badhaini, the site of the temple situated there caused great anxiety to the Hindus, attracted the attention of the Government; and on the 27th November 1890 was forwarded to the Commissioner of Benares for report. A petition, dated the 11th December 1890, from the Rani of Barhar and certain residents of Benares, praying that orders might be issued prohibiting the demolition of the temple, was received by the Government and was also forwarded for early report on the 18th December 1890. On the 20th December the Commissioner replied to the Government order of the 27th November, to the effect that as the work was Municipal, and as the Benares Municipal Board has a very large majority of Hindus, he saw no reason to fear that Hindu religious susceptibilities would not be respected as far as possible. He added that he had received a petition from certain Hindus of Benares on the subject and had informed the petitioners that there was no need for alarm, as the matter was practically in the hands of their co-religionists. On the 28th January 1891, the Commissioner forwarded a report upon the petition of the Rani of Barhar above referred to. Mr. White, the Magistrate, stated that he was assured by Raja Shiva Prasad that the idol had been brought to its present site from another place, and therefore that there was no ceremonial reason why it should not again be removed. The Municipal Board proposed to give Rs. 500 for removing the idol and reconsecrating it in a new shrine. The idol removed, no further sanctity would, it was considered, attach to the building in which it had been placed. The Commissioner expressed himself as satisfied that the Municipal Board had taken all reasonable measures for the satisfaction of those concerned. On the 5th February 1891 the Commissioner was informed, in reply to these reports, that, in view of the explanations offered, the Government left the matter to the Municipal Board to settle with those concerned. On the 24th February 1891 the Commissioner forwarded a Resolution passed in accordance with the above proposals at a special meeting of the Benares Municipal Board held on the 5th idem, with an explanatory memorandum by the Chairman. As the idol was believed to be of the class which is known as movable, or "*chul*," in contradistinction to idols which are deemed "*akul*," or immovable, the Municipal Board decided that it should be removed by its owners, Rs. 500 being given to them for that purpose, besides compensation for the buildings, to the amount of Rs. 2,084. It was expected that the buildings round the shrine which in themselves, as has been stated, would not have been regarded as having sanctity apart from the idol, would fall in the next rainy season, the ground about them having been lowered by 10 or 12 feet for purposes connected with the water-works. There was no immediate intention of laying hands either on the temple, or on the shrine in which the idol was placed.

3. On the 4th March one Vijayanand, calling himself Secretary to the Budhaini Temple Protection Committee, drew the Lieutenant-Governor's attention to the matter, in a petition sent by post and asked that His Honor on his approaching visit to Benares would look into it. This petition, which came before His Honor after his visit to Benares, was transferred to the Commissioner. On the 10th March, the Secretary to the Committee telegraphed to the Lieutenant-Governor as follows :—

"Application to your Honor, dated 4th instant, not replied. Municipality exempted the temple, still Collector refers and Judge fixes 14th for compensation. Magistrate also proceeds under section 133, Criminal Procedure. Great alarm. Please order a stop to these proceedings."

4. The telegram was forwarded to the Commissioner on the following day for report, with an extract from a Benares newspaper, to the following effect :—

"In opposition to the orders of the Municipal Board, which was in favour of preservation of the temple, the District Magistrate had applied to the Judge for permission to demolish the temple on payment of compensation. Judge had issued a proclamation calling for objections. The proclamation should have been published throughout India, as the temple belonged to the whole Hindu population."

In reply the Commissioner, on March 30th, forwarded a letter from the Magistrate, stating that as the Government had left the matter in the hands of the Board, the Board had decided in the sense of the Resolution of February 5th above referred to. There was no difference of opinion between the Magistrate and the Municipal Board.

5. On 7th April 1891 the Government of India forwarded a telegram from the same Committee, expressed in similar language, dated 31st March, to the effect that although the Municipality had saved the temple, some members had devised plans to demolish it

by digging a ditch round it; and asking the Government of India to save it. The Government of India requested that the Committee might be informed that no representation to the Government of India could be considered unless submitted through the Local Government. The Committee was duly informed. On the 15th April another telegram was received from the Government of India, forwarded to that Government by Gopal Das and others, dated 12th April, asking that, pending a memorial, action on the part of the local authorities might be stayed. The Government of India directed that the petitioners be informed that no action could be taken till their petition was received through the proper channel. By the time this telegram had been received by the Local Government the riot had taken place.

6. Meanwhile, on the 14th April the Chairman in compliance with a request of certain members of the Municipal Board, had called a special meeting of the Board for the 20th, further to consider its Resolution of 5th February, which was thus placed in suspense.

7. No petitions or memorials, other than those above noticed, have been received by the Local Government nor has any request been presented to it to receive any deputation on the subject. No evidence of excitement, beyond such as the telegrams averred, was brought to its notice. Telegrams to the Local Government on various subjects, despatched by unknown individuals or associations, and conceived in terms identical with those above referred to, are of constant occurrence; and on inquiry are usually found to contain nothing calling for the direct interference of Government. In the absence therefore of any fresh communication from the authorities of Benares, and in the presence of the Commissioner's letter of March 30th, no especial weight attached to the telegram of March 31st addressed to the Government of India. It has appeared since that, at a later date (April 7th), an armed police guard was placed over the temple to prevent interference with the workmen. Intimation that it had been found necessary to adopt this significant measure was not given by the local authorities to the Government.

8. The actual events of the 15th April 1891 need not be dealt with in this Resolution. Those who took part in it are under trial, and their punishment is left to the Courts of Justice. The incidents of that day at present concern the Government only so far as they throw light on what led to the outbreak. It will be seen that upon this point opinions are divided. The Commissioner, who was new to the Division, writing a fortnight after the event, describes it as entirely due to annoyance and vexation at the proceedings concerning the temple. The Magistrate (who is also Chairman of the Municipal Board which has decided as to the measures to be taken in regard to the temple), writing the day after the outbreak, attributes it to a strong popular prejudice against modern improvements and the taxation involved thereby. Raja Shiva Prasad attributes the outbreak entirely to motives connected with fanaticism. It will not fail to be observed that the Muhammadan weavers, who are an important element in the population of Benares, took little or no part in the riot, which was a Hindu outbreak. There was no outward indication during the 15th April, so far as can at present be gathered, of any immediate connection of the outbreak with dissatisfaction at prospective or actual increase of the fiscal burden. The railway and telegraph offices were doubtless wrecked; but both of these are buildings in which it was certain that cash would be found. The temple formed the declared motive of the outbreak, and in the opinion of the Government it was the immediate motive; though the rioters probably met with sympathizers, and were inspired by instigators from among men more subtle and better informed than themselves. The high prices ruling at the time in Benares, as in other cities, owing to recent short crops and to heavy exports of grain from these Provinces to Europe, caused a general feeling of pressure and discontent. There is a class of men to be found in all cities who, under the guise of disinterested regard for the poor, and boasting enlightenment to which they prove themselves to have no claim, take the lead in opposing necessary schemes of improvement, the burden of which will in some measure fall upon themselves. The papers published with this Resolution give grounds for believing that men of this class have for some time been agitating in Benares. The incidence of taxation in Benares as well as in other municipalities will be dealt with elsewhere; but it may be mentioned here, that both the Government and private aid are very largely subsidizing the Benares Municipality to assist it in its water and drainage works, and that after recent enhancement of the octroi duties the rate of taxation per head in Benares is Re. 0-12-3 only against an average of Re. 0-11-11 for the whole Province. Benares is wealthy and prosperous beyond all towns in these provinces; while its sanitary state which is in the last degree detestable, and had been spontaneously condemned, before the Government moved to their assistance, by the influential Society calling itself the Ganga Prasadini Sabha, which has formed itself with the object of realizing and conducting the drainage to a point distant from the city.

(To be continued.)

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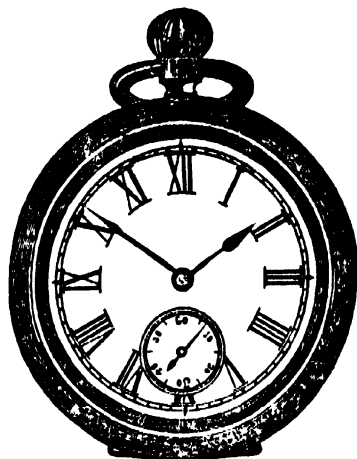
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Vol. X.

CALCUTTA, SATURDAY, JUNE 13, 1891.

No. 478

CONTEMPORARY POETRY.

THE LEGEND OF OGRECASTLE.

By Thomas Dunn English.

THE lady May went forth at morn
The greenwood round to roam—
The greenwood fair that spread for miles
Around her castled home ;
And plucking flowers to deck her hair,
And singing, Lady May
Found she had strayed in forest shade
Too far from home away.

She turned upon her steps, when, lo !
Leapt from a hanging limb,
And stood directly in her path,
An ogre dark and grim.
Unkempt his locks of yellow hair,
His skin was like the pye's,
His fingers were like eagle-claws,
And ferret-like his eyes.

"Where are you going ?" thundered he,
"And why do you wander here,
Where mine are trees, and mine are flowers,
And mine the tawny deer ?
You've trespassed on my wide domain,
And passed your father's by ;
This is Amal the ogre's land,
Amal the ogre, I."

She could not scream, she could not flee,
She trembled as he spake,
But crossed herself and prayed for aid,
For the Blessed Master's sake.
At which the ogre loudly laughed,
And to the lady said :
"I am of earth, and Christian ban
Falls harmless on my head.

"Earl Carlon is a childless man
Henceforward and for aye,
For she who was his darling child
Shall be my bride to-day.
And months shall come and months shall go,
And passing years shall be,
Ere he shall see the daughter fair
That must away with me."

Then seizing her within his arms,
He bore the maid away ;
He bore her to the church's door ;
She durst not say him nay.

And there the old priest made them one,
And she, Earl Carlon's pride,
Lost home and friends, and so became
Amal the ogre's bride.

Ten years had come and ten had gone,
And children twain were born,
When forth to hunt the tawny deer
The ogre went one morn.
And waiting there for his return,
The lady longed to gaze
Once more upon the home wherein
She dwelt in other days.

She took her son and daughter through
The pathway in the wood,
And hurried on till they before
Earl Carlon's castle stood.
The tears they gathered in her eyes
The olden pile to see,
"My home was there," she murmured low ;
"My father—where is he ?"

With knights around rode up the Earl,
And stopped his steed, and said
"This woman is my daughter May,
Whom I have mourned as dead.—
Fair welcome back ! This hour repays
For years of grief and pain,
But be you maid, or be you wife ?
And whose these children twain ?"

"I've lived a wife ten years or more,
Five miles beyond these towers ;
Amal the ogre is my lord ;
These children twain are ours.
A loving husband has he been,
And ever kind to me,
And honor's self in all his deeds,
An ogre though he be."

And then Amal came riding up,
To seek his dear ones three.
Earl Carlon's brow grew black with wrath,
And "Seize the wretch !" said he.
And ere Amal could draw his sword,
To serve him in his need,
A score of burly men-at-arms
Had dragged him from his steed.

"Unhappy woman," cried the Earl,
"Learn, to thy deep despair,
The lord thou lovest is the one
Who slew thy cousin's heir.

Subscribers in the country are requested to remit by postal money orders, if possible, as the safest and most convenient medium, particularly as it ensures acknowledgment through the Department. No other receipt will be given any other being unnecessary, and likely to cause confusion.

When died our kinsman Ethelred,
He slew his only son,
And kept by force of gramarye
The lands the murder won.

"He closed your eyes by wicked arts,
By magic spells and dread,
Or with an ogre foul as he
You never could have wed.
And you and these shall dwell at home,
My children all to be ;
But for Amal--I'll hang him high
Upon the gallows tree."

She bent her low, the Lady May,
While tears fell o'er her face --
She bent her low, and on her knee
Implored her father's grace.
"For know the truth," she sobbing said,
"An ogre though he be,
The man whom you to death would doom
Is all the world to me."

"Rise up, my daughter," cried the Earl ;
"Your prayers are all in vain ;
I've sworn before I rest to-night
The ogre shall be slain.
Were I forsworn it were disgrace
To one of lineage high :
From hence the ogre's form shall pass,
Or I shall surely die."

She rose, and snatched a sword from one
Of those who stood around,
And sprang to where the ogre stood,
And cut the bands that bound.
"Draw forth your sword, my lord," she cried :
"Will it fight it out again ;
They shall not grace the gallows-tree
Till both of us be slain."

When, lo ! upon her words there came
A change of form and face :
The loathly ogre grew to be
A knight of courtly grace,
A stalwart knight of stately mien--
A hideous thing no more.
"And who art thou," Earl Carlon cried.
"Who ogre was before ?"

"I am thy cousin's son ; by me
Amal the ogre fell ;
But, dying, through his gramarye
Upon me laid a spell,
That I should take his name and shape,
And in his mind should be,
Until some woman pure and fair
Should risk her life for me

"The wife I gained without thy will
From thrall her lord hath won .
To-day you have your daughter back,
And with her take a son."
"In faith, I shall," Earl Carlon said ,
"And pleasant 'tis, I wis,
When from an ogre's form there springs
A son as fair as this !"

Earl Carlon lies in cloistered earth ,
The rest have passed away ;
The castle where they lived and died
Is now in ruins gray.
But where the ogre bore his bride
Four stately towers are found,
And these are Ogrecastle styled
By all who dwell around.

NEWS AND OUR COMMENTS.

TYPHOID fever is reported from Simla. Already, an assistant in the Finance Department has succumbed to it.

WE read :—

"In Berlin, a new experiment, that of serving a dinner party with salad grown under the guests' own eyes, was successfully tried at the house of Prince and Princess Blucher the other day. Here is the recipe :—'Take good germinating Lettuce seed and soak it in alcohol for about six hours ; sow it in an equal mixture of rich soil and unslacked lime, and place it on the table. After the soup, water it with lukewarm water, whereupon it commences to sprout immediately.' At the Prince's party the thing worked like a charm, and the Lettuces when plucked and prepared for eating were the size of Barcelona nuts!"

The insatiable Frank ! he has not left us in sole possession of even our poor Delhi conjurors' mango trick.

SIR Charles and Lady Elliott paid a visit to the Lowis or Native Sanitarium at Darjeeling. They were, in the ordinary newspaper notice of such visits, "pleased at all they saw."

MECHANICAL invention seems to be the very element in which Mr Edison lives and moves and has his being. His brain is as full of projects as the Abbé Sièyes's pockets were of constitutions. Just now he is engaged on a novelty to be exhibited at the Chicago Exhibition next year. He is perfecting an invention which will enable a person to enjoy from his or her own drawingroom an opera played at a distance of a mile or two. Such person will not only hear the music but also see reproduced on a white curtain the exact performance even to the color of the scenery and dresses and the facial expressions of the artists. At this rate, poor *impossible* cannot help being an obsolete word.

THE Russians have just explored the Black Sea. The basin is generally found to be very deep, more than half sinking below 6,500 feet, the deepest parts being about 8,500 feet. Different depths give different temperature and density of the water. Near the Bosphorus, the temperature is 73.6 deg., at the surface at 130 ft., it falls to 42.8 deg. At the deeper parts of the Sea the minimum is 44.9 at 174 ft., the temperature rising slowly to 48.7 at depth of 7,080 ft. Owing to the influx of the Danube and the Dniپر, the Black Sea is freshest at the surface, the greatest salinity being found in the centre and near the coast of Asia Minor where the rainfall is small and there are no large rivers.

THE Governor-General in Council has ruled that the Courts and Magistrates in the Central Provinces shall send no boy to a Reformatory School, if under ten years of age, for a less period than seven years ; if over ten years of age, for a less period than five years, unless he shall sooner attain the age of eighteen years.

MR. Justice Prinsep has obtained privilege leave from the 13th June to the 2nd September. No Judge will be appointed to officiate for him, there being no work for the full complement of Judges.

THE Political Agents at Poona and Bijapur have been invested with the powers of a Judge of a Court of Session for the trial of offences punishable with death or transportation for life occurring within the States of Bhore and Jath, including the estate of Daphlapur, respectively and committed to their Courts by the Courts of the Jagirdars of Bhore and Jath, or the Bai Saheb of Daphlapur respectively.

A BENGALI wanted by the Police for the last fifteen years, has been arrested at Lucknow.

ON pleading guilty to having branded her stepdaughter, a girl of eight, with a heated knife, on the face and other parts of her person, for having misappropriated one pice out of a purchase she was entrusted with, the Northern Division Magistrate has sentenced a Mahomedan woman to six months' hard labor.

A HINDU named Fattch Chand has been hanged at Melbourne. He was charged with, and convicted of, the murder of a countryman of his named Juggo Mull, on circumstantial evidence and condemned to death. In November last, the two Hindus left Melbourne with some wares to sell in the country districts. Travelling towards Healesville, they passed on to the Coranderk Aboriginal Station, where they disposed of a good portion of their stock-in-trade. Next they were known to have left that Station. Two days after, the body of Juggo Mull was found terribly mutilated at the foot of Mount Riddell near Healesville. Fattch Chand was suspected, especially as he could not be traced. He was, after a time, arrested at Geelong, tried and sentenced to death. He seemed prepared to die. After the capital sentence, the prisoner refused to take any food. But the clemency of the jail discipline stood in the way of his own despatch of himself, and food would be forced down his throat to keep him up for the gallows which the law had decreed. He could not be allowed to commit another murder—though the victim this time were no other than his own self. So persistent however was his refusal to take nourishment that the question arose, whether it might not be advisable to hasten the execution. No, that could not be. The condemned must have full justice and the regulation period between capital sentence and execution, for any favorable evidence to turn up. That is true civilization and justice and enlightened judicature, and the present impatience of such safeguards among our rulers in India is a distinctly retrograde sign.

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WE take the following from the *Englishman* :—

"A Locust Story.—The following comes from a European correspondent at Gujranwala :—Half the trees in the station have scarcely a leaf remaining; and a few days back you could not walk a hundred yards without trampling on thousands of locusts, who, as soon as they were dead, were attacked and eaten by the living ones. But all this is nothing when we come to think of what happened in the harvest season. A native woman in one of the neighbouring villages left her infant a little way from a field while she was reaping. She heard the child cry, but thinking it one of the usual fits of crying she was so accustomed to, did not trouble about going to pacify it. About an hour later, when she came out, the babe was dead, a great portion of its flesh having been eaten by the locusts. The Arabs of the Soudan have a fable about an army whose camp was visited by locusts one evening, and when the army woke up in the morning, lo, they were all naked men, the locusts having devoured their clothes and blankets as they slept! But the Gujranwala story beats this."

The question of beating is a trifle. That apart, the difference between the two sets is at most denominational, not ethnic. In eating capacity they are probably at par. Only the Panjabi pests are carnivorous Sikhs, while the Soudan tribe are gymnosophists who would not injure any living creature. It might be worth sending out missionaries to wean the latter from this amiable weakness. What an ally they might be to a state in these days of a wasteful armed Peace. They would make short work of the greatest army by quietly insinuating themselves into its camp at dead of night, and overwhelming the vain modern Xerxes with the result of their visit.

•A king sate on the rocky brow

Which looks o'er sea-born Salamis;

And ships, by thousands, lay below,

And men in nations;—all were his!

He counted them at break of day—

And when the sun set where were they?

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THE inordinate regard for the Past is one of the mysteries of our nature. Antiquity is *ipso facto* venerable. The charms of the Past may be difficult to state, but they are none the less irresistible! Such at least is the experience of an enlightened native prince. In far off Rajasthan, rules a noble prince who worships hoary-headed Antiquity, in the famous shrine called by the secular name of the Raj Press (Jeypore). The pious votary will here meet with the most ancient collection of printing types remarkable for their unrivalled haziness, symbolical of the divine halo. There is no doubt that these were procured from the earliest Type Foundry known, and many of them are sacred to the touch of Caxton's glorious self. The inroads of innovation have spoiled other things in the Raj, but here, in the department of typography, the desecrating hand of the reformer has been scrupulously stayed. This deity of letter-press is worshipped in an image—a representation on paper as old as anything could well be. The image is known to mortals by the name of the "Jeypoor Gazette"—mark the antiquated spelling—and is publicly worshipped twice a week. The image is presented to the votary in a way which

reveals the triple attributes of the deity—Urdu, Hindi, and Anglo-Saxon (not English which is modern). The priest charges a salutation fee of Rs. 15 for a year's grace. A select few only are compelled (in a manner) to welcome the forcible entrance in their homes of this Avatar. Then, how rich the blessings conferred by his godship! The worshippers are treated to a sumptuous dish of the rarest and most ancient news of the period. The genuine divinity of this deity is proved by the fact that the image cannot be seen by any but the initiated and the blessed. To the unaided mortal eye the letters are invisible; for, the impressions are vivid to those of the cult only. This Jagannath of the Press in Native India is miserably served, though. He goes out unattended, like a bear "without leaders," there being but very little to "lead" and none to lead the same. The celebrated Holloway's Pills are hallowed by the touch of this image, and hence their curative power. Such is the official Gazette of Jeypore in the far end of the 19th century. After all, official Gazettes are not as a rule interesting reading, but in Jeypore this kind of literature reaches its lowest degradation. The leading officials there, unlike our British officials, have such a dread of newspapers that they eliminate from their official Gazette what our Imperial or India Gazette or each of the Provincial Gazettes usually contains. Visitors and pilgrims to Jeypore are strongly recommended to include in their programme a visit to this Raj Press alongside of their visits to the old goddess Kali and the old city of Amber. At least, antiquarians may earn fame by proving the date of the manufacture of these types which have not been replaced by new ones. Yet a show is kept up to meet the demands of modern civilization!

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AN American scheme for check, if not cure, of drunkenness is to establish inebriate asylums at the cost of the State and to charge those who make and sell liquor for maintenance thereof. The equity of the taxation is undeniable.

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A BOMBAY Insolvent petitioner describes himself "lately a dealer in cotton, and now a beggar." We hope he was not a rogue into the bargain.

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It will be gladdening news to the Native Army that the bonus granted under the Indian Reserve Regulations to each man going direct from the colours to the reserve as compensation for articles of kit left in store with his regiment for future use, has been increased from Rs. 5 to Rs. 25.

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IN pinning the medal for long service and good conduct on the breast of Quartermaster Sergeant Howes, of the Leinster Regiment, at a parade of the 1st Battalion of the regiment, on the 3rd instant, at Agra, General Newton truly remarked that the good conduct medal was harder won than the Afghan or Burma medals, for it meant many years' (in the present instance eighteen) victory over oneself.

NOTES, LEADERETTES, AND OUR OWN NEWS.

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THE principal speeches in Council on the Age of Consent Bill have been published by Government with the Circular from the Home Department to Local Governments on the administration of the Act in pamphlet form, and may be had at this office as elsewhere for two annas only, exclusive of postage.

AFTER sixteen days' trial, the proceedings against the respectable batch of the Benares rioters concluded on Saturday the 6th June at the Sessions Court. On that day the court sat from 9-30 in the forenoon to 8 at night with only ten minutes' interval for lunch. The Judge, Mr. G. J. Nicholls, addressed the Jury for over two hours. The Jury retired and deliberated for an hour, and returned with the following findings :—

(1) That on the 15th April there was an unlawful assembly and rioting; and that the rioters were armed with deadly weapons; (2) all the jurors unanimously find that dacoity was committed and that the dacoits were armed with deadly weapons; also that mischief by fire was committed, as charged; (3) the jurors by a majority find that none of the prisoners was present at any of the occurrences at Bhadaini, and that none of them took any part or parcel in the riot or dacoity; (4) the minority find that of the prisoners Gopal Das and Raghunath Das were not concerned with the offences committed at

Bhadaini, but they find the other prisoners guilty of all the charges of rioting; (5) the jury unanimously acquit all the prisoners of instigating dacoity and arson; (6) the majority find the shawl belongs to Rameshar, accused, but the minority that it belongs to Babu Brijnohan Das. The majority, therefore, acquit Rameshar under section 412 I. P. C.

The Judge disagreed with the Jury. In his opinion, the charges under sections 147 and 148, I. P. C., of rioting and rioting armed with deadly weapons, were fully proved against each one of the prisoners. As regards the other charges, the verdicts being against the weight of evidence, he decided to take the opinion of the High Court. The prisoners were brought up on the 9th to receive their sentences on charges under sections 147 and 148, I. P. C. Gobardhan Das was awarded three years' rigorous imprisonment and a fine of rupees twenty-five thousand, in default, another nine months' hard labor; Gopal Das three years and ten thousand rupees with the same alternative of nine months; Gijji Prasad three years' rigorous imprisonment of which three months' to be solitary confinement and a fine of three thousand rupees, with the alternative of nine months; Lachman Das three years including three months' solitary confinement and a fine of five thousand with the alternative of nine months; Sukhnandan Das and Rameshar Das, each three years including three months' solitary confinement and a fine of rupees one thousand with the alternative of nine months; and Raghunath Das, three years' rigorous imprisonment including three months' solitary confinement.

The prisoners suffer in honor, liberty and purse. The fines come up to rupees 45,000, to which is to be added the cost of the defence to represent the total pecuniary loss.

SIR Lepel Griffin drives his point home against the British Anti-Opium Agitators, thus :—

"Why does not Sir J. Pease and his crew of fanatics attempt to prohibit the import of French wines and brandies? No expert who has lived among and studied opium-smoking or opium-drinking people as I have done, will not declare that alcohol is a hundred times as pernicious as opium. For one crime caused by opium there are 1,000 caused by drink—by beer, by wine, by whisky, by brandy, by the alcohol which has carried into the House of Commons and the House of Lords so many men who were distinguished for nothing but their distilleries and their breweries. Sir J. Pease does not attack these men or the trade they follow, because he knows that Englishmen are not so foolish or so cowardly as to allow their liberty to be strangled by intolerant lunatics. But he has the impertinence to dictate to a Chinese gentleman the quality of the opium he shall use, and to forbid him the choice and highly-prized drug which is produced in India, and which the Chinese soil cannot grow."

That is not the whole truth, though. The Opium wars undertaken in the interest of the East India Company were infamous. But now matters stand on a different footing. It is impossible to go back, we are afraid, except cautiously, step by step. And surely the Indian peasantry ought not to be sacrificed to a moral awakening in their rulers.

THE Salar Jung Estate Committee have recommended the reduction of establishment by about Rs. 25,000 per annum. Already there is the cry in a Urdu paper that "the rising moon, the shining lamp (the young son of Sir Salar Jung II.) is neglected to such an extent that the affectionate and loving mother finds different kinds of difficulties put in her way in providing the child with the first necessities of life." At the same time, the *Deccan Times* speaks of intrigues "in the Salar Jung Palace and money being extracted from the Begums under various pretexts." Already, the Begums, it is said, have been relieved of half a lac of rupees as a necessary preliminary expense for securing certain allowances and privileges. When will the Committee take up the debts and begin payment?

At Hazaribagh, a head constable—Ram Jeebun Lal—refused the Revd. Mr. Keepel admittance into the Inspection bungalow, thus compelling the missionary to pass the night on a cart in the open air. The circumstance was entered in the Police diary to the effect that a Padri Saheb accompanied by six or seven Native Christians came to the thana in a state of drunkenness and demanded to be allowed to stay in the Inspection bungalow, then under repairs, and was refused. The Revd. gentleman complained to the District Superintendent with the result that the constable was prosecuted for making a false report and for violation of duty. At the trial, the missionary denied being drunk and the Sessions Judge sentenced Ram Jeebun to two months' rigorous imprisonment. The prisoner has, however, obtained

a rule from the High Court, calling on the Judge to shew cause why the conviction should not be quashed and the sentence set aside, with an order admitting the prisoner to bail.

A BENGALI Pleader of the High Court—Baboo Ambica Churn Bose—is dead. Latterly he made himself a name as a criminal Pleader, appearing before the Criminal Bench. The Chief Justice noticed his death, saying that whenever the Baboo "had charge of a case, one always felt perfectly safe in his hands. One always felt that he would leave nothing unsaid or leave us in ignorance of any point we ought to know in favor of his client but at the same time one was perfectly safe that he would do nothing to deceive or mislead us." This is a high compliment in a Pleader-ridden and Barrister-jockeyed country. Mr. Woodroffe joined in the mourning. He had found the deceased most fair as an antagonist and most open as a junior. Mr. Twidale, not the senior or the junior Government Pleader, thanked the Chief Justice for the tribute paid to one of his brotherhood. He himself bore testimony to both public and private virtues of the dead.

WE are not disposed to quarrel with the *Muhammadian* for the exception it has taken to a native contemporary's criticism of British Rule. Much may be said on either side of the great question, and in the interest of the Empire the public mind should be familiarised with the say on both sides. Let not this queer *Muhammadian* journalist who is not to be coaxed with the name of the great Akbar himself, know that, though the people would do wrong if they did not thoroughly and cordially recognise the benefits of British sway, the contention of the Hindu publicists is right that there is no career for the children of the soil in British India. That truth stares full in the face every observer, and no one who has eyes can fail to see it. Not all our contemporary's cleverness will blink it. The Mills and Macaulay and Marshman certainly attempted not the impossible feat. We would not see the *Muhammadian* scribe rush into ground which *they* avoided.

For the rest, we question the propriety of this critic's tone. He writes with contemptuous patronage of an able and eloquent brother penman. The latter's article is characterized in the critic's heading—"Brilliant Babblement." That is a dangerous suggestion which may return upon the suggester—possibly without the former B.

THE *Muhammadian* has a large vocabulary, but the treasury is not quite so rich, being crowded with all sorts of nondescript coins. He speaks of "the lowly sworder Hyder Ali." There is an addition to the language—if the learned will accept an unnecessary barbarism.

THE Report of the Travancore State for the year 1889-90 is a record of active and progressive work in every branch of the administration. Full details and statistics of the business of every department are given, which leave nothing in the way of particular information that may be desired for purposes of special enquiry, while the general reader not having the inclination for a closer study will be glad that a summary of the more salient facts is given at the end of the report. We congratulate Mr. Rama Row on the success of his work, and on his cordial relations with his master. The report is concluded with the Dewan's acknowledgments for the support received from the Maharajah, the counsels of the British Resident, and the co-operation of the more important departmental heads, and to these he modestly attributes the credit for such progress as the report may show.

ON the 17th September last, the body of a newly born infant was discovered in a tank in the village of Suraoon within the jurisdiction of the Pacham Srari Police Station, Allahabad. Gobra, the chowkidar of the village, sent information to the Thana, of which Ali Jan was Sub-inspector. Ali Jan deputed Asrar Hussam, the head-constable, Sher Ali, the literate constable, Binda Prasad and Rona Hussain to make the necessary enquiry. The result of the enquiry was that on the 25th September, in the court of the Assistant Magistrate of Allahabad, one Mussammat Godhani Thakurani was, on her own confession, convicted, under section 318 of the Indian Penal Code, of having concealed the birth of a child recently born of her body, and sentenced to three months' rigorous imprisonment. Thus the Police had done its duty, and its conscience was satisfied; the crime was detected and the criminal punished, the four deputees looking forward to their reward in the next promotion. In the meantime, Godhani Thakurani began to

work out her sentence. She was unable to work and being examined was found to be far gone in pregnancy, and the Civil Surgeon pronounced her seven months quick with child. Here was a surprise. She could not have given birth to the child whose death she was expiating for. The Jail authorities reported the matter to Government, and Government consulted the magisterial authorities who, while releasing the innocent prisoner, in their turn, reported the case to the High Court for orders. Mr. Justice Tyrrel set aside the conviction and confirmed the interim release.

Government conscience could not be as easy as Police conscience, and an enquiry was started to clear up the mystery. The four policemen were subsequently charged and tried along with Gobra, the Suraon Chowkidar, for committing, in reference to the original enquiry, offences under sections 348 and 506 of the I. P. C. Ali Jan was convicted simply under section 343 and fined. Asrar Hussain and Shere Ali were convicted under sections 348 and 506, the latter being ordered two sentences of nine months' imprisonment to run concurrently. Binda Prasad and Rona Hussain were acquitted, while Gobra was sentenced under section 506 to one month's hard labor.

The case of Shere Ali, the literate constable, recently came up to the High Court, before Mr. Justice Straight, in appeal, the conviction being upheld by the District Judge. The High Court Judge thoroughly examined the case and exposed the villainy of the Police. The bare facts are thus laid bare by him :—

"Asrar Hussain and Shere Ali came to the village of Suraon some time on the night of the 17th September, that they were accompanied by the chaukidar, Gobra, that they went to the house of Rampet in which resided Mussammatt Godhani, that they roused her from sleep and took her away to the house of Matta Din, a Bramin, which lies a short distance away and that Rampet was taken away along with them, that the corpse of an infant was then shown her, that those two men Shere Ali and Asrar Hussain put questions to her, abused her and decryd her saying that she was then with child, asserted that the child which was there was the child of which she had been delivered. Thereupon she was taken away in the charge of Binda Prasad to the house of a chamar, and was examined by two chamars by the light of a *chirag* held by Binda, that these chamars first said that she had not had a child and then being threatened said that she had, that she was then brought back to the house of Shammath and that there she was constrained to remain for the night lying between two charpoys on which slept Asrar Hussain and Shere Ali. The following day, after pressure had been brought to bear upon her, she was taken by Asrar Hussain, Shere Ali and Gobra chaukidar to a burgot tree and at that burgot tree Gobra in the presence of the others said to her : "You say the child is yours, and if you do you will get off. If you do not the doctor of the city will split you up." After some short time, in consequence of this she made a confession which was subsequently repeated later in the day to the sub-inspector when he arrived and was ultimately repeated to the Magistrate at her trial."

The Judge thus comments on the facts :—

"I have no doubt in my own mind that the story of the prosecution is true, that this man Shere Ali and Asrar Hussain, from the miserable idleness that too often characterises these police inquiries, or from some worse motive, when they arrived at the village instead of making inquiries at different quarters to try to ascertain whose this child really was jumped at the conclusion that because the chaukidar told them that this woman had been in the family way, she being a widow, that therefore she must be the person who had been guilty of this offence. Having once got this into their heads they proceeded, as the police in this country invariably proceed, not to get independent proof from independent sources, but to get hold of the suspected person and from that suspected person to extort a confession with a too deplorable result to the whole administration of justice and the administration of the police. This woman, who had not been delivered of a child, actually is convicted in a public court of having concealed the birth of a child and on what not unnaturally might lead any magisterial officer to the conclusion, as this officer was led in this case, upon the confession of the prisoner herself that she had been delivered of this child. Although the petitioner and Asrar Hussain came to this village upon the 17th September, yet as a matter of fact Mussammatt Godhani was never taken into custody until the 20th September. That that is so the police records undoubtedly show. The learned counsel who has addressed me on behalf of this petitioner, has suggested that his client was acting merely under instructions given him by his superior officer. There seems to be no pretence for such a suggestion. I do not even concede that had the arrest been ordered there would have been any authority on the part of Asrar Hussain to direct Shere Ali to do the things that he is sworn to have done. As a matter of fact there was no arrest and the detention of this woman from the 17th September until the 20th was in my opinion within the meaning of section 348 and she was wrongfully confined. That wrongful confinement was made for the purpose of extorting a confession from this woman. The facts that have been found have abundantly established that. It is positively shocking to think that this, which, I fear, is a sample of what is often done in the conduct of police inquiries should leave us in the courts, that have to deal with the trial of the most serious cases, in doubt and hesitation as to whether we can act upon confessions which have been recorded as made by accused persons. Here there was not a shadow of pretence for the suggestion that the woman had been delivered of a child or that she had concealed its birth. Despite that, she is induced by the pressure of the police to make a confession that she had been delivered of a child and that she had concealed its birth."

Mr. Justice Straight at one time doubted whether "You say the child is yours, and if you do you will get off. If you do not the doctor of the city will split you up."—constituted a threat. He, however, decided that it was a threat to an ignorant village woman such as would naturally alarm her and lead her to do anything required—unto making an absolutely false confession. After such a strong expression of opinion, it was naturally expected that the Judge, in exercise of the powers granted by Sir Fitz James Stephen's law, would enhance the sentence, but, with strange inconsistency, he refrained from doing so because the literate constable had borne a good character. A capital reason, to be sure ! But what is the value of a character under such a system ?

The case is a warning to magistrates not always to convict a person on simple confession.

ON Sunday before last, the steamer *Lindula* carried away from Calcutta, the remains of the late Nawab Faridun Jah Syud Munsoor Ali Khan Bahadur, the 1st Nawab Nazim of Bengal, Behar and Orissa, to Bombay, en route to Kurbala in Turkish Arabia.

The deceased, after having given up his dignity and position, in favor of his eldest son—the present Nawab Bahadur of Moorshedabad, was living in retirement at Moorshedabad, when he died there upwards of six years ago, and his corpse was interred in the family Mausoleum, for being transferred to the Holy Kurbala, in accordance with his expressed wish.

This transfer could not take place all this time, for various reasons. Arrangements having now been made, the corpse was disinterred from the Moorshedabad graveyard, and sent down to Calcutta in a boat. Here it was placed in the steamer above named, and is being carried to Bombay, where it will be transhipped on board another vessel and taken to Baghdad. His third son, Nawab Syud Assad Ali Mirza Bahadur, *alias* Soobah Sahib, proceeds by rail to Bombay in time to meet the above steamer and accompany the corpse from there to Kurbala.

A REMARKABLE ultracentenarian has passed away. A parrot named Polly died in New London at the age, it is said, of 118 years, and was buried with honours. Honour to whom honour is due ! What a living history this Parrotian Saheba was ! And what a history she had passed through ! Her reminiscences extended back to the very thick of the *ancien régime*. The drama of the Great French Revolution unfolded itself before her followed by the Consulate and the Empire and then alternate restorations and republics including a revival of the Empire. So in other countries. So in the domain of science and art. She had seen the throes of empires and the birth of nations. Before her eyes a new civilization, with a higher poetry, a superior art, a purer morality and a spirituality transcending religion, and an all but all-knowing science, lord over all, had been evolved and developed. All this experience could not have been lost, and this poor little biped was presumably the wisest being in our generation. She was a greater philosopher than the profoundest two-legged animal without feathers.

Whatever rank might be assigned her, she was certainly no imposter like the famous Parrot Philosopher immortalised by Lord Lytton in his *Fables in Song*. Of that worthy it has been said,

Seldom he spake. Much given to thought he seem'd.

No public office had he ever held ;

But, when he oped his beak, all listeners deem'd

That they had heard an oracle of eld

Sedate his mien ; and all his language seem'd

With sage enigmas : none its meaning spell'd.

All praised it more for that. So judgments go.

Omne ignotum pro magnifico !

For Polly was a genial communicative soul, not a solemn owl who posed as an oracle on the strength of a few interjections or laconic phrases ill-understood. She was full of talk and the friend of all the children in the neighbourhood. She had in course of time become a local institution and one of the best of them. Her loss will be felt—specially by the dear part of the community, and she is universally mourned. *Requiescat in pace !*

UNDER the head of "A Voice from the Grave" the *Mundalay Herald* throws light on the judicial system of Burma. Myooks may be a bad lot, but surely European officers ought to be able to keep them in check. At any rate, now that all Burma is British one has a right to expect that there is no more room for any nonsense. In Thebaw's time we were prepared for many follies and even some atrocities. But the unspeakable Thebaw and Thebawism have been abolished. It is now all

a British administration and nothing *outré* or improper can have a place under it. Alas! the truth falls distinctly short of these fine anticipations. Here, at all events, is a survival of old barbarism. A well known native officer of the judicial service died without passing order in a case which had been before him for some time. Under the circumstances, the Myook's successor should have taken up the case and heard it *de novo*. Instead of that, it appears that on the application of the plaintiff, the Judge of the District sent for the bench clerk of the lower court to supply the omissions on the record. The bench clerk declared on oath that the deceased had completed the hearing of the case. He added that the Myook had throughout seemed to favour the defendant and had, besides, expressed to him his determination to give judgment in the latter's favour, but the same evening he was seized with cholera and died before the next dawn. It would seem from our contemporary's comments, though not stated in so many words, that the Judge accepted this evidence as tantamount to the deceased officer's judgment in the case and allowed it the force of law as a regular decision of a court.

We have vagaries enough on the bench in India, but this is a novelty in judicial practice unknown to us. The *Mandlay Herald* is indignant that a dead Myook should be allowed to dictate from the grave. They are not disposed to be poetical in Burma, otherwise they might take it as a confirmation of the Poet. Of course, a great deal depends upon the receptiveness of the Bench Clerk. It is not every B. C. who is so thoroughly and beautifully possessed by the devil—of his *quondam* chief.

On some fond scribe the parted "beak" relies,
Some friendly aid the closed eye requires;
Ev'n from the tomb the voice of Myook cries,
Ev'n in our ashes live their wonted fires.

The entire responsibility rests on the Judge. One would have thought that the fact of the late Myook having from the first shown a leaning to any side, would have discredited any judgment he might give in favour of that side had he been living. What shall be said of the perversity of receiving that judgment on hearsay after his death!

We shall not be surprised to hear that the Burmans regard the Myook's death as a providential injunction against his carrying out his views. It was an arrest of judgment. And the Judge's action may well be deemed an act of war against the Almighty.

REIS & RAYYET.

Saturday, June 13, 1891.

THE EMPIRE IS PEACE.

A MORE reassuring message of peace has not been heard in recent years than that contained in the German Emperor's Dusseldorf speech. After this clear and unequivocal expression of the Imperial mind, there can be no doubt as to the young Emperor's love of peace. From the moment of his accession to the throne, the Emperor William has given evidence of his pacific disposition, and it is now clear that that disposition far from being altered is only strengthened as he is being more and more familiarised with the practical bearings of the question. Peace evidently dominates his mind. The speech was made at a festival given in the Emperor's honor by the authorities of the Rhine Province. To avail of every possible occasion to accentuate his attachment to peace—to be continually harping on the same theme—can only be due to his strong conviction of expediency of a peaceful policy as the policy for the present and future. The strain of militarism is probably felt nowhere with such severity as in his dominions. Under his Imperial grandfather, the country has seen at once the best and worst of a military policy—reaped its best advantages as well as borne all its sacrifices. With all its glory, it was too wasteful a game to last long, and naturally a sigh is now raised for the quieter joys of peace. The first note of this spontaneous revulsion of feeling was struck by the young Emperor's differences followed imme-

diately by a more open rupture with Prince Bismarck. Bismarck's genius had had its full play and the time had come for the exercise of talents of a different order. The Emperor's quarrel with the minister of his ancestors was the doom of militarism in the German Empire—the turning point in her history. Since then the Emperor's thoughts have been bent upon peace, and his utterances have borne the stamp of a genuinely pacific disposition. His recent speech at Dusseldorf is the most pronounced expression of the policy which is to guide his counsels. The following passage is from the telegraphic summary of the speech:—

"The Emperor said that the preservation of peaceful relations with the Foreign Powers was a duty which his position laid upon him. He would rejoice if, supported by the grace of Heaven, he could hold in his hand the peace of Europe. He would then take care that it should never be disturbed. In any case, however, he would leave no stone unturned to preserve the blessings of peace."

Next to militarism, and indeed an effect of it, is the evil of Socialism in Germany. This is a most formidable demon with which modern statesmanship has to do battle. On this subject, the Emperor spoke with equal decisiveness, if somewhat more caution:—

"At home also things were gradually becoming more firmly established. He would spare no pains to ensure that industry should come to its rights, and that remark applied alike to employers and employed. He was able to announce that a commercial treaty with Austria-Hungary had been finally drawn up, and that treaty would confer advantages upon the country. In conclusion, the Emperor said that he was firmly convinced that salvation lay in the co-operation of all ranks and classes. His Majesty then drank to the welfare of the Rhine Province."

The individuality of the utterance is unmistakable. The speech is throughout characterised by the self-consciousness which belongs to the dynasty. Of this, the most marked expression, to our mind, is contained in the concluding sentence:—

"There is only one ruler in the Empire, and that is myself. I tolerate no other."

AN ARGUMENT FOR THE PRESERVATION OF MANIPUR.

ALL honor to Colonel Johnstone for the way in which he is combating the proposal for annexing Manipur. The arguments of one in his position who speaks on the subject from personal experience of the State, are entitled to special consideration. The proposal itself, so far as is yet known, rests only upon the authority of irresponsible writers in the press. Even a politician like Sir Richard Temple, who might be expected to sympathise with the cry for annexation, is against it on financial grounds. The highest political reasons against such a step are set forth by Lord Ripon. A certain writer in an English journal had written these words:—

"Situated as it is between two British possessions, and nominally under British authority, the destiny of Manipur was to be annexed to our Indian Empire sooner or later. This revolt and its lamentable loss of life have only precipitated the date of annexation."

The dangerous character of the idea suggested by this passage is thus shown by his Lordship:—

"Now if it is to be regarded as the 'destiny' of every Native State which is situated between two British possessions and nominally under British authority to be sooner or later annexed to our Indian Empire, there is scarcely any Native State in India which is safe from such annexation; the policy inaugurated by Lord Canning after the Mutiny would have to be abandoned; and the pledges of the Queen's Proclamation would be made worthless. Lord Canning's policy has given to India nearly forty years of internal peace; it has secured the loyalty of the Native Princes, and it should be maintained. A reversal of that policy would alarm the head of every State from one end of India to another, and I would not guarantee the tranquility of our Indian Empire for five years after so fatal a course was adopted. I do not suppose that the writer of the article on which I am commenting had such a change of policy in view, but the words which he used might be taken to imply it. Knowing as I do with what remarkable keenness the language of important English journals is read by the Native Princes, I feel bound to enter my protest against the idea too prevalent among a certain section of Englishmen in India, that it is our 'manifest destiny' ultimately to absorb all the Native States now existing. I entertain so strong a feeling of the importance of maintaining unim-

paired the confidence of Native Princes and Chiefs in the strict observance on our part of the policy of Lord Canning and of the pledges of the Queen's Proclamation, that I cannot but regard the use of the unguarded expressions inconsistent with that policy, and those pledges are most strongly to be deprecated. I trust that no events, however calculated to excite the feelings or to move our regrets, will induce the Indian Government or the Government at home to abandon the principles which were solemnly proclaimed when the direct administration of India was transferred to the crown, and which are regarded by the rulers of Native States as the solid foundation upon which their rights securely rest."

The Indian sentiment on the subject of annexation is faithfully reflected in these words of her popular ex-Viceroy. The policy of annexation has been formally abandoned, and that too under pressure of a most disastrous event. Opinion is agreed as to the relative worth of the causes of the Mutiny of 1857. Whatever the immediate or ostensible circumstances, the main cause was Annexation. Under Dalhousie, that policy of unrighteous invasion of native States had unrestrained scope. State after State was absorbed in the British dominions, shaking the confidence of the country in the good faith of the English Government, till the culminating point of popular discontent was reached with the absorption of a State that had always done signal services to that Government, we mean of course Oudh. Then came the terrible awakening with the Mutiny. As a punishment for that catastrophe, the East India Company was dissolved, and the Queen assumed the direct Government of the country, while the policy of annexation was formally abandoned in the Royal Proclamation of 1858, which the Queen issued on the assumption of rule on her own person. Such is the sacred character of the pledge which, on that august occasion, was given to all Native States. The sanctity of the pledge was still more confirmed by the restoration of some of the territories which had before been swallowed up to their native Rulers. The pledge of the Proclamation has been respected all along. We may as well exclude the case of Burma from our view now. Burma is geographically and ethnically outside India. Its acquisition by the British does not clearly militate against the words of the Proclamation. Nevertheless, we expressed our disapproval of that measure lest it should create an impression that the old discarded policy was again to be revived. But the Government of the day defended their act with regard to Burma on the ground that it was not India, and that explanation was indeed reassuring.

We hope, however, there is no serious thought of taking Manipur. Such an act will be a great blunder—indeed, it will be of a piece with the entire blundering course of conduct which has landed us in the present awkward state of things in that country. The best reparation for those blunders will be the preservation of the State to its own people. That State, like Oudh, if in a lesser way, has always been loyal to the British Government. Its services to that Government on various occasions have been amply acknowledged. Maharaja Sur Chandra also has been a devoted friend of the British. As a Ruler, he has borne himself fairly well. Were it not for the hostility of Mr. Grimwood, he would decidedly have been in the good graces of the Government.

A BRITISH DISTRICT RULER.

Mr. Skrine, Magistrate of Rungpore, belongs to a type of officials whose career has always an interest in our eyes. His activity, his culture and taste, his frankness and geniality and, above all, his real sympathies with the people, are Mr. Skrine's bright points. As an official, he has, indeed, his peculiar ways, and no one

is more conscious of them than himself. He must have things done on which he once sets his heart, and this makes him sometimes disagreeable to those with whom he has to deal. He is a restless reformer, and in his zeal for improvements, he can not bear to move slow. He bends everybody to his will, not unoften with a rude handling and a degree of official pressure which, though quite the grand *Dustoor*, is disavowed by your safe average man. This is a side of his character which has stuck to him from the first and appears to be developing with age. At Rungpore he found himself in the midst of a number of wealthy people,—exactly the sort of men after his heart among whom he was well fitted to play the king. Here his peculiarity found full vent, and if he trod inconveniently on the toes of not a few of his lieges, he has the satisfaction of leaving Rungpore a far better and more advanced place than he found it. Mr. Skrine is by no means unconscious of his odd peculiarities, and with his characteristic frankness he took an opportunity of making up his account with his people. Availing himself of the occasion of a School Prize Distribution at which he presided, he made a capital speech, saying several interesting things on the topics more or less cognate to the occasion, and at last entering upon an explanation of himself. The explanation, as a frank confession, must have been very pleasant to the audience, while it cannot fail to set him right with those that had conceived a different impression of his character from his official singularities. After this preamble, we leave him to speak for himself:—

"And now, in conclusion, a few words of personal explanation. This is probably the last time I shall raise my voice in your midst, for I am shortly proceeding on leave, and it is very unlikely that I shall return to this district. It is sad to do anything for the last time; and sadder still when one sees around one so many friendly faces which one may never see again. And at certain periods of his career it is well that a man should pause and take stock of his public life. My stay at Rungpore has extended over two and-a-half years, a considerable space in this precarious life of ours, and a larger slice still of my official existence. Looking backwards, I would ask you to say whether I have not laboured with a single heart to promote your welfare. A new Rungpore has arisen, embellished with works destined to improve public health and increase public convenience, and not without the means for gratifying the cravings in the human heart for relaxation and healthy amusement. Alone I could have accomplished little; and I take this opportunity of tendering an acknowledgment to those among my hearers who have given me their ready help. I am conscious of many failings. Frederick the Great of Prussia used to say in his old age that though his life had been a busy one, he had not done half the work that he might have accomplished. How much true is such a self-accusation in my case! To sins of commission, too, I plead guilty, faults of temper and of a masterful disposition which I cannot always control. If I have offended anyone, of him I now ask pardon. My excuse must be unfavourable climatic and social surroundings. I have had much, too, especially of late, to try my patience and embitter my heart. Those who do not know me charge me with popularity seeking. Again, I appeal to you to say whether I have ever shrunk from an unpleasant duty. I have never stooped to flatter the people of the country or to encourage crude and premature political ambitions. Indeed, I abhor that which is commonly called politics. In old times men shed their blood to gratify the ambition of Princes. The first generation fought to annulize and establish the rights of races. The world is older to-day. The struggle for existence is daily growing severer, and the hope of compensation in a future state of miseries endured in this is fading from the minds of millions. Hence the questions which shake the world to-day are social, not political. They are the growing disproportion between population and the means of subsistence, the limitation of the hours of labour, the more equal distribution of wealth, sanitation, and the like. My quarrel with the Congress is that it is an anachronism. It grieves me to see so large a proportion of the talent of this Province focussed on matters of parochial interest, while the population question is knocking at the door of statesmen; while millions are perishing from preventable disease; while the masses are sunk in ignorance and superstition; while public spirit is confined to few; while the arts and sciences are at so miserably low an ebb; and while a beginning has hardly been made to develop the resources of this great country.

"On my first arrival in India I was as full as most young Englishmen are of that which you term 'insular prejudices.' And, let me tell you gentlemen, prejudices rest on solid foundation, and have had their share in making England what she is. The august mother of nations, whose history is a glorious record of battle for the right, of sacrifice for the common good, and of broadening liberties, may well claim the affection and pride of her sons. I would wish that Bengalis had something of this pride, and something of the

same reason for it. But this sentiment is, after all, but a stepping stone to something better still. The first Magistrate under whom I served was Mr. Wilfrid Healy, whose memory is still green in the hearts of countless friends. He said to me one day: 'Narrow sympathies mean deficient culture. When you are as old as I, you will have learnt that the framework of human nature is the same, whatever may be the colour of the skin.' From that moment the conception dawned on me of the brotherhood of man: of the claim possessed by all our fellow creatures on our love and pity. I resolved not to let a day pass without doing something to increase the scanty stock of human happiness. Let my last words to you be, abjure the prejudices and prepossession of race and religion; sink private ambitions, pride and self-aggrandizement; and labour for the common good. You will then have a sweet reward from your own conscience. You will secure the gratitude of others, for it is a libel on the people of this country to brand them as ungrateful. And you will be in sympathy with those who are the salt of the earth. It has been well said that there exists between tender and generous minds in all countries a sort of holy and natural freemasonry, which leads them to discover and acknowledge each other through the external differences of creed, language, and nationality."

Bating a single lapse towards bathos, that is a remarkable address which does high honor to both the head and the heart of the speaker. Not only has he thoroughly vindicated himself but Mr. Skrine has left the District a discourse of enduring interest.

ARE WE CIVILIZED?

ACCORDING to one of the most judicious of English philosophers who made a special study of the Human Mind, most controversies have their origin in an erroneous or imperfect comprehension of the meanings of certain terms used by the disputants on either side. He very sensibly observes that a great many of the intellectual disputes which arise among men would end where they begin, if only the parties define all the terms of doubtful signification at the outset. Experience helps to confirm this notion. All controversies of an interminable sort, or those that do not lead to any legitimate conclusions at all, will be found, on analysis, to suffer from the defect above referred to. Those who seek to find out the truth in every controversy have carefully to guard against falling into this great error. The first requisite, then, is to form clear and definite notions about the subject of discussion and then to support them by the use of such terms and expressions as can have no two meanings. If this last condition cannot be strictly fulfilled, the sense or idea the words individually stand for should be laid down once for all, so that the opposite party may not mistake them for something they do not mean. During the recent controversy on the Age of Consent question the *Pioneer* taunted the Bengalis with the remark that their civilization is skin-deep. The Babus were quick in resenting, if not repelling, the charge laid at their door. Here we find an illustration of the truth first remarked by Locke. Neither the *Pioneer* nor the Bengali opponents of the Bill may be said to be in the wrong. For, evidently the word "civilization" is here used in two different senses by the two sides. The Babus who have so greedily taken to European costume and European ideas in politics and general education, must have sadly disappointed the *Pioneer* and Company in showing an unexpected tenacity for an obscure and hitherto ill-understood social practice. Their intellectual acuteness has generally helped them to rise above caste prejudices, and assert their broad views and universal sympathy in a Congress of many castes and communities (where they do not object to a promiscuous banquet, far removed from the keen and jealous sight of Orthodoxy). But on this occasion when the polish of their exotic foreign civilization could be shown to their best advantage, they shrank back from the prominence they had so long been courting. Well might the Apostle of Western civilization characterize such a people as half-hearted, and refuse to call them civilized at all! Of course, there would be no justification for the *Pioneer's* remark if the civilization it possesses and to some extent embodies in itself, were not adopted by the Bengalis in part. If Bengal had really been the land of pious Rishis which it looked like during the agitation, at least from a distance, and the inhabitants did not as a rule and wilfully violate every day several important injunctions of their Shastras, then would the foreigners have really understood the full sense of the opposition. The *Pioneer's* surprise is therefore more reasonable and natural than the Hindu of Bengal's opposition. The last embers of the controversy have not yet died out, and it is

feared the agitation will be revived on a large scale, though the necessity for it is not quite clear. Common sense would tell us to take a different course. By obeying the new law Bengal fears it will incur punishment in a certain hereafter. But do not the Sastras and Sastris say that the person who, under royal compulsion, does a thing forbidden by religious authority, or forbears the doing of an act enjoined as a religious duty, is exempted from punishment? It might be urged, in answer to this possibly, that it is the duty of the Bengali Hindus to demand the repeal of the new law, and if persistent efforts fail to secure the desired repeal of the measure, submission to its provisions would no longer be held to entail a sin on the helpless violator of the injunctions. The effort should, therefore, be made. But this is poor consolation for a distracted conscience, one should think. The objection falls to the ground if we remember that this is not the only religious duty, supposing it to be a duty, which we cannot or do not observe under the new conditions of life which surround the Hindus in the year of Grace 1891.

Now, to return to the main question. The word "civilization" does not stand for the same set of ideas in Bengal as it does perhaps in the West. The Bengali civilization controversy then is due to a misconception of the word "civilization." In Bengal it stands for a compound (nay, a mechanical mixture rather) of curious ingredients both of Eastern and Western manufacture. In Europe and America, where the spirit of competition is abroad and the nations are vying with one another for the first place in civilization, the word represents a different state of things. John Bull proclaims his nation to be the most civilized, while his practical cousin on the other side of the Atlantic is not slow in asserting the civilization of America to be the best. The same contest is raging between the astute Frenchman and the sturdy German. In fact, while all these nations of the West agree more or less as to what constitutes civilization, they differ as to the degree of civilization each has attained to. So that the civilizations of these various countries may be regarded as alike in their general features, and points of minor details may be ignored for the purposes of a comparison or contrast between the civilization of the West and that of the East. It would not, therefore, be improper to overlook or neglect any slight differences that may exist among the civilizations of the countries composing the West, and to consider the civilization of one of them, say that of America, as the advanced form of the general civilization of the West. Years ago Burke observed: "Our manners, our civilization, and all the good things connected with manners and with civilization, have in this European world of ours, depended for ages upon two principles.....the spirit of a gentleman and the spirit of religion." At the present day, however, the last-named spirit is more or less wanting. New principles have, moreover, come into operation. Civilization does not now mean merely a reclamation from the savage state, with the acquisition of knowledge in arts and civil manners, superadded. It means the reversal of the mutual relationship between the two sexes: the men have been displaced, or are about to be displaced, from their natural position as the guardians of the weaker sex, by the latter. Religion has become somewhat formal and devoid of spirituality. The tender side of humanity is suppressed. Men have become materialistic and practical. Pure sentiment is at a discount, more or less. Useful knowledge is pursued enthusiastically. Individuality and liberty are the watchwords in this community. In short, the civilization of the West is more artificial than natural—being a mass of dry bones, as it were, without the vivifying spirit. It is not the inevitable result of experience and human wisdom so much as it is the outcome of an inverted order of society. This does not imply that the civilization of the West has no redeeming features in it any more than that the Bengali civilization is entirely devoid of good things. The point contended for is, that the Western races may call us civilized if we come up to their standard of living; and if we do not, then we have no reason to feel pricked when we are adjudged uncivilized or semi-civilized by them. Judged by our standard they suffer as much as we do by theirs. As to the absolute value of both these types of civilization it is idle to speculate at present. It may be noted here that we have spoken of Bengali civilization alone, as though that were the only one in the East. We have done so advisedly as we are not concerned with

those of China, Japan, Russia, &c. Of these latter Japan has nearly aped the Western civilization of the day; China alone retains an old and unique civilization. Russia is much the same in Asia and Europe. The other tribes in Asia can hardly be regarded as civilized by Asiatics of an advanced type, and so they are neglected.

THE SHASTRAS DONE FOR BY MERCENARY VOTARIES.

THE SHĀNTI IN ITS VARIOUS TRANSLATIONS.

OF all the *Parvans* or books of the *Mahābhārata*, the *Shānti* is by far the most important. In the introductory section the whole epic has been likened to a tree, of which the *Shānti* has been described as the fruit. The first portion of the *Shānti* treats of *Rajadharma*, i. e., the duties of the kingly office. The Hindu sage has treated his subject almost exhaustively. In reading through the spirited rendering of the original that is published by Pratapa Chandra Roy, the reader is sure to be startled at particular passages and pause and admire the wisdom of the author whoever he was. A close student of modern politics cannot fail to be struck at the remarkable coincidences he would meet with in almost every page between the teachings of the old sage and the practices of the great states of the day. In acknowledging the first two fasciculus of P. C. Roy's translation of the *Shānti*, Professor James W. Reese, of Westminster, Maryland, U. S. A., says that "it would be difficult, indeed, to find in all literature a complete treatise on the duties of the kingly office than the one contained in these sections of *Shānti Parvan*."

It is a pity that both the Bengali versions of this grand *Parvan*, we mean Baboo K. P. Singha's and the Maharajah of Burdwan's, are extremely unsatisfactory. Baboo Singha's version is said to have proceeded from the pen of Pundit Iswar Chunder Vidyāsāgar. There are faults of both omission and commission. All difficult verses or portions of verses have been systematically ignored. Close attention to the original and a disposition to utilize more faithfully the labours of Nilkantha would certainly have enabled a Sanskrit scholar of Pundit Vidyāsāgar's attainments to give correct renderings of almost all the passages omitted from haste. A careful revision again would have enabled the translator to remove many serious blunders. It is well-known, however, that Baboo K. P. Singha's translators had all to work under high pressure. The translators employed by the Maharajah of Burdwan, however, had no such excuse. It took them about twenty-six years to finish their version.

Their *Shānti* is full of blunders. In their attempts again to incorporate the explanations of Nilakantha with their rendering of the text, they have written utter nonsense in almost every page. When a second edition of the Burdwan version was announced by the proprietors of the *Bangabashi* concern, we expected that some care would be taken in revising the *Shānti* and removing the blemishes, many of which are perfectly inexcusable, which can be detected by dozens in almost every section. Unfortunately, this second edition, or rather republication, proved to be a Thomas Tegg affair. It was a mere reprint, cheap and nasty, like their *Shāstraprakasa* introduced without a preface, with no indication of the manuscripts and editions collected and collated, perpetuating the ridiculous blunders, pointed out by previous editors of real ability and in some instances reproducing the very errors of the press of one well-known edition from which it was pirated. When makers of literature, forgetting what is due to the muses, turn their eyes towards only the readiest method of clearing a profit, it can never be otherwise. The transcendent genius of Scott himself failed to rescue his poetry and novels from serious blemishes for suffering himself to be guided by considerations of lucre. It cannot be expected that men owning only the mechanical appliances for multiplying copies of a work would be able to achieve what the genius of Scott himself could not. Such persons accordingly have the greater need for care and deliberation in their work. Unfortunately, speaking for Bengal at least, the times are such that the book-buying (we cannot say the book-reading) public do not care a straw as to who the persons are that bring out for sale some of the grandest works of ancient India and how those works are executed. Vernacular journalism is still in its infancy. The tricks of advertisement are too

much for the feeble attempts at criticism. Indeed, the trade has its critics too. Since the discontinuance of the *Banga Darsan*, the evil has increased to frightful proportions. And well it might. The same writers deal you pirated news every day in wretched print, summarise or elaborate their diurnal nonsense every week, and as if this was not sufficient, have put in a monthly appearance for treating you to aspiring criticism!

A NOTE AND A QUERY.

Nor long ago *Reis and Rayyet* noticed how, after the passing of the Consent Bill, the *Hindu Patriot* had taken up the study of the Hindu marriage system from the very beginning, commencing with betrothal.

On the Bombay side the *Indian Spectator* is still at it. It lately devoted a long leading article to "Baboo Neel Comul Mitter's Letter to Dr. Sambhu Chandra Mookerjee," of February.

Well, better late than not at all. My present purpose is to learn, if possible, whether the Bombay editor has understood in all its parts the voluminous letter he notices. That letter came as a surprise upon the public, except to those who were acquainted with the writer and his age. These certainly thought it characteristic. But does the Bombay writer know his man? Mr. Malabari probably does. I shall not be surprised to hear that like many of us from this side, he during his previous missions in Upper India was a guest of the letter-writer's at Allahabad where Baboo Nil Comul was the Doyen of publicans and patron of sinners in the North Western Provinces. Perhaps the article is not Mr. Malabari's own; probably not. Whoever wrote it, I doubt whether the writer, even if he is the great Malabari himself, understood the whole letter he commented upon, text and all--trunk and branches and leaves--body and limbs and extremities, jewel and setting. I say text and all and the rest of it, because something besides the text is noteworthy. No intelligent man can have read the letter without being struck by the opening address. And yet though the article analyses the whole text, the opening is ignored. The letter begins--"My dear Lad!" Is not that a remarkable commencement? Letters on public questions do not begin in that more than familiar, absolutely family, way. The demi-official is here reduced to an absurdity. I suppose the literature of biography and correspondence does not contain a single instance to match this Baboo effort in the epistolary line. It was a wonder to us all to see a man of Dr. Sambhu C. Mookerjee's years called "Lad." Mr. Mitter may be older than Dr. Mookerjee, but surely there is no such disparity between them in age as to entitle the one to regard the other as a boy. Besides, whatever the advantage of Mr. Mitter in years, he is but a Kayastha, and Dr. Mookerjee is a Brahman of Brahmins, and it is little short of sacrilege for the Sudra to name a reverend Brahman thus lightly. Mr. Mitter is not a flighty young man unacquainted with the proprieties of intercourse or the etiquette of his tribe. How comes it then that he behaves in this queer fashion? Was he carried away by his zeal in the controversy of the day and did he mean to put an insult on Dr. Mookerjee for having obeyed the summons of his countrymen to head the movement in support of the Consent Bill? In conclusion, what is a Lad?

BIG BEN.

MONGHYR.

Jamalpur, June 2nd, 1891.

This Station had a programme for celebration of Her Majesty's Birthday on Saturday the 30th ultimo. There were special parades by the Volunteers, distribution of prizes in money to the best shots attached to the corps here and a Ball at night in the R. I. Railway Mechanic's Institute. A wild rumour that this as well as Monghyr would be looted by dacoits on the same night naturally created a panic. Happily it proved no better.

A young Bengalee student of the Calcutta Medical College, who came here to pass his summer vacation with his parents, made up his mind to be a *despote* and left home surreptitiously.

A few days ago there was a case of assault between a 2nd class respectable native passenger and a Ticket collector of this station,

on arrival on the Loop mail train, and the E. I. Railway Co. have brought a criminal suit against the Baboo.

News of a fatal accident has been received here. The other day an East Indian carriage examiner employed under E. I. Railway Co., at Mokameh, whilst he was on the platform, seeing his wife and family off by the passenger train, slipping his feet off the foot board on the train then in motion fell and was run over. He was crushed to pieces.

The remaining portion of the Traffic Manager's office is likely to be transferred to the metropolis by the latter end of this month or the first week of the next. It is said that the Traffic audit offices (both coaching and goods departments) will also follow, but it is not settled when. In the event of both being transferred to Calcutta, it will materially affect Jamalpore, specially the schools, the municipality and several other institutions.

THE BENARES RIOT RESOLUTION.

No. 774/III--255B-15 OF 1891.

Dated Naini Tal, the 19th May 1891.

(Concluded from page 274)

9. The conduct of those who were dissatisfied with the decision of the Municipality admits, it will have been seen, of no palliation. No desecration of their idol was contemplated: no immediate or even early interference with the temple was intended. The Municipality acted with due deliberation, and with the necessary regard to the wishes of those chiefly concerned. The representations of the malcontents to the Municipal Board, after its vote of the 15th February 1891, had already led to a decision on the part of that Board, to call a special meeting on the 20th April in order again to consider its Resolution; it being now asserted that the idol was of another class than that which had been formerly stated. During the recent Municipal elections, several new members had been returned to the Board who were known to be averse to the removal of the idol and shrine. The petitioners, instead of awaiting the date fixed, gathered in numbers at the Town Hall on the 15th April when an ordinary meeting was taking place; and because their grievances were not dealt with on that occasion, proceeded immediately to riot. Their proper course was to have waited till the 20th; and, if the decision of the 20th was still unfavourable, to have presented an appeal to the Local Government; or if dissatisfied with its attitude, through that Government to the Government of India; furnishing both with a full statement of the grounds of their discontent, and the causes which led them to regard the decision of their co-religionists on the Municipal Board as unacceptable to the memorialists. There was no pretext whatever for urgent haste, as it was not proposed to move the idol by force, or to destroy the temple; which, it was expected, would fall of itself (after the idol had been removed) some months hence. The course the malcontents actually pursued, whether under the guidance of seditious-minded men who instigated and encouraged them, or of their own impulse, was to send unauthenticated communications at various times to the Local and Supreme authorities; to abstain from any attempt at personally approaching the Lieutenant-Governor; and, without waiting for the rehearing of their case, which had been duly promised them by the Municipal authorities, to proceed to violence and plunder.

10. The cause of the entire failure of the police to keep order on the 15th April 1891 remains obscure. A large body of police was drawn up in the compound of the Town Hall on the occasion of the meeting on the 15th April; and as the rioters went straight from the Town Hall to the Ramchandra temple, it is difficult to understand why the police failed to accompany them, and to keep touch of them. This matter is still under inquiry. The best thanks of the Government are due meanwhile to Colonel Babington, Commanding at Benares, and to all the Military authorities, for the excellent arrangements made by them; for their prompt response to the call of the Magistrate; and for the entirely effective aid given. It is matter of satisfaction that no blood was shed, and that the appearance of the troops at once led to the restoration of order.

11. Disregard of authority expressing itself in violence, whether it is shown by misguided men or by men acting in a native spirit of lawlessness, will always be met by prompt retribution. The Government freely permits public discussion, appeal, and all recognised means of expressing popular opinion; but it does not allow this freedom to be abused. It has taken the measures needful to bring the chief offenders before the Criminal Courts. It is now called upon to decide what administrative measures it will adopt to bring home to the people of Benares a sense of their folly.

12. The Municipal Board, in careful conference with Mr. Lumsden, formerly Commissioner of Benares, who was requested by the Local Government after the riot to place himself in communication with the Benares authorities, has forwarded for the consideration of the Lieutenant-Governor, in deciding the measures to be adopted with regard to the future disposal of the idol and its shrine, the following Resolutions, contingent on the decision to remove the present structure:—

1st.—That the idol be maintained at its present site; and that a

shrine be erected at the expense of the Board in such a way as to satisfy the requirements of Hindu feeling.

2nd.—That a right of way be allowed for ingress and egress in such a manner as not to place unnecessary obstacles in the way of worshippers at the temple.

The considerations on which these Resolutions are based will be found in the memorandum by the Hon'ble Babu Bircshwar Mittra, printed among the appendices to this Resolution.

13. After inquiries from the Engineers engaged in carrying out the water-works, and from the other authorities concerned, the Lieutenant-Governor is of opinion that the Resolutions formulated by the Board, while adequate from the Board's point of view, fail to meet fully the requirements of the case, as it presents itself to the Local Government. The Municipal Board justly observes that the decision arrived at must be a decision which, while it makes all proper concessions to religious feelings, maintains the Board's authority; and the Government is of opinion that this end can be equally attained in a form somewhat different from that proposed by the Board. The orderly prosecution of the works, which the Board desires, must be assured; but it is necessary also that the people of Benares should be made to feel that something more than this has, owing to their conduct, become necessary; and that they have but themselves to blame if the orders of the Government embody provisions of a punitive nature.

14. The Lieutenant-Governor has satisfied himself that what has to be dealt with is not only, or even chiefly, the obstruction or inconvenience caused by the presence of the shrine or of the building surrounding it, serious though this inconvenience must be to the plan and scheme of buildings required for the pumping engines and other works connected with the out-take of the water-supply. Had the Municipal Board, on the 15th February, known that the shrine and idol would be likely to prove of an immovable class, according to Hindu views, it is probable that they would, while still acquiring this ground, have decided to leave them undisturbed, whatever might have been the inconvenience. But this was not the only difficulty that met them. It is the unrestrained admission of devotees to the shrine, in the midst of the labourers and works in progress, which is inadmissible. The Government is always prepared to give due consideration to the religious feelings of the Hindus; and, although it appears still doubtful whether, according to the requirements of the Hindu faith, the idol is immovable, the Lieutenant-Governor is willing that no part of the temple enshrining it should be touched, and that the necessary measures should be taken to prevent any damage occurring to it at any time in connection with the water-works or pumping station. The temple will be maintained *in situ*; and will not be allowed to fall. On the other hand, the Government will protect the works during their progress; and will ensure the land attached to the works, which (with the temple) has been acquired by Government, and the men engaged upon the works from the interruption and confusion inseparable from admission of the public. To that end, the priests attached to the temple will be given by the District Magistrate passes of permanent admission to the grounds in which the temple stands, and will be suffered to go backwards and forwards, at such hours as may be fixed, through the gate of the waterworks and pumping station enclosure to their temple and shrine. The service of their idol will thus be secured. The public, however, for the reasons which have been stated, will not be admitted, during the progress of the works, to the shrine, as they are not admitted for any purpose to any other part of the enclosure taken up for the works. Persons trespassing within the enclosure, from whatever cause, will expose themselves to prosecution. Had it been possible to allow an exception in favour of the devotees of the Budhaini temple to the invariable rule prohibiting the public from entering enclosures in which public works of the kind in question are being carried on, the Government would have felt it necessary to mark its sense of the disgraceful conduct of the people of Benares on the 15th April, and of their impudent defiance of Municipal authority, by closing the temple to general worship during the progress and completion of the water-works. Hereafter, when the works have been completed, the workmen withdrawn, and when the pumping works station is clear, it will be for the Government of the day to decide whether, and, if so, with what, if any, restrictions, the Ramchandra temple can be again opened to public access. The decision then taken will doubtless depend in considerable measure on the conduct of the Benares citizens.

15th. This decision will be communicated, through the Commissioner, to the Magistrate and the Municipality. Those who are interested in the temple, and the public generally of Benares, are hereby warned that the slightest recurrence of disorder will lead to the immediate imposing of a very heavy extra police force, under Act V of 1861, at the cost of the Benares residents; and to its maintenance, at their expense, till further orders.

By order, &c.,

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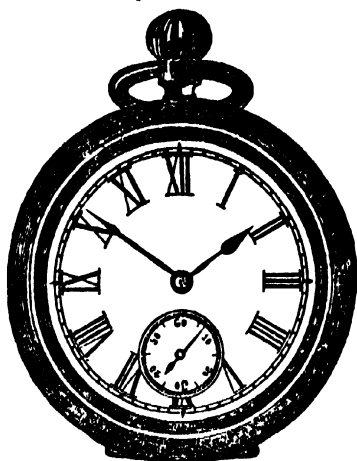
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CALCUTTA, SATURDAY, JUNE 20, 1891.

No. 479

CONTEMPORARY POETRY.

TWO STYLES.

A maiden said to a lily :

"I go to the dance to-night ;
Wilt thou nestle among my tresses,
O lily ! so pure and white ?"
But the lily answered : "O maiden !
I should droop in the heat and glare,
And die in the shining ringlets ;
Place the glowing carnation there."

—*Romantic Poet.*

A young man said to a maiden :

"I eat the oyster to-night ;
Will you come and tackle some fried ones,
O girl ! with the appetite ?"
But the maiden answered ; "O, dearest !
For oysters I do not care ;
But let us look at some dry goods,
And of gloves you may buy me a pair."

—*Practical Poet.*

WAITING FOR ME.

BY JOAQUIN MILLER.

Over the mountains and down by the sea
A dear old mother sits waiting for me,
Waiting for me, waiting for me—
A dear old mother sits waiting for me.

And waiting long, and oh ! waiting late.
Is a sweet-faced girl at the garden gate :
Over the mountains and down by the sea,
A sweet-faced girl is waiting for me

HAPPY CHILDREN

THEY sent him round the circle fair,
To bow before the prettiest there ;
I'm bound to say the choice he made
A creditable taste displayed ;
Although, I can't say what it meant.
The little maid looked ill content.

His task was then anew begun :
To kneel before the wittiest one.
Once more the little maid sought he,
And bent him down upon his knee.
She turned her eyes upon the floor :
I think she thought the game a bore.

He circled then, his sweet behest,
To kiss the one he loved the best ;
For all she frowned, for all she chid,
He kissed that little maid, he did,

And then though why I can't decide --
The little maid looked satisfied.

THE OLD STAGE QUEEN.

BY ELLA WHEELER WILCOX.

BACK in her box by the curtains shaded
She sits above, by the house unseen ;
Her eye is dim and her cheek is faded,
She that once was the people's Queen.

The curtain rolls up, and she sees before her
A vision of beauty and youth and grace .
Ah ! no wonder all hearts adore her,
Silver-throated and fair of face.

Out of her box she leans and listens :
O ! is it with pleasure or with despair
That her thin cheek pales, and her dim eye glistens
While that fresh young voice sings the grand old air ?

She is back again in her past's bright splendor
When life was worth living and love was a truth,
Ere Time had told her she must surrender
Her double dower of fame and youth.

It is she herself who stands there singing
To that sea of faces, that shines and stirs ;
And the cheers on cheers that go up ringing
And rousing the echoes, are hers, all hers !

Just for one moment the sweet delusion
Quickens her pulses, and blurs her sight,
And wakes within her that wild confusion
Of joy that is anguish, and fierce delight.

Then the curtain goes down, and the lights are gleaming,
Brightly o'er circle and box and stall ;
She starts like a sleeper who wakes from dreaming ;
That she lies under a funeral pall.

Her day is dead, and her star descended,
Never to rise or to shine again,
Her reign is over, her queenship ended,
A new name is sounded and sung by men.

All the glitter and glow and splendor, /
All the glory of that lost day,
With the friends that seemed true and the love that seemed tender,
Why, what is it all but a dead bouquet !

She rises to go : has the night turned colder ?
The new Queen answers to call and shout,
And the old Queen looks back over her shoulder,
As, all unnoticed, she passes out.

Subscribers in the country are requested to remit by postal money orders, if possible, as the safest and most convenient medium, particularly as it ensures acknowledgment through the Department. No other receipt will be given any other being unnecessary, and likely to cause confusion.

NEWS AND OUR COMMENTS.

BADLY as we suffer from the weather, the effects on the Western Coast are much worse. The heat seems to have sent the Ducks flying to the moors and mountains of the Deccan and their wits to the right about. Behold the *Indian Spectator* itself printing under date the 7th June 1891 such writing as the following with which an editorial note is closed:—

"Men with a kind heart will always do his own duty himself; he could not rest satisfied by entrusting its performance to another person. To wipe the tears of the poor and the suffering such men are prepared even to sacrifice their life."!

THE Treaty between Her Majesty and His Majesty the King of Portugal respecting their Indian Possessions, signed at Lisbon on the 26th December 1878, terminates on the 14th January 1892, as also the Convention signed at Panjim on the 20th January and at Calcutta on the 30th January 1880 for the extradition of criminals. The Convention of 1880 respecting moneys, weights and measures terminates on the 4th February 1892.

THE Secretary of State for India has sanctioned an estimate amounting to Rs. 1,02,88,965 of the probable cost of the section of the Mu Valley Railway from Sagaing to Kawlin, a distance of 145 miles, with a branch from Myohaung on the Toungoo-Mandalay Extension, Burma State Railway, to Ava Shore, 6 miles long. The estimate includes Rs. 4,83,187 for the cost of a steam ferry on the branch line.

"IN the dearth of fune" in this wretched Manipur mess, the papers—here in India as in England—have for some time been full of the heroism of Lieutenant C. J. W. Grant, who, with a detachment of 43rd Gurkha (Rifle) Regiment of Bengal Infantry and the 12th Regiment (2nd Burma Battalion) of Madras Infantry, advanced towards Manipur on the 28th March 1891 to attempt the relief of the British captives, and captured Thobal on the 31st. In keeping with that cry, he has been doubly promoted to a Majoralty and honored with the Victoria Cross. The others too come in for their share of the glory. The Governor-General in Council is pleased—

1. To admit to the second class of the Order of British India, with the title of *Bahadur*

Subadar Shaikh Mahtab Din, 12th Regiment (2nd Burma Battalion) of Madras Infantry.

Jamadar Bibhal Nagarkoti, 43rd Gurkha (Rifle) Regiment of Bengal Infantry.

2. To grant the 3rd class of the Order of Merit to Hospital-Assistant Govinda Swami Pillai and all the non-commissioned officers and soldiers of the detachment.

3. To grant a step of rank to all Native officers and non-commissioned officers who are eligible and fit for promotion.

4. To grant a donation of six months' pay and allowances to all ranks, including followers.

There is no cause for complaint. Everybody from the commander who planned and executed the *camp* down to the cooly who did not "bolt" on the way, is rewarded.

THE heroine of the Manipur tragedy too has her prize, Mrs. Grimwood having won from a reluctant ministry the Royal Red Cross.

ONE of the first acts of Mr. Ward as Chief Commissioner of Assam has been to preside at a public meeting at Shillong, where it was unanimously decided to erect a memorial to Mr. Quinton and the officers killed at Manipur. An act of pure supererogation. History will lash to everlasting infamy the names of the wretched bunglers who were caught in their own net.

MR. A. H. Plunkett, the City Magistrate, Poona, has discharged Gungaram Bhow Mhuske, Pleader. The Magistrate, on careful consideration of the case, does not find sufficient evidence to warrant a charge being framed. Just so. The shameless Borin seemed to all men of the world to be depositing to a cut and dry story without probability. The way of love is not that attributed to the Pleader.

A CORRESPONDENT thus describes, in the *Times*, the Exodus of the Russian Jews:—

"The first day of the Passover was a day of mourning for the Russian Jews. The police and *gendarmes* began to visit their houses in the middle of the night to examine passports. Those furnished with the police stamp permitting them to reside in Moscow were compelled to sign a paper promising that they would quit the city and district in three days. Those not having such permission were taken to prison to be sent like criminals by *etape* to the birthplace of their parents on whose passports they are inscribed. In some cases young children were taken away from their parents because they were not yet officially written down in the parental passport. In Madina Koshtche, the suburb inhabited mostly by Jews, there was quite a panic, and heart-rending scenes were witnessed. The heartless military tore away poor people from homes in order to send them to some far-off part of the empire where their forefathers had been born. Large numbers fled into the woods outside the city, and wandered about in despair. Those who had three days to dispose of their chattels realised hardly enough to keep them in bread. Chairs were sold for two pence, bedsteads and bedding for six pence. Some preferred to destroy their furniture rather than to let it go at these prices. Outstanding debts were not paid to the poor Jews by their Christian neighbours, and many well-to-do artisans were ruined in the course of a day and had to ask for transport by *etape*. In the Synagogue there was weeping, and prayers to the throne of Jehovah to send help. Some of the poor people in prison were supplied by benevolent Jews and Christians with bread and railway tickets. I saw the unfortunate victims being escorted to the railway station, the very images of misery and despair. The men went two and two in fetters like criminals. The women and children were not chained."

LALA BISHEN DASS, a son of Rai Gopal Dass, of Lahore, retired Extra Judicial Assistant, had turned Mahomedan at Ajmere. Subsequently he thought better of it and with the help of the Arya Samaj in public meeting assembled was, on Sunday before last, "purified," re-Hinduized and taken back into caste. On that occasion, Rai Gopal Das invited all the Brahmans of Lahore to dinner, each of whom received a post-prandial compliment of a Rupee.

MOULVI Fuizand Ali, Pleader, Mirzapur, is prosecuting Baboo Mulho Parsad, editor of the vernacular journal *Kichri Samachar*, for defamation, in that the paper described the Pleader as "outwardly respectable but inwardly vile."

THE Zemindar of Parlakimedi has taken the loan of the services of Mr. W. Taylor from the Government of Madras, as manager on Rs. 1,500 a month and pension contribution. The appointment is ominous.

BACKED by a syndicate representing 200 million dollars, a wealthy resident in Chicago has proposed to the World's Fair Commissioners to buy, for exhibition, the Coliseum in Rome and bring it in sections to Chicago. So Barnum has evidently left his cloak.

A YOUNG married woman named Weiss is being tried at Oran, Algeria, for attempt to murder her husband. After five years of married life, she made the acquaintance of a civil engineer named Roques, of whom she grew fond, and he proved himself so much to her taste, that she resolved to take him as her husband. But there was a husband living and until he was despatched, her resolve could not take effect. Roques and Weiss developed a plan to smooth the way to their marriage. Roques furnished her with arsenic, but as soon as the crime was discovered, he committed suicide and Weiss is on her trial.

THE Maharaja of Durbhanga has made a donation of Rs. 1,500 in aid of the funds of the Behar Sanskrit Sanjivan Sabha. The Lieutenant-Governor officially recognizes in the Gazette the liberality and public spirit of the donor.

Holloway's Pills.—Sudden transitions from heat to cold, or from raw inclement weather to oppressive climates, favour the development of manifold diseases, which may in most instances be checked and rendered abortive by an early resort to these purifying, regulating and strengthening Pills. This well-known and highly esteemed medicine affords a safe and easy remedy for almost every constitutional wrong which unhealthy climates, rapid changes, or dietetic errors, can engender, and effectually removes any weakness self-indulgent habits may have induced. In all conditions of the system bordering on disease such as are indicated by apathy, listlessness, and restlessness, Holloway's Pills will prove especially serviceable in begetting the vivacity of mind and body appreciated by both sound and sick.

MR. G. H. Simmons of the Port Trust has obtained one year's leave. Mr. J. H. Apjohn officiates as Vice-Chairman of the Commissioners.

MAHIPATRAM RUPRAM, C.I.E., Principal of the Ahmedabad College, has died of cholera at Ahmedabad.

THE manufacture of steel pens is confined to three firms in America, three in Great Britain, and one each in France, Germany, and Italy. The raw material—sheet-steel finely rolled—is supplied by only one establishment in Sheffield, England. Fourteen different processes are employed to turn out a pen.

For all the extraordinary expansion of this industry, there is not yet a pen to boast of. The best is Perry & Co.'s, but then that pen somehow is not in the market.

IN Albany, Georgia, a man went to sleep on a bench outside his house. A goat, drawn by the scarf of the sleeper, began to chew it and chewed it to nearly suffocate the wearer. The owner of the scarf has sued the owner of the goat for damages. One of the pleas in defence is contributory negligence.

NEVER open the cork of a bottle with your teeth! The Revd. George Bothwell, of the Congregational Church of the Covenant, has paid dearly with his life for the imprudence. While thus uncorking a bottle of medicine for a sick child, in the hurry of the moment, he gulphed down the cork himself which stuck in the bronchial tube. All efforts to relieve him of this impediment failed, operations—there were a number of them—were ineffectual, and the reverend gentleman died in great agony.

IT is stated in an American paper that a Chilian residing in Tacna is of the age of—151 years. That is his own statement. His neighbours, however, claim for him a still higher age. A document is forthcoming which the Chilian signed 142 years ago. Yes, there is a deed executed 142 years back, but who will confidently identify our Chilian? It is the old story of exploded Methuselahism.

THE Mala Vita trial at Bari has closed. The Judges retired to consult at nine in the morning and returned to Court with their opinion at eight in the evening. Four of the prisoners were acquitted, sixty-six were condemned to from five to seven years' police surveillance and fifteen to from eight to fifteen years' imprisonment. Notwithstanding the precautions taken of an extraordinary display of force to keep down demonstration and the President pronouncing sentence in an almost inaudible voice, the feeling of the crowd assembled found vent in howls, groans and imprecations.

NOTES, LEADERETTES, AND OUR OWN NEWS.

ON the 16th instant, in the House of Commons, Sir William Harcourt introduced the sad Manipur business in a moderate motion for production of papers. At that stage, he would not denounce either the Indian or the Home Government. He only wanted to know the views of the Government, in especial reference to the order for the arrest of the Senapati, which, he said, affected the relations of Government with the Native States.

Sir John Gorst had no objection to the motion, but he said it was not yet time for any full expression of opinion by the Government. The Under Secretary, however, took the occasion to, in a manner, justify the action of the Indian Government. The approval of the Secretary of State for India of the expedition to Manipur was not asked, because it was regarded as of little importance. There was nothing unusual in making an arrest at a Durbar, as this had frequently been done, but owing to the massacre of the Chief Commissioner and others the affair would remain an obscure page of history. In conclusion, Sir John deprecated the criticisms as unjust and futile.

Sir Richard Temple, who had attended and held Durbars in India, while approving of the policy of the Government, could not agree that a Durbar was the place where an arrest was admissible. Mr. James

Maclean thought the arrest of the Senapati was uncalled for. There was Sir Roper Lethbridge, however, who thoroughly supported the Government. Mr. Stanhope, the Secretary of State for War, announced that the Government possessed full confidence in the policy of the Viceroy, and that it will be prepared in proper time, to apportion blame to such as deserved it, and that everything being known, the Government would express an opinion on the whole case.

REUTER wired on the 17th instant that the *Times*, commenting on the previous night's debate in the House of Commons on the Manipur affair, "considers that Manipur was neglected by the Government of India owing to the stress of other business, and was finally taken up and settled without careful examination into the affairs of the State." The *Times* has hit the matter to a T. This is exactly our own view, as already expressed on a former occasion. So long as the Exodus nuisance shall be allowed to continue, such mistakes are sure to be committed. During the very short time that the Viceroy stops in the metropolis, so many questions of grave importance crowd together for decision that what with the laborious work of the Legislative Council, the responsibility of attending public ceremonies, and doing justice to his social duties, His Excellency hardly finds sufficient time to carefully consider many matters of political difficulty which are placed before him. And there is no wonder that, in the hurry of the moment, some of them do not receive the attention which their importance requires. The Exodus has already demoralised British society in India. It may yet be the death of the Empire.

WE are informed by a telegram from Hyderabad, Deccan, that

A high official of the State is charged with having accepted a heavy bribe from some of the ladies of Salar Jung family. The amount in cash is stated to be 50 or 60 thousand. Besides cash the official is also said to have received jewels worth two lacs. A Commission has been appointed to investigate the matter, but the members of the Commission are subordinates of the accused high official. This action of the Government is harshly criticized by the public. The treatment accorded to the Salar Jung family by the Nizam Government is greatly exercising the public mind. Such treatment is directly against the wish of His Highness who takes great interest in the illustrious family, especially in the infant son of Salar Jung II. Lady Salar Jung II. has presented a long petition to the Committee of Management and to the Chief Begum mother of Salar Jung I. detailing her grievances. She says no attention is paid to her requisition for new clothes for her child. The following are her words: "not a single pair of shoes or socks has ever been supplied for the use of my child and whenever a demand for the supply of arrowroot and sugar was made for feeding the Sahibzada with, the *Khawass* refused to comply with my request and sent word to say that the Committee had not sanctioned such items of expenditure."

FROM a letter dated June 2, addressed by Hurrish Chander Mookerji, Bhowanipore, to the local journals, it appears that Rai Kali Podo Mookerji Bahadoor, the Deputy Magistrate of Barisal, had an attack of fever, which developed into a typhoid character. In this condition he applied for a fortnight's leave of absence to come down to Calcutta for medical treatment, but his application was refused. He then asked for six days' casual leave—but even this was not allowed to him. Such treatment which he never merited hurt his feelings to such an extent that he died at his post on the 25th of last month. Such is the case against Government. But what is the Government version? We trust it will be soon forthcoming. Till then, we reserve our phrases.

WE are informed that some of the Hindoo owners of Bustee lands in Calcutta have given, or are about to give, notice to their Mahomedan tenants to leave their holdings and shift themselves elsewhere. The reason is—that the landlords in question have got into their heads, that Mahomedan tenants may clandestinely build thatched or tiled mosques on the tenanted land and then claim a religious character for their holdings as has been done by the Mahomedan tenants at Shambazar. We think that such fears are quite groundless, and if given effect to, would surely lead to an estrangement and ill-feeling between the two communities, which is not at all desirable. There can be no doubt that the Shambazar mosque existed there not less than 15

years, with the full knowledge and permission of the Hindoo landlord, who was inclined to shew kindness to his Mahomedan tenants. We are not aware of any such mosque having been built on the land of any other Hindoo landholder. And therefore we cannot understand why any Hindoo landlord should get so frightened as to turn out all his Mahomedan tenants from his land. No tenant can venture to build a mosque without consent, or continue it for any length of time without the knowledge of the landlord. A mosque is a public edifice for resort of the public, and there can be no clandestine use of it. It is useless to ask the Police or any other official agency which is sure to spoil such delicate matters. But we hope respectable members of the Hindu community will use their best influence quietly to disabuse the landlord class of this notion. Its spread cannot fail to bring on various complications, political as well as social.

THE Judges of the High Court, N.-W. P., compelled to toil through these summer months in the plains, has this year had a compensation in the shape of lovely woman who has stooped to the double folly of not only making love and the rest of it with another while her husband lived but also forsaking the religion in which she was born and bred. The name itself of this aggravating beauty is a charm. It is *Mehroonissa alias* Mrs. Church. She is the wife of an East Indian who held the situation of clerk of the Allahabad Small Cause Court. Charged with embezzlement, her husband bolted, leaving her to shift herself as best she might. In this state of freedom, she made the acquaintance of a Mahomedan Tahsildar named Noor Mahomed, renounced Christianity, became a convert to Mahomedanism, adopted Mahomedan dress, married the Tahsildar, entered the Zenana, and lived happily inside the Purdah as a Mahomedan lady. After she gave birth to a son named Kabiroaddeen, the Tahsildar died. The landed property which Noor Mahomed left, has been the subject of litigation between Mehroonissa (Mrs. Church), her son, and the other heirs of Noor Mahomed. From her own statement given below, it will appear how Mrs. Church became Mrs. Noor Mahomed :—

"I became acquainted with Noor Mahomed, tehsildar, in 1879 at Chunar at the ball held in the house of the Civil Surgeon. I was a subscriber to that ball. The tehsildar was also invited to the ball as a guest by the Civil Surgeon, and he joined in dancing. I did not dance with him, but a friend introduced me to him. I lived with my mother at that time. In 1880 A. D. I left my mother for ever, and went to the tehsildar. After I met the tehsildar in the ball at Chunar and before the marriage I met him on several occasions. He used to meet me with the knowledge and consent of my mother. My mother and I both liked his paying me visits. I intended to get married with the tehsildar when I was living with my mother and before I went to the tehsildar. My mother did not approve of the marriage, on the contrary she was against it. She became reconciled to me two or three months after the marriage. I was married with the tehsildar at Inayet Hussain's house 10 or 15 days after coming to Benares. Sabt Ahmad, son of Inayet Hussain and another person, whose name I do not know, were as witnesses in my marriage, and it was the first time that I came to Inayet Hussain's house. I came accompanied with Ashraf Hussain and a nurse. The tehsildar came there on the day of marriage. I lived in Inayet Hussain's house 10 or 15 days with the females, whose names I do not know, nor can I mention them. There were three women, two widows and one unmarried girl. But whose widows and whose daughters were they I do not know. I used to talk with Sabt Ahmad when I lived in his house and I appeared before him. I became a purdanashin lady when I got married, and before that I used to appear freely before the public as Eurasian ladies do. I had of my own accord adopted Mahomedan costume one month before the marriage. It was 8 days before my adopting Mahomedan costume when the tehsildar first communicated to me his desire to marry me. He first communicated to me his desire in the outer *dahan* of my house at Chunar. I was standing in the verandah. He came having paid visit to my mother. He began to converse and communicated his desire. He told me that if I wished to please him I should change my costume and embrace Mahomedanism. He communicated to me his desire of marriage in October, 1879. Perhaps the tehsildar came once to my house in 1879 when my mother was not at home. He came without sending a ticket into the dining-room where I was not sitting. I was not surprised with his behaviour that he entered my room without giving information. His entering the room in this manner did not offend me, but I was pleased. And sometimes before this I prayed to God in my mind that the time might come when the tehsildar would show his willingness to marry me. The attention and regards he previously used to pay to me increased my hope that he would marry me. I used to shake hands with him since I met him first. Whenever he shook hands with me I thought he did so cordially. My father used to send my mother sufficient money for our maintenance. My father died last year."

OVER a lakh of suits, or an increase of $2\frac{1}{2}$ per cent. over the preceding year, were instituted in the Central Provinces during 1890. Different and opposite reasons are given by different District officers. One is disposed to attribute the increase to good harvests and general pros-

perity, while another puts it down to bad crops and widespread distress. The causes of decrease in some of the districts are stated to be "extension of industrial enterprise," "improved condition of the people," "slackness of trade," "cholera," &c.

IN a suit for divorce—*Long v. Long and Johnson*—the husband petitioned for dissolution of marriage on the ground of the wife's adultery with the co-respondent. The respondent did not enter appearance but the co-respondent denied adultery and pleaded collusion. The case was heard by Mr. Justice Butt with a common jury. The husband swore that the wife had, after repeated denials, admitted to him in writing, that the co-respondent had had connection with her, but without her consent. The jury found that the co-respondent had committed adultery and assessed the damages at £ 50. The adjudication of the question whether the respondent had committed adultery was within the province of the Judge, and he summoned her to make a statement if she pleased. The wife attended and volunteered her evidence. She admitted that the co-respondent had connection with her but that she had been forced and had not been in any way a consenting party. Afraid to confess the truth, she said in cross-examination, she had denied the fact to her husband. The Judge found her weak, both mentally and physically, and the charge against her not proved. He therefore refused to grant the dissolution of marriage. Probably taking compassion on weak woman, he ultimately dismissed the suit against the wife and gave judgment against the co-respondent for damages assessed by the jury and costs.

NO Canal Officer in Bengal shall henceforth be invested with magisterial powers to try cases under Part IX of Act III (B. C.) of 1876, unless he has—

- (1) served for five years in the Public Works Department ;
- (2) passed the departmental standard language examination in Hindustani, and, if employed in Orissa or Midnapore, passed a colloquial examination to be held by the Superintending Engineer in Uriya or Bengali, respectively, and
- (3) passed a prescribed examination in Law.

Officers who joined the service before the 1st January 1881 will not be required to pass the examination in Law, but as regards those who joined after that date, passing the above examination will have preferential claim to the charge of an irrigation division.

It is a wise step that Sir Charles Elliott has taken, but the better course would be still to make the officers in this and the other services conform to the law.

It speaks of the rapid advancement of Bengal under Sir Charles Elliott that the very Sonthals are now enlightened by petroleum. In consequence, Government have found it necessary to extend to their parts the necessary rules regulating the traffic. The Lieutenant-Governor has directed that so much of Act XII of 1886 (the Petroleum Act, 1886) as relates to dangerous petroleum, and the importation of petroleum shall have force and effect in the Sonthal Pergunnahs.

Is an application for a post under Government chargeable with stamp duty? The Magistrate of Midnapore requires, by a notice in the Gazette, each application for the post of Record-keeper to bear a Court-fee stamp of eight annas. While Mr. Dutt thus tries for an income to Government in however small a degree, the editor or printer of the Gazette goes into unnecessary expense in the same behalf. The notice is dated 16th May and notifies that "the post will be disposed of on the 10th June." The notice is continued to the 17th June.

THE following paragraph appears in the *Standard* newspaper of Madras of the 15th June 1891 as one of its Notes :—

"The best story about Mrs. Disraeli finds no place in Sir William Fraser's volume. When Dizzie and his wife went to stay with the old Duke of Wellington at Strathfieldsaye, Mrs. Disraeli insisted on moving the bed from one side of the room to the other. Asked what this meant, she explained that the duke slept in the other side of the wall, and that if she lay against she would be able to boast ever afterwards that she had slept between the two greatest men in England. That, at all events, was the tale Disraeli used to tell, though, as he delighted in his wife's amusing foibles, he may have invented it. Another of his anecdotes was about the first meeting of Lady Beaconsfield and Sir Richard Temple. Sir Richard called at Dizzy's house, and was shown into the drawing room. Presently Dizzie, who was busy writing, heard a loud scream and a heavy fall. He rushed upstairs, and found that

his wife had fallen into a dead swoon at the sight of Sir Richard's striking features."

That appears in the *Standard* under the head of Notes—whatever that may import. For, we do not know if that is to be taken as one of our contemporary's occasional Notes. If it is, then surely editorial note-making, by far the most important literary function of a journalist, is as easy down the Coast as the issue of false paper. For these notes do not appear to be manufactured on the establishment or first-hand. They are miscellaneous in subject and various in treatment, and apparently made up of pickings from different sources, Indian and European. This note under notice comes startlingly after an account of the *Safir* defamation case, without the slightest note of warning. There had been no previous talk of Sir William Fraser's book or of Disraeliana, and it is followed by a "note"—if note it deserves to be called—or rather another anecdote of another personage on a different topic, namely, an anecdote of the Count Tolstoi illustrating the power of music. It has apparently little business in the Madras journal and is evidently a picking from a European source. If we had any doubt on the point, that was dispelled on discovering the selfsame "note" of the *Madras Standard* in the *Indian Planter's Gazette* of the 17th June. The two days' difference of date does not admit of the Bengal paper deriving its paragraph from the Madras journal. The inference is irresistible that they both draw it from a common source, and probably a European one. In the Bengal journal, the paragraph appears under the head of Home Notes—that is, London Letter. It rests upon the honour of our contemporary's Correspondent to explain how his paragraph got into the Madras paper. The *Madras Standard* does not pay for its Notes, but evidently gathers them from different sources.

THEY held a close consultation in the rooms of the British Indian Association over the recently passed law popularly known as the Age of Consent Act raising the age of consent of girls from 10 to 12 years, over which an insensate long howl was raised. The President absented himself, leaving the conduct of the consultation to Raja Pearymohun Mukerjee and Baboo Jodoo Lal Mullick with the inevitable Secretary. Reporters were not allowed, though it was announced to be a public meeting. The persons present are said not to have numbered more than 200. The meeting resolved upon a committee of the chief garbhadhanists to consider what steps should be taken in the matter. The President of the year of the Association, Maharaja Jotendro Mohun Tagore, is not for continuance of the agitation. His counsel is—Wait and watch the operation of the law, before you take further steps in the matter. We hope the other Garbhadhanists will see their way, like the Maharaja, to accepting the measure.

THE military Commission in Manipur for the trial of military and political offenders is still in Session. The execution of retributive, if not retaliatory, justice is proceeding with Saxon celerity in the over-awed capital. Kajno, convicted of the murder of Mr. Grimwood, has been hanged. Subadar Narayan, an ex-sepoy of the British service, has been despatched on the gallows for treason. He protested his innocence to the last. Before mounting the steps, he declared he was innocent; on the platform he called God to witness his innocent death, and said he was being made a scapegoat, because he was a poor and not a rich man. He was only silent at the moment of the drop. Colonel Sammoo Singh, Major Aiya Parel and the Tongal Major or General are already under sentences of death. Since then the Jubraj *alias* Tikendrajit *alias* Senapati has been ordered to be hanged. Anglo-Indian indignation could not be satisfied with less. The trial of the Regent has concluded and that of the Senapati Angao Senha is proceeding.

The defence of the Princes has been miserably mismanaged. Without proper legal assistance, they are being tried and they have submitted themselves to be tried as ordinary subjects of the Queen, under a procedure of the Commission's own, a procedure under which no Magistrate in India would be allowed to try the meanest subject of Her Majesty. Instead of a noble defence, they descended to the low, petty artifices of a muktear or village pettifogger.

THE Court or the Special Commission consist of Colonel Mitchell, 2nd Gurkhas, Major Ridgeway, 42nd Regiment, and Mr. Davis, De-

puty Commissioner of Kohima. The charges against Tikendrajit are—waging war against the Empress of India, and abetment of murder of Mr. Quinton, Chief Commissioner of Assam, Colonel Skene, Commandant, 42nd Regiment, Mr. Cossin, Assistant Secretary, and Lieutenant Simpson, 43rd Regiment. A third charge was added towards the close of the trial—that of murder. But the Commission found him guilty of the first two only and had the justice not to find him guilty of the murder. All the same, he is sentenced as a murderer. Janakey Nath Bysack, the so-called counsel of the condemned Senapati, complains that "the doomed Prince was given neither the chance nor the time to have his case properly conducted by a professional advocate even from Cachar," although he, Bysack, being selected to defend the Prince, "the Court shewed some leniency on me to conduct perhaps a fair trial lasting about a week." The leniency to the advocate instead of the Prince, we are afraid, completed the ruin of the latter. Efforts are now being made to plead at Simla, where the papers of the trial have been sent up for confirmation of the order passed by the Court, for mercy to the Prince. Mr. Anandmohan Bose, barrister-at-law, has been asked to take up the case. The prisoner has telegraphed to the Viceroy for permission to be represented before him by the barrister. We do not see how a prayer for his only chance of justice can in reason be rejected. The trial at Manipur is necessarily a mockery, in spite of the best intentions of Government and the best exertions of the officers composing the Court. The defence is a farce. Mr. Bysack, the eminent advocate and international lawyer, engaged on Rs. 1,000 net in all to conduct it, is, we believe, a Dacca man who went to the frontier as an underling in the Public Works Department at Kohima. There he got into difficulties from which he escaped by escaping from British India into the Manipur State. There is no P. W. D. in Manipur nor Government of writing requiring clerks. However, Bysack is a man of resources if not of varied accomplishments. He had been an amateur singer and obtained employment as music master to the son of one of the princes or nobles on Rs. 15 a month. This income he ekes out with a few rupees per month as Bengali and English tutor in another family. Can the British sense of fairplay be satisfied with giving such an advocate to the worst enemy of England?

THE *Advocate* of Ganga Prasad Varma, the cheap printer and publisher—not by appointment—of the Congress, is *ipso facto* the advocate of that nebulous body—say, star—floating about in vacant space in the Indian universe. This sort of constructive allegiance may not be a dignified connection, but our contemporary has given it at least the appearance of respectability by a zeal and persistency worthy of a better cause. Since first it became visible in the firmament of the Western coast, the new political planet has passed through many vicissitudes and trials. It has flourished and it has decayed. Just now it is on the sere and yellow leaf. Day after day, the best men are turning their backs on it. First went out the veteran statesman Raja Madhav Row, whose adhesion on the occasion of the Madras session had been hailed as a tower of strength. Then the Madras President himself left under pressure of his coreligionists, and last not least the President of the Eurasian Association who was ready to preside at the last Congress was prevented by his people from having anything to do with the "natives." These are typical defections of the most important character showing the advanced state of rottenness within. But our contemporary cared not for such signs. Whoever else might desert the Cause, the *Advocate* was sure to cling. And the *Advocate* loves all Congress belongings, and adopts the entire Congress platform with all its planks, rotten and all. Of course it has adopted all the loves and hates of the Congress. Hence the singleness of purpose with which it has pursued the present Lieutenant-Governor of Upper India. The pretensions of the Congress have imposed upon no officials, but they have kept their own counsel. Sir Auckland Colvin has not been permitted that advantage. In an evil hour for all parties, the Father of the Congress employed his syren art upon the ruler of the North-Western Provinces but without effect. If coaxing failed, Mr. Hume tried bullying—all to no purpose. Mr. Hume is an able and above all, an indefatigable correspondent, but he got more than his match—in ability certainly—in his correspondent. His indiscreet passion for controversy drew upon the Congress a scathing exposure from the brilliant pen of the Lieutenant-Governor. From that moment, Sir Auckland Colvin became the *vête noire* of the Congress camp.

Years have passed since then and Time the great Surgeon has bound up the gaping wounds and healed the sores. But not so with the Lucknow journal. If Mr. Hume himself with the generosity of an English gentleman may be disposed to forget or at least forgive the enemy, his Varma's *Advocate* is for cruel and endless war. Certainly, it is only in this Lucknow newspaper that the feelings of bitterness are maintained with all the freshness of 1888. It is thus that the *Advocate* still pursues with unrelenting animosity the Lieutenant-Governor who made no scruple to tell the world that he saw nothing in the air-bladder of a national Indian Congress. In the eye of this journal it seems impossible for anything decently good or wise to come out of Sir Auckland Colvin. And nothing of evil can happen in any part of the Lieutenant-Government but the Lieutenant-Governor is the author of it. The temple riot at Benares, various as are the causes assigned for it by different parties, was somehow caused by the Government. The Municipal Commissioners? Why, they are but the creatures of a remorseless Ruler. The deadlock in the Cawnpore municipality is also due to the Lieutenant-Governor. At Lucknow too, he is to blame. It is the same—here, there, everywhere. The unspeakable Colvin is at the bottom of it all.

THE *Advocate*, is, as in duty bound, a go-ahead journal. It has not only emancipated itself from the superstition of the later Latins who held *De mortuis nil nisi bonum*, but it stares death in the face with perfect *sang froid*. With cool cynicism, it notices the death of a brother in another land, who had presumed to differ from itself and to find fault with the Congress. In its rage against the dead, it forgets the latter's name, calling it the *Allen Indian Mail*. The defunct paper is characterised as "a great ravisher of our country." What a dreadful monster of letter-press it must have been!

THE methods of treatment of the *Advocate* are, of course, go-ahead. Here is an instance in point. The *Indian Daily News* has been complaining, to use the *Advocate's* language,

"that the Calcutta shop-keepers are becoming more and more disrespectful to the ladies who go for their own shopping (*sic*), these people take advantage of the ladies (*sic*) ignorance of the Indian vernaculars and use bad language."

Our contemporary cannot help admitting as a general proposition that

"The rogues who resort to these practices deserve chastisement at the hands of all gentlemen."

The admission is evidently against the grain, though. For the *Advocate* soon minifies its effect by bringing a counter-charge against the victimised ladies. Interrogates the Lucknow paper—

"But will our contemporary teach the *mem sahibs* to be more punctual in their payments and less abusive to the blackies."

And then goes on to give its personal testimony in support of the charge, pointing it with a word of its own coining:—

"We have heard of not a few cases when dogs have been let loose on poor traders, when they had the affrontness to demand money from the *mem sahibs*."

The "affrontness" of demanding the price of goods is, no doubt, an intolerable nuisance, specially to one not overblessed with the wherewithal to make the demand good. But surely that is no reason for hounding the creditors, even though they were the most unconscionable duns in the world. The question, however, is, Is it true? and to what extent? We much doubt it. No such suspicions disturb our contemporary's serenity. Accordingly, he proceeds straight to deliver judgment:—

"The less the kicking, abusing and thrashing of *Box walls*, the less we will hear of scenes described by our Calcutta contemporary."

Whatever other shortcomings may be noticed in it, that is certainly a neat disposal of a difficult practical question. The matter noticed by the *Indian Daily News* is no newfangled or sentimental complaint. It is a substantial recognised grievance, which has hitherto baffled all efforts for its removal. But nothing is impossible to the master-mind. The Lucknow editor makes short work of it. And this without stirring out of his *sthan*—his *sanctum*. He knows the cause of the trouble. He sees plainly that the contumacy and insolence and outrageous behaviour of the shopkeepers in Chandney Chowk, Calcutta, are but reyrisals taken for the rowdy dishonesty of English ladies of the Upper Provinces who, not content with calling the itinerant vendors of millinery and other goods, from whom they make purchases, *blackies* and other names, actually let loose their dogs at the poor fellows when they demand payment.

On the cessation of the cause the effect as a matter of course will cease. Let the European ladies be honest and sober and the Mahomedan tradesmen will no more molest the ladies who come in their way. Such is the cool deliverance of Congress journalism. It becomes all the more noteworthy for the miracle involved. The inhumanity of Up-country ladies to *Boxwallas* as the cause of the *Badmashi* of the shopkeepers of Calcutta, is quite equal to the connection between Goodwin Sands and the light-house.

REIS & RAYYET.

Saturday, June 20, 1891.

RAMPORE AFFAIRS.

THREE weeks ago, we published an English version of the speech made in Urdu by Mr. William Kaye, the Commissioner of Rohilkund and Agent to the Lieutenant-Governor for the N.-W. Provinces, at a Durbar held at Rampore on the 16th of last month, which shewed in detail the arrangements made by Government for the carrying on of the administration of that state during the minority of the young Nawab. We have watched with some interest how the final orders of Government in that connection were received by the inhabitants of that state and the Mahomedan community in general of the North West. We find that, on the 29th ultimo, a Durbar was held at the residence of Nawab Sudder Ali Khan Bahadur, the President of the Council of Regency at Rampur, which was attended by a large number of gentlemen, officers of the state and members of the Rampore Family. At that Durbar, the Nawab President made a speech, of which the following is a translation:—

"Gentlemen, I have invited you to this meeting for the purpose of consulting you in respect of a particular affair. It is a matter of the greatest regret that the valuable life of an officer of high position, was untimely sacrificed by the hands of Budmashes—the pains of which regret shall continue in my heart and in those of all of you to the end of our lives. The regret is the greater, because up to this date, no clue has been found of such a serious affair, nor has any trace been yet obtained of the murderers. As a result of this, the Government of India have found it necessary to make new arrangements for the administration of this state, as you gentlemen have all heard from the lips of the Agent to Government himself in public Durbar. In his speech, that gentleman stated, among other things, that if the authorities of Rampore had exerted their utmost for the arrest of the murderers, the real facts of this diabolical deed would have been discovered and the administration of the state would have been possible by a Council composed of Natives. Neither the culprits have been secured, nor have the officers of Rampore succeeded yet in discovering a clue to the occurrence. It has therefore become necessary to make a change in the administration."

Gentlemen, I have no objection to the arrangements ordered by Government. Whatever may be considered proper and expedient, it is the duty of all of us to carry out. But our great regret and sorrow arise from the fact that, owing to no clue being found of the real facts of the murder, a grave blame has been cast upon us, and on that ground a new arrangement is ordered to be made in the administration of the state. And this opprobrium shall stick to us during the whole of our lives. I therefore beg of you gentlemen, that no stone should be left unturned in finding out a clue to the perpetrators of this foul deed. I and all of you gentlemen should exert our utmost, in tracing the culprits and place the result of our exertions before His Honor the Lieutenant-Governor. In addition to the amounts which have been notified on behalf of the Government and His Highness the Nawab Bahadur and the Council of Regency, to be paid as a reward to those who will trace out the offenders, I am ready to spend money from my own pocket for the elucidation of this matter. If there be any danger to life, I shall place myself in front of you gentlemen. If there be any fear of the honor of any of you or of any informer being at stake, I shall put forward my own honor as a shield to the honor of all of you. I have a sanguine hope, that you, gentlemen, will accept this appeal of mine, and will try to the utmost of your power, and consider the discovery of this affair as the cause of your good and advancement, and you will thereby merit the approbation of the Government and of His Highness the Nawab Bahadur. In the event of no clue being found to this case, (which God forbid) you have no idea what misfortunes may befall me and all of you. At that time there would be no means of preventing the same. Neither I shall be able to shew my face, nor shall any one of you, gentlemen, have any claim upon the state. I have applied to the Government, with the concurrence of the members of the Council of Regency, for two months' time. What a good thing it would be, if through the help and exertion of you, gentlemen, a clue to this deed is dis-

covered before the expiry of that period. The Government have considered it necessary to make a change in the administration, chiefly on account of the murderers not being traced, as I have already observed. The changes which will take place in this new line of administration, can be easily estimated by yourselves,—there is no need of my describing them. This Mahomedan state has always remained in the hands of Mahomedan administrators, and we are all accustomed to that administration, and we can also hope for the continuation in future of the present condition. What a happy thing would it be if, through your hearty efforts and attention, the case could be brought to a satisfactory issue."

The above will shew the intense feeling of the people of Rampore at the prospect of a European official being placed at the head of the administration of that Mahomedan state. What is the light in which the proposed change has been viewed by the people of the Upper Provinces, will appear from the extracts from a number of Urdu newspapers published by the Lucknow *Advocate* :—

The *Hindustani* (Lucknow): "The appointment of a European at Rampore is a great mistake, it will be much unpopular with the people as a direct interference. We cannot understand who is responsible for the present meddling policy of the Government."

The *Najm-ul-Akhar* (Etawa): "If some conspirators have killed a favourite of the British Government, we do not see any justification in punishing the whole state by the appointment of a European Minister."

The *Imperial Paper* Lahore: "We do not know why a European has been appointed in place of a Native Minister. Is there no person in Rampore to do this work? If not in Rampore then is there derath of good men in the United Provinces? In the appointment of a European we fear the ruin of the state by the introduction of English element."

The *Victoria Paper* (Sialkote): "In Native States, it is better to have Natives as Ministers. In N. W. P. there are good many natives better able to do the work of a Prime Minister than a European, why his appointment is not preferred."

The *Tajul Akbar* (Rawal Pindi): "We expected Sir Auckland Colvin would, by appointing a Native to the post, relieve the people of the state from anxiety, but he has done quite the reverse of what was expected by the people."

The *Kohinur* (Lahore) characterises the appointment as an unnecessary interference in affairs of the state.

The *Azad* (Lucknow) is not satisfied with the appointment, and says it is beyond the power of any body to undo it.

The *Najm-ul-Hind* and the *Rahbar* of Muradabad do not like the appointment so also many others like the *Punjab Gazette*, *Paisa Akbar* and *Nasim Agra*.

We regret to find that this decision of Government in regard to the state of Rampore has caused great uneasiness amongst the conservative Mahomedans of the North West. But we can scarcely affect to be surprised. The catastrophe that took place at Rampore, was evidently caused by the deceased General Azimooddeen's own contempt for the feelings and opinions of the profoundly Mahomedan population of that state, and his great zeal in introducing and carrying out so-called improvements in the administration, according to English ideas, in spite of the opposition of all others, with only the strong support of the British Government. And our view is borne out by the following words which escaped the lips of Mr. Kaye at the Durbar of the 16th May :—

"The world has produced few men like General Azimooddeen Khan Bahadur. Whatever he intended to do, he used to throw his whole heart in accomplishing it. Whatever arrangements or new measures he desired to introduce into the Rampore State, however disagreeable to some persons, he carried them through for the welfare, advancement and prosperity of Rampore. At last the result was that he gave up his life for the cause of Rampore."

Now we think that the deceased General's introduction of new measures was rather too fast, which the inhabitants of that out of the way state were unable to follow. We wonder that Sir Auckland Colvin's Government did not see it, and did not prevent his running so fast.

Even in the most advanced Provinces of British India, and the most well educated native communities, Government have always hesitated to introduce new measures and improvements, however the same might be for the good of the country or the welfare of the people. And such measures have only been gradually and partially introduced, when the people

have acquiesced in them; and it has taken years before any such measure has gained ground. But here in a Mahomedan state, a go-a-head reformer of the heterodox school was allowed by the British Government, without consulting the feelings of the inhabitants, to introduce improvements and new measures, which, in his opinion alone, were for the welfare, advancement and prosperity of the state—which he was simply administering during the minority of a minor Mahomedan Prince. He accordingly, in four years, introduced numerous improvements of a character which the Government have not probably thought proper to introduce in British India in forty years.

In this connection, we are glad to quote from the speech of the Marquis of Salisbury, delivered on the 20th May last at Glasgow, the following passage which appears to us to be very appropriate, and to enunciate a very sound and statesmanlike policy :—

"Of the Khedive of Egypt he could speak in quite a different tone. The revival of Egypt during the past few years had been one of the most wonderful things that our generation had seen. He did not ignore the share which our officers, military and civil, had had in the revival, and the greatest possible honour was due to Sir Evelyn Baring and Sir Francis Grenfell. (Cheers.) All these things were for good. Those Mahomedan communities were improving year by year. What was weak in them was thrown off, and what was strong in them was developed. We had hopes of a little development among our own Mahomedan population in India, but with respect to all those Islamic populations, we must always remember that they were Mahomedans. We must not attempt to impose upon them the development or the exact growth of the West. They would develop in their manner and after their nature. If they had a good larch tree they could not by any contrivance make it grow like an oak. They would only spoil their larch and cover themselves with ridicule if they attempted it. The same thing was true of nations. They must, whether in foreign countries or in their own dominion, be patient with the fact that they were developing them."

That is the very truth on the subject and the key to true kingcraft in the best sense.

ANECDOTES OF HYDERABAD CELEBRITIES.

AFZAL-UD-DOWLA AND SALAR JUNG I.

THE father of the present Nizam was His Highness Afzal-ud-Dowla Bahadur, long the Ruler of the Deccan, and, with the help of his great minister Nawab Salar Jung, a splendid Ruler. He was a good soul—a simple heart. But his eccentricities were many and formidable. Although he had a most irritable temper, he had a generous heart. The following story furnishes a fine illustration of his eccentricity, irritability and generosity.

In those days street brawls and riots were very common, and they frequently ended in bloodshed and loss of human life. As a preventive measure against this evil, Salar Jung issued an order restricting the use of arms by the Arabs under certain conditions. This order was distasteful to the Arabs themselves, and it roused their ire against Salar Jung.

With a view to overthrow Salar Jung's Ministry, the Arabs conspired to poison the sovereign's mind against him, and spread a report to the effect that he had entered into a secret treaty with the British binding himself to hand over the Nizam's Dominions to that Power for a "consideration" and that, as a preliminary step towards that end, the people were being disarmed. When this report reached His Highness, through the zenana agency and in a magnified form of course, His Highness flew into a rage, and sent a most insulting message to Salar Jung, the sum and substance of which was that the latter should send his Begum to the Royal Harem the next evening.

On the royal mandate being made known to Salar Jung, he bowed his head in reverence, and told the messenger to inform His Highness that he (Salar Jung) as His Highness's slave would obey the royal command to the letter.

The great Minister dismissed the messenger with apparent cheerfulness, but his heart sank within him. What may not a despot do? Once within the Palace walls, will the honor of his wife be safe? What's to be done? Should he disobey the royal order? No, he dares not. For then, who knows? the consequence might be far worse. But the

order was so very iniquitous and inhuman—how could he have the heart even to mention it to his wife? Yet she must be informed of it at once.

When Dulan Pasha (Lady Salar Jung) heard the royal mandate from the lips of her husband, she became thoughtful and grave for a moment, after which her countenance brightened up, and she said with a smile :—

"Fear not, my lord, there will be no harm done to me. Our Royal Master only means to test your devotion to him. I will go to the Palace, as desired by His Highness, and, depend upon it, I shall come out of it unscathed. I will go with all the pomp and splendour due to my position."

Salar Jung tried to look cheerful, but still his heart misgave him. After a good deal of hesitation, he decided—

"My duty to my sovereign must give way to all other considerations. Obedience to my master is the motto of my life—obedience in everything. Come what will—the royal order must be obeyed, even if it be at the sacrifice of my honor which is a thousand times more precious than life. May God help me to keep this resolution."

The next evening a little before sun-set, Dulan Pasha started for the royal harem in grand state. The bearers carried the *miana* (palanquin) fast, but faster than they travelled the *hurkurras*, and before the *miana* reached the Palace, the *hurkurras* brought the news of the lady's approach to His Highness.

On hearing the news, His Highness expressed himself agreeably surprised. He then enquired of Nawab M—, who was a great favorite with His Highness and who happened to be present at the time,

"Do you think Salar Jung himself has sent his Begum in obedience to my order, or she has come contrary to her husband's wish in order to please me?"

Nawab M—, who knew the truth, said—"Tuksir, Salar Jung, as a devoted slave of Bundegane Ali, has willingly sent his Begum in obedience to Your Highness's wish."

His Highness—"Ha! Ha! all right. Go one of you and tell Dulan Pasha that she is my sister, and that she need not take the trouble to come and see me, but that I shall call on her one of these days with tokens of my brotherly affection."

The next day His Highness called at Salar Jung's palace with heaps of jewellery and presented them to Dulan Pasha.

It is said His Highness did not leave the Minister's house until he was satisfied that Dulan Pasha had completely decorated herself with every one of those ornaments.

Soon after this event, Salar Jung himself was also honored with costly *Khillut*.

INSOLENCE OF RAILWAY SERVANTS.

Railway Company. *versus* Bhola Nath Ghose.

JUDGMENT.

The accused in this case is charged with having travelled with a short journey ticket and with having refused to produce his ticket when called upon to do so, and with being in a state of intoxication and with having assaulted a Railway servant. Mr. Cesar, the ticket collector at Jamalpur, says that when the 9 up mail came at Jamalpur, he went to check 2nd class passenger tickets. He found the defendant who had alighted from the train proceed towards the Refreshment Room. He again and again asked the accused to show him his ticket, but the accused struck him on the chest and banged the door after him. Then he made his report to the Station Master who came and asked the accused to produce his ticket. The ticket was produced and was found to be a short journey ticket from Sainthia to Nalhati. The accused says he was asleep and he was aroused from his sleep and was asked to produce his ticket. He was then called a thief and his hand was caught hold of and he was asked to come down. He denies even having assaulted the ticket collector. Before the police the ticket collector deposed to the effect that accused got up in the carriage and refused to produce his ticket and also struck him. He was again shoved out afterwards. Neither before the police nor before me is any allusion made to the Hotel Khansama ever having supplied liquor to the accused. On the contrary it appears that the accused was asleep and was inside the carriage when Cesar first came up to him. Several witnesses have been examined in support of the prosecution. The witnesses have considerably amplified the original story. One says the accused was staggering and that Cesar was dealt one blow on the chest. The Khansama says he was shoved out of the carriage. Mr. Rose says the defendant also threatened to strike the ticket collector with a cane. The constable says the accused was vomiting. On the other side the accused has

examined a few witnesses. The station master of Nalhati says he knew that the accused had a short journey ticket, and that the guard was informed of it, but the guard took it as a joke and gave no certificate. Then it is urged that the ticket collector woke up the defendant who said the guard knew of his having a short journey ticket with him, but that Mr. Cesar called him chotta and otherwise insulted him and tried to drag him out of the carriage and that the ticket collector caught hold of his hand in order to drag him out and that the accused evaded himself from his grasp.

This is the sum and substance of the evidence adduced in this case. The question for determination is whether the accused actually committed the assault and if he did commit it whether it was a deliberate assault or whether there was provocation or whether the hand of the accused had been caught hold of or whether the blow or shove was purely accidental. The complainant's story as told before me differs materially from the story as developed in first information. The witnesses moreover do not support complainant's statement. The complainant says he was on the platform. His story that he came and demanded the passenger's ticket and was struck, in reply passes belief as the cause. A man can hardly commit such an act without some reason. Cesar assigns no reasonable cause. Constable Komaluddin evidently views the whole matter with condensed (?) eye. He too says, Cesar came and asked for the ticket and was struck. Emaunally, the khansama, says the ticket collector was shoved, but has been inside the carriage. Rose says the ticket collector was on the foot board when a blow was given him. The statements are so discrepant that I cannot accept this story as a genuine version of the affair. Let us see what the defendant's version is and in the first place the assistant Station Master says that the accused did complain to him that Cesar had assaulted him. Then the witnesses say his hand was caught hold of and he was being dragged out when he wrenched himself from Cesar's grasp. According to Cesar's statement before the police the defendant was asleep. So I see no reason for disbelieving his story corroborated as it is by his servant and by a passenger. I am therefore of opinion that the accused had been roughly aroused from his sleep and that his hand had been caught hold of and that the ticket collector was insolent and used abusive epithets towards him. Naturally the defendant resented this conduct and when the ticket collector assumed the function of a policeman, he kicked him off. If there be any offence in this I think there was ample justification for the defendant to exceed the bounds of decency and civility. I am therefore of opinion that the accused cannot be held responsible for this charge.

With reference to the charge that he was in a state of intoxication, I think it is essential that the intoxication is to be such that a man is not able to take care of himself. Now the evidence adduced does not establish this point. The witnesses even of the complainant himself do not say he was in intoxication. They say he was slightly under the influence of liquor. There is no law which prevents a man from travelling in a Railway carriage who has taken a glass of liquor which does not intoxicate him. There is no proof that he committed any other offence. With reference to the first charge I am of opinion that the accused had no intention of defrauding the Railway Company. The deposition of the Nalhati station master establishes the point. He has moreover paid the excess fare. How he can be criminally prosecuted for refusing to produce his ticket, I do not see. It will then appear the accused is not responsible for the act imputed to him. It has been argued and proved before me that this is not the first instance in which insult has been offered to gentlemen at Jamalpur by Mr. Cesar. His youth may have something to do with it. But it is a matter which cannot be passed over with silence. That he offered insult and was insolent to the defendant holding as he does a high position in life, cannot be doubted, and it is a matter of regret that this should be so in the face of the existing circulars, and that the matter therefore deserves to be brought to the notice of the authorities. Let the defendant be acquitted.

(Sd.) K. N. MITTER,
Deputy-Magistrate.

Monghyr, 8th June, 1891.

THE FUTURE WAR.

Under the title "The German Marine at the Eleventh Hour," there appeared in Germany a brochure, which has produced a profound sensation in that country. We give below a translation of the dramatic part of the pamphlet—the two naval battles supposed to have been fought between the French and the Germans on the coasts of the North Sea :—

Eight hours after the declaration of the war, the French squadron appears in sight of Heligoland.

Dismay, reigns on every side of Germany. The ports are blocked, the Skager-Rack is barred up by a flotilla of French ironclads.

Bremen, Hamburg and Kiel are filled with marines, soldiers and officers, all anxious and running about, some working on the fortifications, and others arming the ships. Williamshafen especially, the key of the Gulf of Jade, the first port of war in the empire, is in feverish excitement. It is before this town that the fate of the campaign is to be decided.

The French Admiral commands the sea from Heligoland to Wangerog; he slowly approaches from the shores, explores the ridges, sounds the depths, takes precaution against the explosive engines stored up by the enemy. At last, the German fleet appear at the entrance of the Gulf of Jade.

It is a day of September, foggy and cold.

The night, closing suddenly, favours at first the German Admiral: he is better acquainted with the secrets of the defence, knows the dangerous passes and profits by them. Toward the evening, by the favour of the darkness, he orders of his steamers towing a flotilla of torpedoes a movement towards the west: the enterprise succeeds. Scarcely in sight of Wangerog, when the towing steamers change the direction and sail in a right line from the coast of Heligoland, sure of falling in with a part of the French squadron.

The silence is complete,—the solitude gloomy and dismal. All of a sudden, the heavy mass of ironclads appears across the darkness; and before the warning has been given, the torpedoes are launched: two or three explosions resound, some pale glimmerings shine in the darkness of the night with cries of death. Two French ironclads are blown up, throwing some sheaves of fire on the dark horizon.

Not losing an hour, the Germans pursue their advantage, profiting by the surprise and tumult of their sudden attack. Everywhere the waters are ploughed by the dark engines of war: the French torpedo-boats meet the German torpedo-boats; the electric light, freakish and irradiating in jets, marks out the way. The conflict is terrible. The cries of agony come from the ships, which turn round and are swallowed by the bottomless sea. The "Suffren" and the "Richelieu" give way; the Lazarboat, in which all the wounded are gathered together, disappears, being broken by a torpedo, in the hazard of the battle.

The right wing of the French squadron is annihilated.

The German torpedo-boats, which at the dawn of day entered the Gulf of Jade, having escaped by a miracle the French cruisers, are hailed with acclamation by the enthusiastic sailors and by the whole population of Williamshafen massed on the quays.

But this triumph is not of long duration. The very morning, the French admiral receives from his own Government orders to destroy at any cost the establishments and dockyards of the Gulf of Jade. This order removes all his hesitation and enervation..... He advances by the pass of Wangerog and cuts direct for the entrance of the Gulf of Jade. He has 8 ironclads, as many iron-plated cruisers, a good number of submarine mines and advice boats.

The sky is of a dark blue; the humid fog lies thick for the watch. The "Konig Wilhelm," placed on look out, is the first to open fire on the French squadron.

The cannonade begins, the ironclads throw out their grape shots and pursue the "Konig Wilhelm" in her retreat—the length of the road.

Then the mines shine, the terrible dangers of the pass reveal themselves. The sea raised by the explosions, is stained with blood and encumbered with wrecks and corpses. A thick mist separates the enemies' ships: the shells fly at random in the terrible conflict. Then a sudden light reveals the situation; the French advance. Their torpedo-boats sink two cruisers, the "Siegfried" is broken into two by the "Sainte Barbe.".....Despite the terrible effect of the mines and forts, the German fleet retreat being half annihilated.

The next day is passed in anxiety.

A pale sun, appearing in the livid sky, illuminates the Gulf of Jade. The disabled ships lie on the strand with human bodies mixed up, bleeding and mutilated. Some wrecks are seen on the tainted surface of the waters.

The French supply their vessels again with provisions, throw their dead into the unfathomable tomb of the sea, repair the damage done to their ships, and make their last disposition for the attack on Wilhelmshafen. The night passes clear and superb, every one is anxiously waiting for the morning. The morning dawns. Some light clouds repose on the sea. Through a thin sail, things appear to pass quickly; the very air seems to take a feverish agitation.

Suddenly some hoarse echoes resound. The shot-proof frigates and gunners attack energetically the last barrier, near which all the German fleet group for a desperate resistance.

At a distance, in the scorching heat of the day, appear menacing the forts, the barracks, the coal-yards and the mole of Wilhelmshafen. The order of the French Admiral is to approach the fortifications about 2,000 metres and to commence the bombardment... To the silence of the night and the anxiety for the result of the battle, is succeeded the terrible roar of the cannonade. The atmosphere is lighted by cannon-balls, discharged from the forts as well as the shots fired by the French ironclads.

The agonizing cries of officers and soldiers caused by the grape-shots are heard. The air is darkened by the smoke, soot, and charcoal, the German marine who play their last card, perform prodigies of valour.

The pass is narrow, obstructed and sown with explosive engines. Two ironclads alone can move in the front. The attack is difficult and long. Cruisers, advice boats and torpedo-vessels sink by turns. The shells, like hailstones of fire, strike the flanks of the ironclads, their reply, seen from a distance, does not appear to be sure.

The remainder of the German fleet having been annihilated, the result is no longer doubtful. The French ironclads, two by two, vomit their fires on Wilhelmshafen. The terrified inhabitants flee, the coal-yards are set on fire; and the town and the forts are soon reduced to heaps of ruin.

The next day, a fleet of reinforcements having arrived from Cherbourg, the towns of Cuxhafen and Bremerhafen are bombarded in their turns. The French remain victorious but their losses are considerable; it is a victory *a la Pyrrhus*.

The loss of the German fleet is owing to the feebleness of their fortifications on the coasts, their over-confidence in the submarine-mines and the small number of their ironclads.

When the issue of the combats in the Gulf of Jade has become known, a part of the French fleet of the Baltic has passed the Skager piloted by a flotilla of cruisers and advice-boats which know the passages. The Cattegat is now free. The French vessels having freed the Sound are hailed with enthusiasm by the people of Copenhagen, no longer able to hide their sympathy. Soon the commandant of the squadron orders the ports of Pomerania to be blockaded, and wishes to cast anchor at the south point of the isle of Leland. Some days after, the whole of the French fleet, nine ironclads and five large steamers landing 3,000 French infantry, appear opposite Kiel, with the intention of making a landing at Friedrichsort.

The next day, a bloody and terrible battle is fought. The landing of the French army has been rendered impossible. The two fleets, mutilated and damaged, remain in sight of each other. But the moral effect of this rapid campaign has been immense. Anguish takes possession of anxious Germany.

Before the first great battles have been fought on the Continent, peace is made.

The Powers interpose, and France has taken her revenge.

Official Paper.

NOTE ON THE ADULTERATION OF BENGAL COTTON.

By the Secretary, Upper India Chamber of Commerce.

This cry is practically as old as the trade in the article between India and Europe, and the question has been a burning one all along, judging from the regulations promulgated by the East India Company, the more recent institution of the Cotton Frauds Act, as well as from the numerous resolutions from time to time formulated on the subject by Chambers of Commerce and Buyers' Associations both in India and Europe, the net results of which, as regards any improvement in quality having been effected, being *nil*. In a Market Report published in 1845, there are records of great deterioration in grade and decrease in outturn of this cotton; and a Member of this Chamber informs the writer that he has correspondence files in his possession, relating to Agra Cotton, dated back to 1864, throughout which complaints as to quality are prominent. Various have been the remedial measures suggested; but at the present time there appears to be a marked preponderance of opinion against the re-introduction of the Cotton Frauds Act.

In Europe there seemingly still exists a general misconception as to the place of origin of the so-called "Bengal" Cotton, the popular idea being that the name indicates the part of India in which it is produced. The explanation of this is, that as Liverpool gave the name of "Surats" to cotton shipped from the ports of Western India, so London first termed all that was imported from Calcutta "Bengals," although the proportion of this staple exported from that Presidency was then, and is still, insignificant. Prior to the railway era, cotton was boated by river to Calcutta, in considerable quantities, from Furruckabad, Agra, Muttra, Kalpi, &c., these districts becoming, early in the present century, the chief cotton-growing centres in Northern India, and giving the names to the classifications by which various grades and qualities of N.-W. P. Cotton were known in the English markets. There is also evidence of cotton shipped from Calcutta having been sold in Germany 50 years ago as "Banda," "Jalloni" (Jelcyses,) "Faria" (Faris), "Catchowra;" the last mentioned being a poor article, practically sweepings; and determination of class and quality by the use of the names above referred to is still understood by the older native dealers in Up-country markets.

Thus cotton exported from the North-Western Provinces, Oudh, Rajputana and Central India, grown over an area which has

been estimated at, taking the average of the last few years, about 5,500 square miles, was, for convenience sake, simply classed in 3 to 4 grades, from "fair" to "fine," all under the comprehensive title of "Bengals." Throughout the extent of country alluded to, the differences in soil, climate, varieties of seed used, system of cultivation of the plant, and preparation of crop for the market, are very great, resulting in the production of many sorts of cotton, differing in length of staple, strength, colour, texture; and in the case of certain districts, containing a large admixture of seed or leaf or both, and sometimes sand or water. Under these circumstances it has been found practically impossible, owing to the decentralization of the trade, to select in quantity, or to buy in any given market, cotton that will exactly correspond with the "Bengals" standard, particularly as the standard samples are made up in Europe from the previous season's shipments, and are sent out here in the autumn, before the new crop is in the market. In fact, the Up-country selector, acting for a firm that has sold forward, has invariably the odds against him. If the crop is poorer in quantity than the previous season's, he has to buy above class if he means to keep up to the standard on which he sold; should it be good all round, he gains nothing, as neither Indian Mill Agents nor purchasers for the native hand-spinning industry let a cotton go past them which meets their requirements as regard quality and price.

The peculiarities of Up-country cotton and the difficulties of working the trade are, beyond doubt, well known to the export firms; and if a reform is to be attempted, surely it is they who should initiate action in the matter. The fact of no steps having been taken in this direction would seem, however, to point to the conclusion that, as in the case of "dirty wheat," they care nothing for the future, and look only to the possibility of immediate gains.

Although cotton from Western India was for a time known as "Surats," Bombay shippers appear soon to have grasped how extremely unsatisfactory and inapplicable such a term was for the article in which they dealt, and they have since designated the various productions as Broach, Oomrawattee, Khangown, &c., according to the district wherein grown. These varieties they have again, in each instance, sub-divided and graded as "fair" to "fine" as the season's crop turns out.

In Calcutta, jute and indigo are still sold, to a considerable extent, by district and individual names and marks, and it appears that it would be of advantage if Up-country cotton were classed in like manner. Such a system would be greatly to the interest of those engaged in the trade, from the cultivator, packer and exporter, up to the spinner; the latter would, by being able to name the brand required, have a much better chance than he has at present of getting cotton of uniform quality, suitable for his special purpose, while the arrangement would tend greatly, as regards the grower, the dealer and the consumer, to reduce disputes.

From the frequent agitation of the question in recent years, it might be gathered that Bengal Cotton, as exported, had deteriorated in quality during the last two decades; but the facts available do not support this idea, and, on the other hand, the area under cultivation, and presumably the production, has greatly increased during the period under discussion.

The character of the cotton shipped has undoubtedly varied a good deal from time to time; but the general impression is that the article now brought into the Up-country markets is, on the average, unquestionably better than the supplies procurable in the same markets 20 or 25 years ago---a decided improvement in classification, cleaning and packing having followed the introduction of steam presses throughout the Provinces, between 1875 and 1880. The complaints as to quality appear to be really traceable to gradual mutations in the cotton trade itself. Of the cotton produced in this part of India, a certain proportion has, in every season, been of poor quality, short in staple, wanting in strength, stained and so forth. This class has always been considered unsuitable for their purpose by the native handweaving industry (which at one time was an important factor in the trade and is still a considerable consumer of the better descriptions of cotton) and in former days found a market chiefly in China. The weavers there, however, apparently came to the same conclusion eventually as their fellow-craftsmen in India, *viz.*, that it did not pay to work such a low grade article, and the demand ceased. An outlet for this class of cotton was then found on the Continent of Europe and retained for many years, but now this demand has, to a great extent, failed. Germany and other continental nations buy "Bengals" for two reasons, *first*, because for the manufacture of certain fabrics a rough staple, really white colored cotton of the quality of middle class "Bengals," has been found to be particularly suitable, and there has consequently been a steady demand by the trade for these grades; *second*, because the cheapness of inferior "Bengals" as compared with lower grade "Surats" and American Cotton has, in the past, made it worth their while to use the class previously shipped to China from Northern India.

It appears that of recent years American and Bombay Cotton has

steadily declined in price, but that the Bengal staple has not shared in the fall in the same ratio; hence although certain continental spinners have still to rely on us for rough staple cotton of the better class, those who formerly took low grade "Bengals" find that it suits them better, both as regards price and quality, to buy inferior and field or country-damaged "Americans" and "Surats."

Thus there is no *bonâ fide* market for our inferior cotton. Native hand-weavers cannot work it; the Chinese found out, some years ago, that it did not pay them to use it, and now our continental customers can and do buy an article that suits them equally well at a proportionately lower price. There is therefore no outlet for such cotton, and native growers and buyers have naturally taken to assisting each other by bulking the inferior and better stuff produced in each district, the mixture constituting a quality just a little below that which spinners want. In this way selectors and packers find it extremely difficult to secure cotton in quantity that will meet the needs of both European and Indian consumers.

In the absence of a market for this low grade cotton, mixing is inevitable so long as the cultivator cannot sell the better classes produced at a figure that will allow of his disposing of waste, pickings or damaged cotton for what it will fetch, and the price of good cotton does not admit of this at present. As a case in point, the so-called "Phoolah," an extra "fine" quality, has disappeared from the Up-country marts; to make this grade the best *kapas* was selected, ginned, and all seed, leaf, stained and damaged cotton thereafter removed by hand-picking. Of course it fetched a fancy price, and for a time the cultivators in certain districts took a great pride in bringing to market such cotton. But the expense entailed in its preparation and the large percentage of inferior quality left on hand by the process, which they found very difficult of disposal, showed them that it was not a paying business, and this class of cotton has therefore entirely died out.

The chief complaint against Bombay Cotton seems to be the deliberate mixing of the produce of different districts and the bulking of long and short staple by cultivators, middlemen, ginners and packers---practices which those engaged in the cotton industry on this side of the country cannot be justly accused of.

As regards fraudulent damping, the admixture of crushed seed, *kaps*, sand, &c., the evidence on the subject proves that this is clearly the selector's business, as in all the bazars in the North-Western Provinces he is given ample opportunity of examining every bale or *gudda* he buys; and if he does not get what he thinks he is taking, it is no one's fault but his own. His price limit, or in the case of speculative purchases, the rate current at the sea ports or in Europe, sometimes has the effect of inducing him not to touch the best of each class only; in fact, in many instances it is held that he deliberately buys somewhat below grade, accepting the risk of having to pay an allowance eventually in preference to facing an immediate actual or probable loss: this is notably so with native selectors, the result being that when a bad crop is followed by a poor one as regards quality, down go the "standards" and the name and repute of "Bengals." Neither does a good quality season subsequently help matters, for the dealer gains nothing by giving better stuff than he is bound to supply, and he does not do so as a rule.

Apart from this view, as already remarked, the area under cotton is steadily increasing, and in this light it would be practically impossible to state a case that would show any need, in the interests of the country at large, for special laws to rule the industry.

Abuses, defects and difficulties such as these that are now rooted in the trade, are not easy to deal with; but it seems that the following remedial measures would be calculated to effect a reform:---

1st.--Efforts to find new markets, at paying rates, for the inferior class of Bengal Cotton---an object which would be also attained if comparatively better prices ruled for the low grades of "Americans," "Surats," &c.

2nd.--A reform in the fixing of "Bengal standards," both as regards the time at which these are made up and their grading, *i.e.*, the re-introduction of provincial marks (the system now being followed by Bombay); sales being effected "fair" to "fine" from each district according to the season's production.

3rd.--The general use of machine gins in the North-Western Provinces, Oudh and the Punjab. These have, to a great extent, superseded hand gins in other parts of India. Two ginning factories are now working successfully in the Provinces; and in view of the great improvements that have been effected in cotton gins of late years, it is but reasonable to expect that the trade can look forward to being, ere long, put in possession of a machine suitable to the cotton which we produce. Knowing what has taken place in other parts of the country, natives are quite ready to accept and use a gin that would properly manipulate North-Western Provincial cotton; and on its appearance a radical change may, and in all probability will, take place in the trade similar to that which was brought about by the introduction of steam-pressing.

W. B. WISHART.

Sath Tal, Kumaon.

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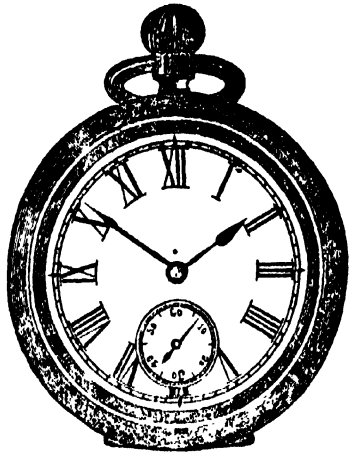
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WEEKLY NEWSPAPER

AND

REVIEW OF POLITICS LITERATURE AND SOCIETY

Vol. X.

CALCUTTA, SATURDAY, JUNE 27, 1891.

No. 480

CONTEMPORARY POETRY.

THE JOY OF REQUITED LOVE.

AWAY from the crowd of dancers
Wander a loving pair,
And seat themselves for a quiet chat
Behind a portiere.

The youth loves the maid, 'tis plain to be seen,
And she—had he eyes he would know
That she's long been patiently waiting the chance
Her heart on him to bestow.

To-night, as 'tis quiet and no one is near,
He tells, bending low o'er her chair,
Of his love, and impatiently waits her reply
Behind the portiere.

* * * * *
As they wander forth from the silken folds
And join in the mazy whirl,
Life looks to her twice as bright as it did,
I know, for—I was the girl.

THE BLIND MAN :

OR THE DISEASE OF THE PHILISTINES.

BEHOLD a blind man ! no learned dog hath he ;
But he hath gold, and stocks, and lands in fee.
Sharp are his wits ; his optics clear and bright --
As sound his eyes as ever saw the light ;
And yet no blinder is the creeping mole
To nature's charms than is his sordid soul.

In truth, for him the world in light arrayed
Is little better than a jungle's shade ;
And all the thousand charms of earth and skies
Are blanks or blotches in his batlike eyes.

In vain for him the morn, in beauty clad,
Trips o'er the hills and makes the valleys glad ;
In vain for him the verdure of the world,
Or radiant cloud wreaths round the mountains curled ;
He sees no glories in the effulgent sun,
Which, smiling earthward when his course be run,
Sets all the world aglow with tints rare,
And crowns with splendors all the heights of air.

In vain for him doth nature's royal hand
Paint all the zones with pictures rare and grand ;
Unheeded all the autumn's matchless dyes ;
Unseen, the squadrons of the summer skies ;
Star gems, far gleaming from the depth of night—
The mountain's vastness and the ocean's might—
Or myriad flowers, sweet favorites of God,
Which, ever smiling, deck the grateful sod.

These wake no joys within his darkened mind.
His eyes, they see ; yet lo ! the man is blind !

SATISFIED.*

AFTER the toil and turmoil,
And the anguish of trust belied ;
After the burden of weary cares ;
Baffled longings, ungranted prayers ;
After the passion, and fever, and fret,
After the aching of vain regret,
After the hurry and heat of strife,
The yearning and tossing that men call life ;
Faith that mocks, and fair hopes denied,
We—shall be satisfied.

When the golden bowl is broken,
At the sunny fountain side ;
When the turf lies green and cold above
Wrong, and sorrow, and loss, and love ;
When the great dumb walls of silence stand
At the doors of the undiscovered land ;
When all we have left in our olden place
Is an empty chair and a pictured face ;
When the prayer is prayed, and the sigh is sighed,
We—shall be satisfied.

What does it boot to question,
When answer is aye denied ?
Better to listen the Psalmist's rede,
And gather the comfort of his creed ;
And in peace and patience possess our souls,
While the wheel of fate in its orbit rolls,
Knowing that sadness and gladness pass
Like morning dew from the summer grass,
And, when once we win to the farther side,
We—shall be satisfied.

* This little piece in the manner of Clough is now offered in especial to a dear distracted soul in the South.—ED. R. & R.

Holloway's Pills and Ointment.—Vicissitudes of climate, exposure and hardships, tell heavily on soldiers and sailors, sowing the seeds of diseases which may ultimately break up the constitution. Naturally careless of their health a word in season may avert many evils, and may cause them to resort to timely measures without any difficulty or publicity. Holloway's effectual remedies are so suitable, and are so easily adapted for the varied complaints to which our soldiers and sailors are liable, that a supply should always be obtained before proceeding abroad. It may with confidence be stated that many a valuable life might have been saved, or confirmed cripple prevented from begging in the streets, if Holloway's remedies had been used in time.

Subscribers in the country are requested to remit by postal money orders, if possible, as the safest and most convenient medium, particularly as it ensures acknowledgment through the Department. No other receipt will be given any other being unnecessary, and likely to cause confusion.

NEWS AND OUR COMMENTS.

SHOCKS of earthquake have been felt at Serajunge, at Assensole, and at Jacobabad.

WHILE we are passing through the throes of a severe hot weather and almost a still atmosphere, a tornado passed over Damookdeah and Sara on the Northern Bengal State Railway, laying down buildings and damaging goods and wrecking flats on the river. At Sara, the wind derailed almost a complete train of goods waggons.

THE unseasonal weather—failure of rains and consequent crops—is felt most in Madras. There is distress already in Chingleput and North Arcot. Over 8,700 persons are relieved by relief works in Chingleput, 4,900 in Wandiwash, 2,170 in Kalahasti and 1,400 in other places, besides 2,000 persons to whom food is distributed at kitchens. In Tinnevely, the rayyets suffer too. As a relief measure, Government has allowed the Zemindary estates in the Tenkasi, Sankaranainar Koil and Srivilliputtur taluqs time till next year for payment of peiscush with 6½ per cent. interest on arrears. This relief, as it may be, is intended for the tenantry who are to be allowed the same temporary immunity from rent.

SCARCITY is reported from Rajputana, and cattle are dying in the Todgarh district for want of fodder. At Bikanir, Kishengarh and Knerwara, they are in poor condition. Fodder has failed in four states. In Deoli, Kherwara and Ajmere-Merwara 44,518 acres are affected by scarcity. In Ajmere-Merwara about 6,000 persons are put on relief works. Government has sanctioned one lac of rupees for advances to agriculturists in Rajputana for wells and tanks.

The Native States will be asked to furnish the Government of India with weekly reports regarding the prices of food grains and the quantity of supplies available.

By the accounts of the courtly chroniclers, Lord Lansdowne enjoyed his Naikanda trip. Who knows? We can scarcely believe it, in the face of the telegrams from "Home." They had very fine weather though, which as English ladies and gentlemen they doubtless made the most of.

SIR John Gorst informed the House of Commons, that enquiries made shewed that there were no illegalities in race lotteries in India except in Burma, where steps are being taken to prevent them.

ANOTHER batch of Benares rioters, namely, those tried for the attack on the Rajghat railway station—have been sentenced. Of the fifteen brought up, fourteen made a feeble defence or none and threw themselves on the mercy of the Court. The jury found them guilty of riot, dacoity and being in possession of plundered property. The Judge shewed them no mercy and sentenced five to transportation for life, two to ten years' rigorous imprisonment, including three months' solitary confinement, and seven to seven years' rigorous imprisonment, including three months' solitary confinement. The trial of the fifteenth was put off on account of the illness of the accused—a mercy, indeed, shewn by the Judge. Already, a much larger number has been sentenced to exemplary punishment than the number of those who are likely to be punished for the massacre at Manipur. Yet a number remains to be tried and punished.

MR. W. H. Rattigan, of Lahore, Barrister-at-law, Vice-Chancellor of the Panjab University, &c., has been taken in as an Additional Member of the Governor-General's Council for making Laws and Regulations. It is a wise selection. Mr. Rattigan is not only a learned but also an able man of experience, of knowledge of the country, of thoroughness as well as honesty of purpose. He is sure to bring wise counsel to the Council, and, suitable opportunity being presented, to leave his mark there.

THE "World's Columbian Exhibition" is estimated to cost £4,000,000 sterling, of which the city of Chicago in which it is to be held, contributes one million. According to present estimate, the opening of the Exhibition is timed for 1st May, 1893.

CLOVES are believed to destroy moths better than either tobacco, camphor or cedar-shavings. Are they any good against the great Vandal of the East, the white-ant?

THE *Singapore Free Press* thus announces the result of a lottery:—

"We are informed that Mr. Griffiths, husband of Madame Franzini, the lady bicyclist, manager of her entertainment before she joined Woodyear's Circus, and now manager of that show, has won—let us keep within the law—'forty thousand dollars in the Lanilla Mottery.' Griffiths is the safe man now!"

LEAVING Darjeeling on the 1st, the Lieutenant-Governor returns to Calcutta on the 2nd July, and after a stay of a week and an extraordinary session of the Legislative Council, goes into camp on the 9th. We give the programme of the Tour below:—

ARRIVE.	HALT.	DEPART.	STATIONS.
.....	.....	July, 9th	Calcutta.
July, 9th	July, 10th, 11th 12th, 13th.	" 14th	Hughli. (Visit Jamalpore by road and rail and return to Hughli.)
" 14th	.....	" 15th	Culna.
" 15th	July, 16th, 17th	" 18th	Kishnagar.
" 18th	.....	" 19th	Cutwa.
" 19th	July, 20th, 21st	" 22nd	Berhampur.
" 22nd	.....	" 23rd	Murshidabad.
.....	.....	.....	Azimganj.
" 25th	.....	" 25th	Jungipur.
" 26th	July, 27th	" 28th	Rajmahal.
" 29th	" 30th, 31st	Aug., 1st	Maldah.
Aug., 2nd	.....	" 2nd	Rampore Boaliah.
" 3rd	Aug., 4th	" 5th	Kushtea.
" 6th	.....	" 6th	Pabna.
" 6th	Aug., 7th	" 8th	Goaland.
" 8th	.....	" 8th	Faridpur.
" 8th	Aug., 9th, 10th, 11th	" 12th	Dacca.
" 12th	.....	" 12th	Maimensingh. (By rail.)
.....	.....	.....	Narainganj.
" 12th	.....	" 13th	Munshaganj.
" 13th	.....	" 14th	Daudkhandi.
" 14th	Aug., 15th, 16th	" 17th	Madaripur.
.....	.....	.....	Barisal.
" 18th	.....	" 18th	Perozepore.
" 19th	Aug., 20th	" 21st	Gopalganj.
" 21st	" 22nd	" 23rd	Khulna.
" 23rd	.....	.....	Jessore. (By rail.)
.....	.....	.....	Calcutta.

A TEMPEST in a tea pot has just happened at Benares. The *Pioneer* gives the news in the following words:—

"The Benares Municipal Board had not yet recovered from the disquieting influences of the late disturbances: but one would have expected that the effect of all the opposition they have encountered abroad would have been to unite the members to each other. Instead of this a violent schism now prevails between the Mahomedan and Hindu representatives. It appears that at a recent meeting somebody suggested that some vaccination rules that were under discussion might be translated into Urdu. At this suggestion the patience of the Honble Mr. Bereshwar Mitter, of the illustrious Legislature of these Provinces, ran out: 'I hate,' said he, 'the relics of the Moslem tyranny.' The six Mahomedan members of the Board were not the men to let an occasion of this kind go by, and in a joint letter to the Chairman they pointed out how their feelings had been lacerated by the expressions of the Honorable Babu. The end of it seems to be that the latter has offered an apology for his offence, but we have still to learn whether it has been considered satisfactory, and whether the Chairman has succeeded in restoring tranquility in the political nursery over which he presides."

We suspect there was some misunderstanding, perhaps also a loss of temper. At any rate, Mr. Mitter is not the fool that the *Pioneer* would make him out to be. He is a thorough up-country man, but, then, he is, or had been, a Baboo.

THE German journal *Export* throws light on the manufacture of paper in China. It is surprising to learn how backward the Chinese are in this branch of industry. This old people probably knew the article long before any nation of Europe, yet to this day their efforts are limited to the utilisation of only one source, and that one about the least practical of all. It may roundly be stated that all Chinese paper is made from the shoots of the bamboo cane, excepting only a few instances, in which it is made of straw and bark. The paper mills too are of the most primitive kind, consisting of a water-wheel set in motion by a mountain rivulet. This lifts up and down a row

of wooden beaters, which drop into a rough stone trough filled with young bamboo twigs, which are gradually reduced to a coarse pulp. After passing through a number of sieves, this pulp is exposed to the sun to dry. When this mass is sufficiently dry the article is ready for the market. As a matter of course, this paper possesses but little strength, and not being sized or varnished—treated with glue—it can not be used for writing; the pen sticks and the ink spreads. The writer explodes the popular idea that the so-called rice paper, which is principally exported from Canton, is made from rice. He does not expressly say so, but we take it that for this kind too the everlasting bamboo—the patron, protector and preserver of the races of man inhabiting the whole of Eastern Asia and the Indian Archipelago from the Garrow, Tipperah and Chittagong Hills to the island of Saghalien—supplies the material. Although there are various qualities of paper in China, we are told that even the best of them can not stand comparison with the most ordinary European paper.

**

THE rumour that Sir Dennis Fitzpatrick is about to leave Hyderabad next month, does not seem to have any foundation. He has certainly not yet applied for leave. As he is understood to have in his pocket the reversion of the Lieutenant Governorship of the Punjab, it is not improbable that he should wish to have a short holiday, before entering upon that important charge.

**

THE *Englishman* of yesterday opens its editorial columns with the news of the death of Shama Churn Sen, the late Cashier of the Chartered Bank, one of Mr. Jackson's own, mentioning the time, the place, and the cause thereof. Is our contemporary qualifying itself for the rôle of a *Newgate Gazette*?

In its new noviciate, our contemporary scarcely shows either the promptitude or the accuracy of a leading journal. The "event"—to speak in true newspaper language—occurred on Tuesday last within a few miles from the metropolis and the announcement is made on Friday. The death-place is not named but vaguely indicated as the deceased's "native village near Santipore." This must be disappointing to those who care for the information—and there must be many such, specially among our contemporary's constituency, or else the *Englishman*, which systematically avoids native names and matters and ignores native journals, would not *in propria persona* chronicle this truly "domestic occurrence," to say nothing of giving it such editorial prominence. It is not only disappointing but also misleading. One must naturally look among the cluster of small villages and hamlets in the immediate neighbourhood of Santipore for the "village near Santipore." No one would suppose that a place of any importance was meant. The fact is that the writer did not appreciate the importance of the place understood by him. The misdirection is due to the *Englishman's* imperfect acquaintance with local geography. Sen's "native village near Santipore" was, as everybody heard during the trial which made him notorious and his counsel Mr. Jackson famous, Halishahar. No one will possibly recognise it as a village near Santipore. It is not near Santipore—certainly not in the way in which it is mentioned—and it is not a mere village. It is scarcely a compliment to Halishahar to give it recognition as a village near Santipore. You may just as well call Serampore a village near Barrackpore. It would be only more awkward to describe Santipore as a place near Halishahar. Halishahar may be a village to a denizen of Cockaigne, but it is something more, certainly as things go in Bengal. Its name stamps its township, meaning New Town. Nor is it such a modern place. Santipore is known to be an old place, almost as old as Nuddea, once a royal capital. As between Santipore and Halishahar it would be difficult to say which is the older. As for the evidence of newness given by its name, Nuddea bears a name of the same import, or perhaps worse. They are both New, only Halishahar is a City, whereas Navadwip otherwise Nuddea is a holm. Both places have passed through many changes of fortune, but they have both throughout been distinguished as seats of the *élite* of the Hindu race in Bengal and of Sanskrit learning. Halishahar seems to be a modern name received during Mahomedan Rule. It was famous from before under the Sanskrit appellation of Kumarhâtta.

NOTES, LEADERETTES, AND OUR OWN NEWS.

IN the usual way, the Age of Consent law—Act X of 1891—went up to the Secretary of State for India, and was considered by Lord Cross in Council. He has no objection to the Act and has left it to its operation. If the agitation or whatever is left of it against the new measure is to prevail, a new Bill must be introduced to further amend the Indian Penal Code and the Code of Criminal Procedure.

PARSEE indignation against the Bombay University Tower tragedy has resulted in the committal of Maneckji Aslaji to the sessions. It is more a private than police prosecution. The police, in fact, is on its trial. A large and influential Committee have been formed to raise subscriptions and to memorialize Government for a thorough and independent enquiry.

A WIDESPREAD and sorer grievance, if possible, than the remissness of the Police in the Tower tragedy, is the appointment of Mr. Webb as third Magistrate of Bombay. It is regarded, to quote a Bombay paper, "as unjust to the people of Bombay and to the large staff of native magistrates who look to the ordinary promotion in the service for the reward of their labours." Mr. Webb was first appointed temporarily a long time ago by Sir Richard Temple. Sir James Fergusson refused to appoint him permanently at the next vacancy, because Mr. Webb "was disqualified under the orders of the Secretary of State which reserved such appointments for natives and under the age rules." He, however, continued to officiate from time to time. If he had so continued to the end of his official career, there would not have been the present outcry. It is the *pucca* plum of office that sticks in the throat of the country Ducks. If by the Secretary of State's directions the place should be reserved for a native, it is strange that no native officer has all this long time been found for it, while all the repeated occasional appointments of Mr. Webb were allowed to accumulate and thus constitute a claim in his behalf.

WITH characteristic persistence, Mr. Warburton has returned to the attack on the *Tribune*. He has taken out against the proprietor and the editor, who have already been punished heavily, fresh summonses on the remaining charges of his complaint which technically remain still undisposed of by the Magistrate. Is there no respectable officer in the Punjab to knock his vindictiveness out of this Afghan in European costume?

THE papers, quoting the *Pioneer* without acknowledgment, report that Major Vincent, 2nd in command of the Central India Horse, has been selected for the post of President of the Council of Regency of the State of Rampore. We are not aware of the qualifications or experience of the Major in political or administrative work for a post requiring most delicate handling of a turbulent Mahomedan people of the most orthodox and conservative principles. In making the selection, Sir Auckland Colvin must have exercised his own experience of the requirements of the bigoted Mahomedans of the North West. But we cannot understand why His Honor has "deputed Mr. La Touche, the Commissioner of Allahabad, to proceed to Rampore and report on the present condition of affairs in that State." Could not this be done by Mr. Kaye, the Commissioner of Rohilkhand? This certainly does not show that the latter retains the full confidence of Government.

ANOTHER mosque demolition case of the Shambazar type has cropped up at Dacca. In that town, there is a narrow lane called Meer Ata's Lane. Some native officials live down that lane. At their request, the municipality decided to widen it. But unless an old mosque were removed it could not be widened. So the municipal authorities hunted out a descendant of the original founder of the mosque, and by an amicable arrangement purchased from him the mosque with the grounds for Rs. 300. It, however, did not strike them that the mosque being Wakf could not be sold or purchased. Meanwhile, the news of the sacrilegious intent spread amongst the Mahomedans of the town, and they determined to prevent the demolition at any cost. When the men of the municipality attempted to break the mosque,

the Mahomedans, who were previously prepared for the occasion, came forward and prevented them from carrying out their object. Before the public demonstration the municipal agents and underlings fled from the scene in dismay, and a serious affray attended with bloodshed was averted. Information was thereupon laid before the Magistrate of the District, with a view to his passing the necessary orders for demolition of the mosque, but he declined to comply with such a request.

The Commissioner of the Division is just now engaged in making an enquiry into the matter.

THE Native Chamber of Commerce have scored a triumph. On their representation, the Lieutenant-Governor has ordered the refund of Rs. 283, erroneously realized, in the District of Backerganj, as fees for licenses for the possession of petroleum other than dangerous petroleum. The rules under which they were levied apply only to the Presidency town and neighbourhood. But the Collector of Backerganj, under a belief that they applied to the whole of British India, issued notices under them and realized the fees without objection. The Collector now admits his mistake and, "as a small excuse for the oversight," goes on to say, "I may say that it seemed to me so eminently desirable that there should be some rules regarding petroleum for the safeguard of life and property, especially in crowded places like Jhalokati, where very large quantities of petroleum are stored in a haphazard sort of way, that it never occurred to me the application of the Act might be limited to the Presidency town and neighbourhood." Just so. He ought to have been right. Both storage and use of petroleum should be controlled by law. It is not only dangerous to life and property, but it is not unusually an undetected cause of ill health. The cheapness of the oil blinds people to its deleteriousness and dangerousness in every respect.

THE *Englishman* says that His Royal Highness Prince George of Wales will be one of our probable guests in India, during the ensuing cold weather. If the news be correct, we have no doubt that the whole of Native India will welcome the young Prince with much greater cordiality than they did the Czarewitch last December. Although they are an expensive luxury to all parties concerned, still we think that such visits are not thrown away. For one thing, they are sure to create in strangers—the Princes and all of their suites an interest in the welfare of the natives of the country.

RECENTLY the Senior Member of the Board of Revenue and the Legal Remembrancer fell out on a question of jurisdiction. The Hon'ble Mr. Halliday asked the opinion of the Hon'ble Mr. Allen regarding the amendment of the Revenue Sale Law. The Legal Remembrancer seemed at first to evade an answer and, when pressed for it, was out with his reasons for not answering the reference. He believed that since the reconstruction of his office in 1875, it had ceased to be subordinate to the Board of Revenue. He was further of opinion that it was one thing to interpret for it the law for practical difficulties that arise in the ordinary course of the Board's discharge of its duties and a wholly different matter to furnish it with the Legal Remembrancer's views on hypothetical questions or proposed legislation when the Board itself is asked for its opinion by Government. It is absurd for the Board to ask the Legal Remembrancer in return for an opinion which is intended to be its own. When the Remembrancer's opinion is wanted Government addresses itself direct to him. Mr. Halliday referred the whole question for the authoritative decision of Government. The Lieutenant-Governor has ruled that the Board was justified in addressing the Legal Remembrancer and was authorized to address him again in similar cases of contemplated legislation.

We confess our sympathies are entirely with Mr. Allen in this matter, which is of more importance than appears at first sight. It is easy for a superior to silence a subordinate, and the Lieutenant-Governor is the King of Kings and the Zeus of the Heavenly Powers of Bengal. For their Bengal godships his word is final. It may seem natural enough that Mr. Allen, as the weaker party in this contest between fellow officials, should go to the wall. But truth is truth, and in this instance, as in so many, it is not with the strong. Mr. Allen has been silenced by authority not defeated in argument.

THE Lieutenant-Governor has ruled that—

"All persons committing suicide, who are Roman Catholics by denomination, shall, in future, be buried in the unconsecrated portion of the cemetery allotted to that denomination, unless the funeral is attended by a priest, or unless a priest gives a written certificate that the interment may be made in the consecrated ground."

This is punishment for suicide—though of a religious sect only—whom the law cannot reach. The Indian Penal Code can punish only attempt at suicide.

THE Manipur correspondent of the *Pioneer*, under date the 6th June, writes:—

"On our first arrival here Manipuri soldiers and civilians alike salaamed till their heads touched the ground, but so familiar has the appearance of a saheb become the majority of men we now meet in the streets take no notice of us. We cannot, however, help observing how carefully they 'salaam' to their own princes who are prisoners in our guards."

It is this spirit of observation—this imperious demand of men who have nothing imperial in them—who, whether they are officers or privates or mere private men, without any official connection, continually fret because they do not receive on all occasions, in season and out of season, the homage willingly paid to Gods and Brahmans and anointed Princes, and who fail not to revenge themselves on the people for the latter's supposed recusancy—which, more than any political calculation, led the Manipuris to despatch the Political Agent and the Chief Commissioner and his party as soon as they got the British officers in their power. And this has ever been the proximate but efficient cause of all such massacres and atrocities, whether before or after the Mutinies of 1857.

ANOTHER Frenchman of letters has been received into the company of the immortals. We present our readers with a characteristic notice of the event translated for them from the French Press. In the third week of the month of May 1891 and at the Palais Mazarin, was celebrated a singular marriage to the delight of every lover of French literature. The daughter of the great Richelieu having lost one of her Forty Lovers, several suitors came to woo her in order to obtain her hand. There were M. Henri de Bornier, M. Ferdinand Fabre, M. Stephen Liegeard, M. Emile Zola and M. Pierre Loti. When such competitors, each brilliant in his own sphere, entered the matrimonial list, the bride felt a real embarrassment as to which of the Five to give her hand. Her first movement was for M. Zola, then she stood balancing between M. de Bornier and M. Loti, between the classic alexandrine and the enchanted prose. And finally, forgetting the little tenderness she had for the robust author of *L'Argent*, she threw herself on the arms of the handsome literary marine, the youngest of the Five.

The choice is a happy one. For, though only forty years old, Loti has already made his stamp on French literature. In his several voyages, the young Lieutenant has seen the greater part of the world and has acquired a stock of experience which he has turned to excellent use. Elegant, graceful and picturesque, his writings are more eagerly sought after than the latest fashionable novel. His vivid description of foreign lands and strange sceneries are read with avidity and delight.

A PARAGRAPH appeared in one of the morning papers of the 17th instant to the effect that the widowed daughter of the Rajah of Naldanga has been recently married a second time to the son of a Babu Jadu Nath Mookerjee of Bhowanipore. The statement is utterly unfounded, and there was a peculiar cruelty in the circumstance attending its publication. The 17th was the date fixed for the postnuptial feast at the house of Babu Jadu Nath. The appearance of the paragraph on the same morning induced many of the invited guests to stay away, thus involving Babu Jadu Nath in all the trouble, vexation and disrepute of a caste difficulty. Nor is the difficulty confined to him but extends to both the families. Unfortunately, Europeans are simply incapable of understanding all this. But that is all the more reason for caution in treating of these matters of Hindu social and domestic life. It is unfortunate that there is something in the antecedents of one of the parties to lend plausibility to the statement. That made it all the more mischievous. Of course, the poor English editor could have no suspicion of it. As regards the Rajah of Naldanga, years have sobered any zeal he may at one time have felt for the cause of remarriage. He has long since observed how girls cannot easily be married even once, and how even

the marriage of spinsters is attended with difficulties that loudly call for the united action of the community for combating them. None but the most irresponsible, having no experience of the inner economy of life here, can talk glibly of promoting widow-marriage in a land in which the religious obligation of marrying daughters has led to female infanticide.

THE apprehensions of the native Press are for the moment quieted down by a statesmanlike remark made by Lord Cross at a Press dinner, on the 13th June. The Secretary of State for India gave out as his opinion that, though the freedom of the Press was carried to great lengths in India, it was better that Native discontent should find a safety-valve than that it should smoulder. That argument has always been the safety of the Native press in India. It is indeed the only *raison d'être* of a Free Press in a dependent Empire. Whatever may have been the case before, the liberty of unlicensed printing in India is now hedged in by powerful and immediate safeguards against abuse. Prosecutions for libel—hitherto few and far between, if known at all—are now matters of course, and plentiful as black-berries. The law itself is savage, certain in its cruelty, and vague and dubious—always against accused of course—in everything else, and a prosecution is more than death to a poor newspaper, as almost every native organ is. Then there are the clauses in the Indian Penal Code, substituted in lieu of the Lytton gagging Act. More recently, in conformity to a Parliamentary Statute for the whole of the British Empire, a new law has been adopted and added known as the Official Secrets Act. Then, again, there are overzealous and officious Secretaries ready to fill the walls of Government offices with placards in bold type against unsuspecting newspapers which may at any time have hurt their vanity.

ONE of the chief duties of a Municipality, as we take it, is to check the sale of unwholesome food, in every shape. But we do not find that sufficient exertions are made in the Metropolis, in that direction. We are glad that the *Indian Daily News* of Wednesday last has directed attention to this important subject. It however says that the Food Inspectors “apparently confine their investigations solely to ghee, in its raw condition, leaving alone the innumerable articles in which it is an important ingredient.” If these officers had really given proper supervision and kept strict watch over ghee-vendors, we would have so far been satisfied that there was being taken for preventing the sale of impure ghee. But, notwithstanding that we have half a dozen well paid Food Inspectors, very little is done in the way of enabling us to obtain unadulterated ghee. From the Health Officer's Report on “Food Inspection,” for the Quarter ending 31st March last, we find that “at Baloghhat a consignment of 100 tons of grease and *China-badam* oil, sold as ghee, worth Rs. 700, had been captured on transit to the Commissariat godown, found unfit for human consumption and were destroyed. They were manufactured by one Abdool Barick of Tretty Bazar who holds a license for grease and oil, and secretly supplies adulterated ghee to large ghee contractors of the Commissariat, Emigration Agency, shippings and sweetmeat vendors.” Again, “from a boat at Baliaghatta Canal 5 maunds of grease and oil, sold as ghee, and intended for export to the Eastern Districts, were seized and destroyed.” Besides the above, “rancid ghee 4 maunds and 18 seers” was found in various shops in the Town and destroyed.

This is all that has been done. No steps have been taken to punish those who are in the habit of selling grease and oil as ghee, or those who drive a large and lucrative trade by adulterating ghee with other articles of an unwholesome character. If there be no power under the Law to punish these men, surely the legislature ought to be moved to provide the remedy. But we are not sure that the existing remedies have been exhausted. The municipal law not only empowers the Commissioners to seize and destroy articles unfit for food but also gives them authority to prosecute persons “selling to the prejudice of the purchaser any article of food which is not of the nature, substance or quality of the article demanded by such purchaser.” The penalty for such sale is up to Rs. 100 for the first offence and up to Rs. 500 for every repetition of the offence. Clearly, Abdool Barick must be checked. He cannot be allowed, under cover of a license to sell ghee, to sell large quantities of grease and oil, as ghee, at a high price, when it is found that a good proportion of this stuff finds its way into the sweetmeat shops and helps in the preparation of sweetmeats, which is a chief article of consumption amongst the Natives, both high and low—to say nothing of the

outrage on the religious institutions of the Hindus who regard grease as an abomination.

We also find from the report under review, that during the whole quarter, only 4 ghee vendors were prosecuted and fined for selling adulterated ghee. From what we are constantly hearing of the open sale of adulterated ghee all over the Town, we are quite disappointed to find that, notwithstanding a large and expensive establishment kept up for Food Inspection, such a small number of men were detected and punished.

The fines again, *viz.*, Rs. 10 on each of 3 men, and Rs. 15 on another are ridiculously small. To punish with such nominal fines men who are systematically cheating the public and selling an article knowing it to be not that article, is simply absurd. The Legislature could never have meant such a mockery. We have no doubt that it is these ridiculously small fines which embolden the offenders to defy the law.

The most outrageous item in the report, however, is that a ghee vendor of the Municipal market was prosecuted and fined Rs. 10 for refusing to sell a sample of ghee for analysis. The report does not say whether the man was turned out of the market, or not. He well deserved that punishment.

When things come to the worst they mend. There seems at last a prospect of amelioration. Nawab Abdool Luteef Khan, at a recent meeting of the General Committee, brought to the notice of the Commissioners the manner in which the Ghee Act is being administered in Calcutta, and how the Food Inspectors are discharging their duty. He strongly urged upon the meeting for some effective measures by which the sale of adulterated ghee might be put a stop to. He reminded his colleagues how nine-tenths of the Hindoo and Mahomedan ladies of the orthodox families, a chief ingredient in whose food was pure ghee—have, on religious scruples, entirely given up the use of ghee altogether, and how these respected inmates of the *zenana* may be saved from this great hardship by a little attention on the part of the Commissioners. The majority of the meeting cordially supported the Nawab, and we hope the Commissioners in meeting will take the necessary steps for stoppage of the evil.

THE Sessions Judge of Jhansi convicted Lalkanju, aged 16, strong and stoutly built, one of the Jhansi dacoits, under sections 395 and 396 of the Indian Penal Code, for dacoity and dacoity with murder, and sentenced him to ten years' rigorous imprisonment, the highest punishment for the former offence being transportation for life or 10 years' rigorous imprisonment and for the latter, capital. Both the conviction and sentence were upheld in appeal. These dacoits were armed with guns and swords wherewith they broke into the houses in which the robbery was committed. They bound two women to a charpoy and then turned it up so that the victims' heads rested upon the ground. Then the villains burned the fundamental limbs of the poor creatures, till one of them died, the flesh disappearing from her bones. It was proved that the prisoner was one of the dacoits who had used the torch in the burning of one of the women.

In dismissing the appeal, the High Court of the N.W.P. issued a rule on the prisoner to show cause why the punishment shall not be enhanced. In due course, the Chief Justice and Mr. Justice Tyrrell have resented Lalkanju to transportation for the term of his natural life. The Chief Justice remarked it was impossible to allow a miscreant capable of such a crime to return to his district again. It was a brutal crime, a shocking crime, inflicted without any provocation in the most barbarous manner upon a countrywoman of his own. For a hardened ruffian such as he was, ten years' rigorous imprisonment was a ridiculously light sentence. The court would not inflict on Lalkanju the extreme penalty of the law, but would reserve it for the next similar crime.

But why not the extreme penalty? We do not understand this tenderness. It is so like faint-heartedness! Where will the court find a better case for the utmost rigor of the law? Here is a malefactor who baffles the vindictiveness of our bloody Code itself. No severity that civilised legislation can stoop to can adequately meet the enormity of the proceedings of this monster Lalkanju. Transportation is more of a reward than anything else. It will be a pleasant change for the miscreant. It is a mockery of justice, as giving a dangerous criminal another field.

It is sad news—that of the death of Kumar Nil Krishna, eldest son of the late Maharaja Kamal Krishna, of the Shovabazar family.

We were no less startled than pained to hear of it. Since the death of the lamented Promod Kumar, Calcutta has not received a like shock. Poor Nil Krishna was young, was not known to be seriously suffering, and had lately taken to wife a second time (after the death of his first wife) a girl still within her teens. Death was the last thing to think of in such a connection. He was no prodigy, to be sure, but he was very far from an ogre. And that is high praise in these times. He was a respectable young man. Unlike many of the scions of wealth, the Kumar was known to interest himself, in conjunction with his amiable, intelligent, and not corpulent brother Binya Krishna, in movements intended to benefit the country. He was a bit of social reformer too. It was not all lip reform with him. He proved in the last marriage his sincerity, whatever might be thought of his wisdom. That marriage was against the grain of his family and connections, and revived a stain which his forefathers had at much cost washed out. In the belief of the people at large he dies of that reform, as the reform dies with him. He leaves no issue of that marriage. His special weakness he shared with the greatest minds. Towards the end, under some strange influence, he joined the worse than conservatives—the wild reactionaries who planned and kept up the agitation against the Consent Bill. He must have begun to see the error in principle as well as the blunder in policy of this connection. By his death he at least escapes the misery of a lifelong regret. God bless his soul!

ON the 22nd June, Lord Ripon raised the Manipur question in the House of Lords. He warmly criticised a statement of Sir John Gorst in the Lower House. The latter in citing the example of Tarquinius Superbus agreed with the Government of India that Tikendrajit's abilities disqualified him for service in the State, and that it was better and safer to depend on mediocrity. This statement, the Marquis of Ripon feared, would leave a bad impression on the minds of Indian Princes. He hoped Tikendrajit would not be executed. The Secretary of State replied that it was impossible as yet to say what course would be adopted with regard to the Senapati, but they might confide in the justice and clemency of Lord Lansdowne. If he could not say what would be done with the Senapati, he took the House into his confidence as to the course that would have been taken if Maharaja Sur Chandra had not left Manipur. Why, the British would have reinstated him and expelled the Senapati. His expulsion would have been the punishment of his rebellion and not of his abilities. Far from removing any man for his abilities, the Indian Government would encourage ability, welcome all able men and find work for them anywhere. Lord Cross contended that it was no treachery to make an arrest at a Durbar, though he did not approve of it. He assured the House that Lord Lansdowne was not answerable for the attempt, simply because he was ignorant of the intention.

While in England, they are discussing the propriety of the measures proposed or adopted against the Manipur Durbar, the Court or Commission for trial of the royal family has completed its bloody work. All the Princes and ministers from the ruling Maharaja downwards have been sentenced to death. It is now left to Lord Lansdowne to be as ~~vengeful~~ as the Commission or not. The Secretary of State has left him full freedom to exercise his own discretion, and is sure that he will not be swayed by un-English sentiments in punishing the princes for what has happened. The Viceroy has already given indication that he is imbued with different spirit from that of the Commission. He is no fanatic humanitarian in penology, but he is not at all disposed to be Draconian. By his interference, capital punishment has generally been commuted to transportation for life.

He has upheld the conviction of Aiya Parel Major and Colonel Samu Singh for waging war but not for abetting the murders of the British officers. They are not to be hanged but detained as prisoners during the pleasure of the Queen.

Maharaja Kula Chandra Dhoj Singh, called the Regent, has been found guilty by the Special Commission of waging war against the Queen-Empress, the new Senapati Angao Sena, of both waging war and abetting the murders. The Jubraj was sentenced last week. The order, however, of the Court, in each case, is the same, that the prisoner be hanged by the neck until he is dead. The sentences on the Regent, the Jubraj, and the new Senapati await Lord Lansdowne's consideration.

The Special Commission is broken up and the Commissioners are returning to their ordinary duties. That, however, does not mean the end of the punishment for the murder of British officers. Major Maxwell, the Chief Political Officer, is now trying the seven poor sepoys who were on duty as sentries over Mr. Quinton and his companions as prisoners

before execution. The Sirdar of the executioners and the executioner who decapitated must too answer for the lost British lives. There will yet remain those who witnessed the execution, those who assisted in the preparation of the murderous knife in any way. Will those who read of the massacre be spared? The Reign of Terror is complete in Manipur.

REIS & RAYYET.

Saturday, June 27, 1891.

THE COMING DURBAR OF ALL THE NATIONS IN LIFE SCIENCE.

A GRAND ceremony is going to be performed at London on the 10th of August next, under the Presidency of His Royal Highness the Prince of Wales. On that day the Seventh International Congress of Hygiene and Demography will be opened by His Royal Highness in person.

The Congress will be an important one in Sanitary Science, owing to the variety and range of subjects, which have been proposed for discussion; and as it will be the first International Congress of the kind which has met in London, the Prince of Wales is desirous that the gathering shall be worthy of the great country in which it will assemble.

The Congress has been held (biennially as a rule) in each of the following cities:—Brussels, Paris, Turin, Geneva, The Hague and Vienna. The last of these, that held at Vienna in 1887, was under the protection of His Imperial and Royal Highness the late Archduke Rudolph, Crown Prince of Austria, who opened it in person. To this Congress delegates were sent by the Governments of most of the civilised countries of the world, the learned Societies of many of them also sending representatives. The total number of Hygienists and statisticians present from all parts of the world was over two thousand.

Before the close of that Congress, a permanent International Committee was appointed to decide as to the time and place of meeting of the next Congress of the series. On account of the fact that it had been decided to hold a Hygienic Congress in connection with the Paris Exhibition in 1889, it was resolved that the next International Congress should be held in 1891, and London was chosen as its place of meeting.

As England has taken the lead in sanitary science and administration, it may be expected that her colonies as well as foreign countries will send numerous representatives, both official and unofficial, and that the Congress will be of great magnitude and importance.

The aim of the Congress is to awaken public interest in the progress of Hygiene and Demography. The latter term is a new coinage which etymologically belongs to the same category as Anthropology or Anthropography and ought to have the same signification. As understood by its inventors, Demography is the study of the life conditions of communities from a statistical point of view. In plain English, it is the study of vital statistics. The Congress will afford persons interested in these subjects but scattered in different parts of the globe an opportunity of meeting together with the object of advancing their progress. It will open to students and inquirers by private conversation and mutual help, as well as by conferences and debates, to elucidate questions relating to Hygiene, Demography and Public Health.

An Exhibition of Articles of Hygienic interest will

be held in connection with the Congress. Excursions will be arranged to various places of especial interest to Hygienists.

Invitations have been issued to the Governments of all countries and all public bodies, throughout the world, which are occupied in the study of the science more or less connected with Hygiene, that they may co-operate with and appoint delegates to the assembly.

Besides a very strong and general Committee, an Organizing Committee has been appointed with Sir Douglas Galton, K.C.B., as Chairman, and Doctors W. H. Corfield and G. V. Poore as Honorary Secretaries.

The scope of the Congress will be best understood from the following brief summary of subjects proposed for discussion :—

1. The prevention of communicable diseases ; as, for instance, (a) Whether Sanitation or Quarantine are most efficient against cholera. (b) How the spread of disease from milk and from water can be checked. (c) The relation which Tuberculosis and other diseases in animals bear to mankind. (d) Vaccination, the prevention of Leprosy, Rabies, and such like contagious diseases. (e) The effect of soil on communicable diseases. (f) Disinfection and Disinfectants.

2. The Science of Bacteriology in relation to communicable diseases. In connection with this subject an Exhibition of Microscopic and Cultivation Specimens would be arranged.

3. Industrial Questions ; as, for instance, the regulation of industrial occupations from a health point of view, including the length of hours of labour in different occupations, the influence of dwellings upon labour, and the effect of large cities on the health of the population ; the influence of the health condition of the people ; and the effect of different sorts of food and of wages upon the efficiency of labour.

We hear that the Government of India have appointed Dr. A. J. Payne as their delegate. Mr. H. J. S. Cotton and Mr. G. O. Osmond will represent the Calcutta Municipality.

The most interesting feature is a Permanent International Committee consisting of 36 members representing all the States of Europe. Dr. P. Bronardel of France is the president. Dr. W. Roth, a leading homœopath and an expert in movement cure too, we believe, is one of the representatives of Germany. He is one of the leading authorities in Hygiene. Besides his professional eminence and versatility, the Doctor is a great scholar and a linguist. As on previous Congresses of the Faculty, he will be valuable as a ready and accurate interpreter between representatives of varied forms of speech. Even Egypt has been represented by Dr. H. Greene Pacha, in this permanent Committee. Professor W. H. Corfield, Mr. Shirley Murphy, Sir Douglas Galton and Dr. W. Ogle represent England. For Demography England still remains unrepresented.

In addition to other Committees, an Indian one has also been organised. Sir Francis Forbes Adam, Sir G. C. M. Birdwood, Sir A. C. Lyall, Major-General Sir Owen Tudor Burne, Sir Joseph Fayrer, Sir W. Guyer Hunter, Sir John Strachey, Surgeon-General Sir William Moore, Sir C. Turner, Sir William Wedderburn, Surgeon-General Cornish, Surgeon-General J. M. Cunningham, Mr. G. W. Allen, Mr. H. S. King, M. P., Mr. Dadabhai Naoroji, Mr. G. Yule, and Mr. S. Digby (Honorary Secretary) are its members.

The executive officers are Sir Douglas Galton, Chairman of the Organizing Committee, Sir T. Spencer Wells, Chairman of the Reception Committee, Surgeon-General Cornish, Chairman of the Finance Committee, Professor W. H. Corfield, Hon. Foreign Secretary, Mr. S. Digby, Hon. Secretary for India, Mr. Malcom Morris, Hon. Secretary of the Reception Committee, and Dr. Charles Edward Shelley, Editor of Transactions. The subject of Hygiene is divided into 9 sections. The following is a list of them with their respective presidents :—

- (1) Preventive Medicine, Sir Joseph Fayrer.
- (2) Bacteriology, Sir Joseph Lister.
- (3) The relations of the diseases of animals to those of man, Sir Nigel Kingscote.
- (4) Hygiene of Infancy, childhood and school life. Mr. J. R. Diggie, Chairman of the London School Board.
- (5) Chemistry and Physics in relation to Hygiene, Sir H. E. Roscoe.
- (6) Architecture in relation to Hygiene, Sir A. W. Bloomfield.
- (7) Engineering in relation to Hygiene, Sir John Coode.
- (8) Naval and Military Hygiene, the Rt. Hon. Lord Wantage.
- (9) State Hygiene, The Rt. Hon. Lord Basing.

Notice has already been issued for several important and interesting subjects to be discussed at the meetings of these several sections. "The relation of Alcoholism to public health, and the methods to be adopted for its prevention" will be taken into consideration and the discussion will be opened by Sir Dyce Duckworth of London and Professor Westergaard of Copenhagen. The final decision on the efficiency of several kinds of disinfectants is no doubt very urgently needed. The subject of school hygiene so much neglected in this country, is to be considered and discussed in one of the meetings of the fourth section. We notice no provision for a subject in which we are personally interested. There is the Hygiene of childhood. But what of the Hygiene of age ?

ANNEXATION PETTY.

THE Howrah Municipality has achieved an unenviable distinction in consequence of the frequent feuds that disturb its counsels and the unconstitutional acts in which its executive almost delights to indulge. Soon after the grant of the elective franchise, the Board that was first formed distinguished itself by its endeavours to expel a colleague on several very serious charges. The large majority of the members who fought for purity had a good case. Supported also by the Magistrate of the District, they expected the Local Government to uphold them in their just quarrel. The irregularities, however, in their proceedings, largely due to haste, assisted the accused in defending himself with ability and success. The majority acted wisely in not seeking to revive their proceedings against their colleague. The Board sat out the statutory period of three years without attracting much notice. There was one scandal, however, that was connected with the election of Chairman which plainly showed that our district officials at least cannot easily swallow a native chairman for towns like Howrah. The election, though regular, was set aside in favor of an official competitor. If for these and other reasons the proceedings of the first Board were only remarkable, those of the second were simply extraordinary. By a strange freak of corporate wisdom, the colleague who had been sought by the former to be expelled for misconduct was by the latter elected as its Vice-Chairman. The only extenuating incident in this election was that the majority which carried it was only nominal. Without even the education that makes a man in these days competent to record simple orders in English without committing as many solecisms in grammar as the

number of lines written, he made up by the remarkable punctuality of his attendance for every defect that his opponents could urge against him. Soon, however, the Board was startled by a proposal for settling a very handsome allowance on the Vice elect. The ratepayers were indignant and broke out in public meeting. The Board itself, notwithstanding the strenuous efforts of the Magistrate-Chairman, strenuously rejected the proposal. Everybody expected that the Vice-Chairman would, after that, resign. But our gentleman knew better. He took the verdict of his colleagues quietly. His adherence to office created a sensation. But like all sensations it subsided in time. He sat for the full term, and when the Board was about to die, not choosing to face the chances of election, he sought to enter by nomination. His efforts, however, proved abortive.

Amongst some legacies of trouble bequeathed by the administration of which this gentleman was permitted to be the soul, is one that is of an extraordinary character. A citizen of Seebpore having succeeded in earning some money became desirous of extending his own premises. Under cover of a public benefaction he offered a good sum of money to the Municipality on condition of its acquiring a piece of land belonging to a poor neighbour of his and lying just in front of the premises to be extended. After acquisition a lane is to be diverted through it, and the whole of what would remain, nearly nine-tenths, that is, is to be transferred to the public benefactor. A more flagrant invasion of private property under color of the law could not be conceived. But the law is nothing to men desirous of obliging a wealthy citizen. With such secrecy have the proceedings been conducted that no municipal commissioner knows anything about them even now. The Budget contains no provision for this scheme of acquisition. Without having obtained the consent of the Commissioners at a meeting the request went up to the Government for acquiring the property of the poor ratepayer. The request, however couched, must have contained a falsehood if it stated that the land was required for a public purpose. To acquire a piece of land for actually occupying a few cubits of it for diverting a lane and then selling the whole of what would remain to a private person, cannot, by putting the greatest strain upon the word, be described as a public purpose.

To add insult to injury, the late administration, in reply to the communications addressed by the poor proprietor, persistently refused to enlighten him on some very important points. When the late Chairman, who had, we believe, been made a cat's paw in the matter, understood the real nature of the public benefaction, he assured the proprietor that the lane would be so diverted as to save not only his homestead but the two sacred images of Hindu deities that are of the irremovable description and that are worshipped with veneration by hundreds of people. But he did nothing for withdrawing the requisition sent up to the Government for acquiring the entire piece of land. The proprietor gave repeated assurances of his willingness to give up immediately the portion that was actually needed for diversion of the lane. But those assurances went for nothing. Already the usual declaration has appeared in the official Gazette, stating that the entire 10 cottahs of land are required for a public purpose. Section 5 of the Act says, with that jealousy of the Civil Courts which characterises the Indian Executive, that the mere statement that land is required for a public purpose shall be conclusive evidence of the fact of the land being so required. If, therefore, the guiding spirits of the present Municipal Board of Howrah persist in carrying out, through the agency of the Government, this unholy scheme of downright spoliation, none but the Lieutenant-Governor can restrain them. The application of the Land Acquisition Act under such circumstances is really a fraud upon the power. If this dirty intrigue be not instantly put down, it will establish a precedent in consequence of which no man in a municipal town will be able to save his property if it is coveted by a wealthy neighbour. The poor man has appealed to Sir Charles Elliott for interference, offering that if nothing else can satisfy the intriguers he is willing to give for nothing the portion that is actually required for the very unnecessary diversion of the lane in question, so that his home may be saved and, above all, the sacred images that are irremovable under the Hindu ecclesiastical law and worshipped with veneration by hundreds of people.

Public Papers.

MANIPUR FIELD OPERATIONS.

MILITARY DEPARTMENT.

Simla, the 19th June, 1891.

No. 585.—His Excellency the Viceroy and Governor-General in Council is pleased to direct the publication of the subjoined letter from the Adjutant-General in India, submitting, under the orders of the Commander-in-Chief in India, despatches from Major-General H. Collett, c.b., commanding the Manipur Field Force, and from Major-General T. Graham, c.b., and Lieutenant-Colonel R. H. F. Rennick, commanding respectively the Tamu and Silchar Columns of the force. These despatches report the particulars of the simultaneous advance on Manipur of the three columns from Kohima, Tamu, and Silchar, which were sent to restore order in Manipur and to exact retribution for the murder of the Chief Commissioner of Assam and other British officers in March last.

2. The Governor-General in Council cordially endorses the approval expressed by the Commander-in-Chief in India of the indomitable energy displayed by the troops in overcoming the difficulties and hardships of an advance without tents through a mountainous and unhealthy country, exposed as they were to much suffering from intense heat and heavy rain. The association with the regular troops of the volunteer soldiers of the Calcutta Rifle Corps and Surma Valley Light Horse in this expedition is a matter of especial gratification to His Excellency in Council, who also notices with much satisfaction the services of the Assam Military Police with the Kohima and Silchar Columns. The Governor-General also wishes to record his appreciation of the good work done by the Commissariat-Transport Department.

3. The services of Major H. St. P. Maxwell, Deputy Commissioner, Kachar, Mr. A. W. Davis, c.s., Deputy Commissioner, Kohima, and Mr. C. A. Soppitt, Political Officer with General Graham, have been especially valuable, while Mr. Dalrymple-Clark has done good work in connection with the transport on the Nigriting-Nichuguard road.

4. His Excellency in Council desires to convey to Major-General Collett, the Officers Commanding the Tamu and Silchar Columns, and to all the officers and troops the acknowledgments of the Government of India for the excellent manner in which the expedition was carried out.

No. 375-M—"Field Operations—Manipur,"—dated Simla, 11th June 1891.

From—Major-General W. Galbraith, c.b., Adjutant-General in India, To—Major-General E. H. H. Collen, c.i.e., Secretary to the Government of India, Military Department.

I have the honor, by direction of the Commander-in-Chief, to submit, for the information of the Government of India, despatches from Major-General H. Collett, c.b., commanding the Manipur Field Force, and Major-General T. Graham, c.b., and Lieutenant-Colonel R. H. F. Rennick, commanding respectively the Tamu and Silchar Columns.

2. On receipt of authentic intelligence of the seizure by the Durbar of the Chief Commissioner of Assam, orders were issued on the 29th and 30th March for the formation of three columns at Kohima, Tamu, and Silchar, and for their simultaneous advance on Manipur.

3. Considerable difficulty was experienced in the concentration and advance of the force, the troops for the Tamu and Silchar Columns being furnished from Burma and India, whilst the movements of the Kohima Column were seriously retarded by the difficulty of obtaining cooly transport.

4. The columns moved from their respective bases at Silchar, Kohima, and Tamu on the 5th, 20th, and 23rd April. The advance of the Tamu force was preceded by a gallant attempt on the part of Lieutenant C. J. W. Grant of the 12th Regiment (2nd Burma Battalion) of Madras Infantry to rescue the captives, a detailed report of which has already been submitted for the information of Government.

On the 13th April Captain Presgrave, 12th Madras Infantry, routed 300 of the enemy near Palel, Lieutenant Grant having his charger shot under him while leading the mounted infantry in pursuit.

On the 25th April an advanced reconnoitring party from the Tamu Column encountered a considerable number of Manipuris strongly posted near the village of Bapam. On the arrival of a reinforcement of 200 rifles and two mountain guns under Captain F. M. Rundall, 4th Gurkha Rifles, the position was stormed and carried after an obstinate hand-to-hand combat with a loss of one Native officer and one sepoy, killed, and four British officers,* two Native officers, two non-commissioned officers, and five sepoy wounded. A report by Captain Rundall of this brilliant affair is attached for the information of Government.†

* Captain F. M. Drury, Captain P. M. Carnegie, 2nd Battalion, 4th Gurkha Regiment. Lieutenant C. J. W. Grant, Lieutenant F. W. H. Cox. 12th Madras Infantry.

† Not published.

The other two columns met with no serious opposition from the enemy, and the whole force arrived before Manipur on the 27th April, the date appointed for the concentration.

5. His Excellency heartily endorses the high opinion expressed by Major-General Collett and the commanders of the Tamu and Silchar Columns of the indomitable energy and cheerfulness displayed by the troops in overcoming the difficulties and discomforts of an advance through unhealthy country without tents, and exposed to much suffering from intense heat and heavy rain.

6. Sir Frederick Roberts desires to bring to the notice of the Government of India the services of Major-General Collett, c.b., commanding the Field Force, Major-General Graham, c.b., commanding the Tamu Column, Lieutenant-Colonel Rennick, commanding the Silchar Column, and the officers mentioned by them, especially Major H. St. P. Maxwell, Deputy Commissioner, Kachar, and Mr. A. W. Davis, c.s., Deputy Commissioner, Kohima, whose hearty co-operation and personal influence were invaluable in procuring transport for the Silchar and Kohima Columns, and facilitating their advance.

7. A list of officers recommended for special rewards will be submitted separately.

No. 59, dated the Palace, Manipur, the 2nd May 1891.

From---Major-General H. Collett, c.b., Commanding the Manipur Field Force,

To---The Adjutant-General in India.

I have the honor to report, for the information of His Excellency the Commander-in-Chief, that the Kohima Column of the Manipur Field Force, strength as detailed in the margin (footnote),* marched from Kohima under my command on the 20th April.

2. The column arrived at Manipur at ten o'clock on the 27th April, having experienced no opposition on the way except a few shots, which were fired at the advanced guard on the 24th April.

3. The only stockade which the Manipuris had erected on the road was at Kaithimahi, and this was found deserted.

4. We arrived at Sengmai, a small village at the northern end of the Manipur Valley, and eleven miles from the capital, on the 26th April, and I endeavoured to get into communication with the Burma and Silchar Columns, then supposed to be at Thobal and Bishenpur, but owing to unfavourable weather was unsuccessful. I also sent letters by messengers (both of which reached their destination) to the commanders of these columns informing them that I would take up a position about 9 A.M. the next morning on the Ching Maikong Ridge, about 2,000 yards north of and commanding the palace enclosure, and requesting them to halt at a suitable distance from the palace walls, and get into communication with me with a view to concerting any further operation that might appear necessary.

5. During the night of the 26th information was received that the Regent with the three princes, his brothers, had fled from Manipur that evening.

6. The three columns of attack, *v.z.*, the Burma Column under the command of Brigadier-General T. Graham, c.b., the Silchar Column under Lieutenant-Colonel R. H. F. Rennick, and the Kohima Column, arrived at Manipur by 11 A.M. on the 27th April, the date which had been previously fixed for the concentration.

7. The villages in the immediate neighbourhood of the capital, the city itself, and the palace enclosure were deserted.

8. The sixty-two British subjects (natives) who had been held in captivity by the Regent were found safe and well.

9. Ample accommodation for the troops of the three columns was found in the palace and the adjacent buildings. This was very acceptable, as it had been raining heavily since the early morning.

10. The spirit and behaviour of the troops have been throughout excellent. Much rain fell during the march, and as we had no tents the men suffered considerable discomfort in bivouac, but it was cheerfully borne as became good soldiers. The only complaint I ever heard was that the enemy did not stay to fight.

11. The transport of the Kohima Column consisted of Naga coolies, and it is entirely owing to the unremitting exertions of Mr. A. W. Davis, c.s., Deputy Commissioner of Kohima, and to the personal influence which he exercises over these wild people, that the column was enabled to concentrate at Kohima and march to Manipur.

I venture to hope that His Excellency the Commander-in-Chief may be pleased to bring the very valuable services rendered to us by this officer to the special notice of the Government of India.

* 3 guns, No. 8 (Bengal) Mountain Battery, under Captain A. H. C. Birch, R. A.

100 rifles, 13th Bengal Infantry, under Lieutenant A. Giles.

200 rifles, 42nd Gurkha Rifles, under Captain H. W. Priestley, 44th Gurkha Rifles.

400 rifles, 43rd Gurkha Rifles, under Colonel H. M. Evans.

300 rifles, 44th Gurkha Rifles, under Major R. K. Ridgeway *v.c.*

200 rifles, Assam Military Police, Naga Hills Battalion, under Captain D. C. F. Macintyre.

12. I enclose a despatch, dated Manipur, 29th April, from Brigadier-General T. Graham, c.b., commanding the Burma Column, detailing the events which occurred on his march from Tamu; and I beg most cordially to endorse the terms of praise in which he writes of the officers and troops engaged in the brilliant action of the 25th April near Palel. I also enclose a report by Captain F. M. Rundall, 2-4th Gurkha Regiment, describing that action.*

13. Brigadier-General Graham has throughout this short campaign handled his command in a thoroughly satisfactory manner, and I recommend this distinguished officer, and the officers and troops he has named in his despatch, to the particular notice of His Excellency the Commander-in-Chief.

14. Lieutenant-Colonel Rennick brought up his column from Silchar to Manipur, in spite of the serious sickness and great natural difficulties he had to overcome, with admirable energy and promptitude.

15. The following guns, ammunition, &c., were captured in the palace arsenal:

Four 7-pounder rifled muzzle-loading guns, presented to the Maharaja by the British Government.

Eight 3-pounder smooth-bore bronze guns.

One 2-pounder muzzle-loading bronze gun.

Four 2-pounder " iron guns.

One 4½" mortar.

A large number of *jinjals*.

1,290 fire-arms of various patterns, chiefly smooth-bore.

940,000 rounds smooth-bore ball musket ammunition, in boxes.

972,000 percussion caps for smooth-bore muskets in box.

180 barrels of powder.

Elephant gear for the four seven-pounder mountain guns.

16. Fire-arms are still in course of collection. I have issued a proclamation disarming the population of the Manipur Valley and of the neighbouring hill tracts formerly subject to the Manipur Durbar, the penalty for the possession of arms without a license being death or transportation. There are a very large number of fire-arms in this district, and I hope that after a few weeks the greater proportion of them will have been got in.

17. We have also obtained possession of 26 elephants, the property of the Durbar, which have been made over to the Transport Department, and about fifty ponies.

18. I beg to bring the services of the following officers to the favorable consideration of His Excellency the Commander-in-Chief:

Deputy Surgeon-General C. P. Costello.---Has done good administrative work in organising the medical service on the Silchar line. His advice and assistance are always valuable.

Major F. S. Gwatkin, Assistant Adjutant-General.---Has given me much valuable assistance and advice. Has great field experience. Particularly recommended for favorable consideration.

Captain G. C. Kitson, The King's Royal Rifle Corps, Deputy Assistant Adjutant-General.---An able staff officer. Has been of great use to me.

Captain C. M. Fitzgerald, Chief Commissariat Officer.---A thoroughly competent and experienced officer. Has managed his departmental business to my entire satisfaction.

Captain R. F. Allen, Royal Engineers, Field Engineer.---Has made an excellent report on the Kohima-Manipur road, and is now engaged in arranging for the accommodation of the troops at Manipur. A very capable officer.

Captain J. Willcocks, *n.s.o.*, Leinster Regiment, Chief Transport Officer.---A very energetic and intelligent officer; of good tact. His former experience in transport work in these hills has been most valuable.

Lieutenant L. G. N. Eales, East Kent Regiment, Signalling Officer.---The circumstances of the march from Kohima and the unfavorable weather have not allowed much scope for signalling. Lieutenant Eales is zealous and energetic.

Mr. J. H. W. Dalrymple-Clark, Assam Police Department.---Was placed at my disposal by the Assam Government to organise and work the cart train on the Nigriting-Nichuguard road. In this work he has been indefatigable, and has succeeded admirably. A very intelligent and zealous officer.

Surgeon H. C. Banerji, Indian Medical Service, Civil Surgeon of Sibsagar.---Was temporarily placed at my disposal by the Assam Government to organise the medical arrangements from the river base to Nichuguard. His services have been most useful.

Surgeon-Major C. H. Beatson, Indian Medical Service.---Took over charge from Surgeon Banerji on the 19th April, and is now doing good service as Principal Medical Officer on the Kohima line.

Surgeon H. C. Hudson, Indian Medical Service.---Was senior medical officer with the Kohima Column on the march to Manipur.

* Not published.

† 250,000 rounds of Government manufacture; remainder local manufacture.

An able officer, with considerable field experience and power of organisation.

The following officers commanded their respective battalions and detachments with great credit to themselves and to my entire satisfaction in every respect.

Colonel H. M. Evans, 43rd Gurkha Rifles.

Major R. K. Ridgeway, v.c., 44th Gurkha Rifles.

Captain H. W. Priestley, 44th Gurkha Rifles, temporarily commanding the 42nd Gurkha Rifles.

Captain A. H. C. Birch, No. 8 (Bengal) Mountain Battery.

Captain D. C. F. Macintyre, Assam Military Police.

Lieutenant A. Giles, 13th Bengal Infantry.

The advice and assistance I received from Colonel Evans and Major Ridgeway in particular were most useful.

19. I leave to Brigadier-General Graham, c.s., and Lieutenant-Colonel Rennick the duty of bringing to His Excellency's notice the services rendered by the officers and others in their respective columns.

20. It is a subject of much regret to me that, owing to the pressure on supplies and transport, I was unable to bring up the 36th (Sikh) Regiment of Bengal Infantry under the command of Colonel J. Cook in time to march from Kohima with the column of advance.

21. For the same reason, I was unable to take more than 100 rifles of the 13th Bengal Infantry with the column. The remainder of the regiment under the command of Major Bingham did very useful work at Kohima and at Nichuguard. Both regiments were in every respect thoroughly fit for field service.

No. 181-M, dated Camp Manipur, the 29th April 1891.

From—Brigadier-General T. Graham, c.s., Commanding the Tamu Column, Manipur Field Force,

To—The Assistant Adjutant-General, Manipur Field Force.

I have the honor to submit the following report of the operations of the Tamu Column for the information of the Major-General Commanding the Manipur Field Force.

2. A report was received from Tamu on the 25th March that the telegraph wire had been cut 25 miles from Tamu, and that the Manipuris were rising. On the 27th March a detachment of the 43rd Gurkha Rifles arrived at Tamu from Manipur, and stated that a revolt had taken place in Manipur, and that the Chief Commissioner of Assam and many other officers were prisoners in the hands of the Manipuri Durbar.

3. Lieutenant Grant, 12th (Burma) Madras Infantry, who was commanding at Tamu, communicated this information by telegraph, and requested permission to take 50 rifles of his own regiment and the detachment of the 43rd Gurkha Rifles (35 rifles), and proceed at once towards Manipur to endeavour to render assistance to the prisoners. His proposal having been sanctioned, he left Tamu on the 28th March. On arriving near Thobal, he found about 800 Manipuris in position there to arrest his advance. Lieutenant Grant immediately attacked the enemy and drove them out, killing about 50 of them. He then established himself in a defensible position where he was attacked by 2,000 of the enemy with two guns, whom he defeated, inflicting heavy loss, and held his position until ordered to retire from it on the 9th April.

4. In the meantime Captain Presgrave, 12th (Burma) Madras Infantry, with 100 rifles, had been pushed up from Auktaung to Tamu, and was sent out to enable Lieutenant Grant to withdraw his small force. Captain Presgrave having relieved Lieutenant Grant, the whole party started for Tamu; but Major Sir J. H. Leslie, *Bart.*, 2-4th Gurkha Regiment, having arrived at Tamu with his regiment, was ordered to push on, and also to direct Captain Presgrave to go back and occupy Pael, and to hurry up to that place himself. During Captain Presgrave's second advance on Pael he came across the enemy, who were evidently following up Lieutenant Grant's detachment. He attacked and defeated the enemy with heavy loss. In the pursuit which followed, Lieutenant Grant's charger was shot under him. Captain Presgrave then occupied Pael, where he was joined subsequently by Major Sir Charles Leslie with the 2-4th Gurkha Regiment, and this place was held as the advanced position till the arrival of the remainder of the Tamu Column on the 25th April 1891.

5. Orders had been received on the 31st March for a force from the Myingyan District, Upper Burma, to proceed to Manipur to co-operate with columns from Silchar and Kohima. The constitution of the Tamu Column was as follows:

Four guns, No. 2 Mountain Battery, Royal Artillery.

Head-quarters and wing, 4th Battalion, King's Royal Rifles.

2-4th Gurkha Regiment.

12th (Burma) Madras Infantry.

With the 32nd (Burma) Madras Infantry in reserve at Tamu.

The main body of the column concentrated at Tamu on the 21st April, and advanced on the 23rd April, it having been arranged that the columns from Kohima, Silchar, and Tamu should concentrate on Manipur on the 27th April 1891.

6. The column advanced without opposition to Pael. On the 24th April, while the main body was at Tinghaphul, informa-

tion was received from Pael that the enemy had entrenched themselves in a position about six miles north of Pael, and orders were issued for a reconnaissance to be made on the 25th April to ascertain their strength, &c. On the arrival of the head-quarters of the column at Pael on the 25th April, information was received from Captain Drury, 2-4th Gurkha Regiment, who was commanding the reconnaissance party, that he had hemmed in a large number of the enemy in their entrenchment about six miles north of Pael, so that they could not escape, and asking permission to turn them out. As Captain Drury had only 100 rifles of the 2-4th Gurkha Regiment, 50 rifles of the 12th (Burma) Madras Infantry, and 44 mounted infantry of the 12th (Burma) Madras Infantry with him, and as I did not think this force strong enough for the purpose, I ordered two guns of No. 2 Mountain Battery and 200 rifles of the 2-4th Gurkha Regiment, the whole under the command of Captain Rundall, 2-4th Gurkha Regiment, to reinforce Captain Drury. Captain Rundall, on arrival at the scene of action, placed his guns on a hill about 1,000 yards from the entrenchment, and commenced to shell it. In the meantime Captain Drury with his detachment of the 2-4th Gurkha Regiment and Lieutenant Grant with the 12th (Burma) Madras Infantry gradually approached the entrenchment from the north, while Captain Carnegie with his Gurkhas approached it from the south. The guns ceased firing as the Infantry approached, and finally both Captain Drury's and Captain Carnegie's parties, the former accompanied by the detachment of the 12th (Burma) Madras Infantry under Lieutenant Grant, rushed the entrenchment. A regular hand-to-hand fight ensued, when most of the enemy in the work were killed. The mounted infantry of the 12th (Burma) Madras Infantry under Lieutenant Cox cut off the retreat of those who tried to escape, and killed many of them.

Our losses were as follow:

Jemadar Kiruram Gurung, 2-4th Gurkha Regiment killed.

No. 939, Sepoy Dalia Thapa, 2-4th Gurkha Regiment, killed.

Captain Drury and Captain Carnegie, 2-4th Gurkha Regiment, severely wounded.

Lieutenant Grant and Lieutenant Cox, 12th (Burma) Madras Infantry, severely wounded.

Subadar-Major Kalpatti Gurung, 2-4th Gurkhas, severely wounded.

Jemadar Birbal Nagarkoti, 43rd Gurkhas, severely wounded.

No. 112, Havildar Jitman Rai, 2-4th Gurkhas, severely wounded.

No. 523, Naik Pirthidhan Rai, 2-4th Gurkhas, severely wounded.

No. 636, Sepoy Mahadal Limbu, 2-4th Gurkhas, severely wounded.

No. 656, Sepoy Mahadal Limbu, 2-4th Gurkhas, severely wounded.

No. 575, Sepoy Dan Singh Chand, 2-4th Gurkhas, severely wounded.

No. 290, Sepoy Dhan Singh Khattai, 2-4th Gurkhas, severely wounded.

No. 637, Sepoy Dayal Singh, 12th (Burma) Madras Infantry, severely wounded.

No. 271, Sepoy Bhola Singh, 12th (Burma) Madras Infantry, severely wounded.

Of the enemy, 76 dead bodies were found in the entrenchment and 52 outside, while the mounted infantry killed many more. Amongst the killed were two Minzawraws, named Meah and Senna Mypa (a prince), who are stated by the Manipuris of all the adjacent villages to have been among the actual murderers of the late Mr. Quinton.

The force remained for the night in huts close to the scene of the fight.

The enemy on this occasion made a most stubborn resistance, which may be accounted for by the fact that they had no loophole for escape left them.

The behaviour of the troops was magnificent.

7. On the 26th April the head-quarters of the column marched to Thobal, picking up Captain Rundall's column *en route*. No opposition was met with on the way, and the force was all in quarters in the Thobal village by about 12 noon. The bridge made by Lieutenant Grant over the Arong stream had to be made stronger to allow the battery and transport animals to cross, and this delayed the column for about an hour. Heavy rain fell during the afternoon and night.

8. The column started for Manipur at 4-30 A. M. on the 27th April, and, meeting with no opposition on the way, arrived at the *pat* at 11 A. M., having been delayed by the very bad state of the roads and bridges. Heavy rain fell throughout the march, which made the road very slippery.

The villagers along the route seemed friendly, and in no way seemed to object to the passage of the column.

9. The behaviour of the troops has on all occasions been all that could be desired; severe marches and intense heat have been endured in a most cheerful manner, and all ranks appeared to be only too anxious to get a chance of showing their metal.

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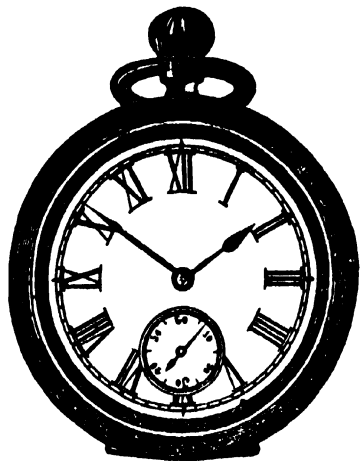
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WEEKLY NEWSPAPER

AND

REVIEW OF POLITICS LITERATURE AND SOCIETY

Vol. X.

CALCUTTA, SATURDAY, JULY 4, 1891.

No. 481

CONTEMPORARY POETRY.

THE FRIGATE "ENDYMION."*

By SIR EDWIN ARNOLD.

The English Roses, on her face,
Blossomed a brighter pink, for pride,
As, through the glories of the place,
Watchful, we wandered, side by side.

We saw our by-gone Worthies stand,
Done to the life, in steel and gold,
Howard and Drake—a stately band—
Sir Walter, Anson, Hawkins bold ;

Past all the martial blazonry
Of Blake's great battles ; and the roar
Of Jervis, thundering through the sea ;
With Rodney, Hood ; and fifty more ;

To him, the bravest, gentlest, best,
Duty's dear Hero, Britain's Star,
The Chieftain of the dauntless breast,
Nelson, our Thunderbolt of War !

We saw him, gathering sword by sword
On conquered decks, from Don and Dane ;
We saw him, Victory's laurelled Lord,
Rend the French battle line a-twain ;

We saw the coat, the vest, he wore
In thick of dread Trafalgar's day ;
The blood-stain and the ball which tore
Shoulder-gold-lace—and life—away.

In countless grand sea-pieces there
The green seas foamed with gallant blood ;
The skies blazed high with flame and fear ;
The tall masts toppled to the flood.

But, ever 'mid red rage and glow
Of each tremendous Ocean fight,
Safe, by the strength of those below,
The flag of England floated bright !

* Towards the close of the war with France, Captain the Hon. Sir Charles Paget, while cruising in the Endymion frigate, on the coast of Spain, descried a French ship of the line in imminent danger, embayed among rocks on a lee shore ; bowsprit and foremast gone, and riding by a streamcable, her only remaining one. Though it was blowing a gale, Sir Charles bore down to the assistance of his enemy, dropped his sheet-anchor on the Frenchman's bow, buoyed the cable, and veered it across his hawser, this the disabled ship succeeded in getting in, and thus 700 lives were saved from destruction. After performing this chivalrous action the Endymion, being herself in great peril, hauled to the wind, let go her bower-anchor, club-hauled, and stood off shore on the other tack.

"Ah ! dear brave souls !" she cried, "'tis good
To be a British girl, and claim
Some drops, too, of such splendid blood,
Some distant share of deathless fame !

"Yet, still I think of what tears rained
From tender French and Spanish eyes
For all those glorious days we gained.
Oh ! the sad price of victories !"

"Come then," I said, "witness one fight
With triumph crowned, which cost no tear ;
Waged gallant 'gainst the Tempest's might."
Thus turned we to a canvas near.—

"Look ! the King's Frigate and her foe !
The coast is Spain. Craving to spy
An enemy, she finds him so,
Caught in a death trap, piteously !

"A great three-decker, Close a-lee,
Wildbreakers on the black rocks foam
Will drown the ship's whole company
When that one anchor's fluke comes home.

"Her foremast gone she cannot set
Head-sails to cast her off the land ;
These poor souls have, to draw breath yet
As long as while a warp will stand.

"'Tis war-time—time of mutual hate—
Only to keep off therefore ;—tack—
Mark from afar 'Jean Crapaud's' fate
And lightly to 'My Lords' take back

"Good news of the great liner, done
To splinters, and some thirty score
Of 'Mounseers' perished ! Not a gun
To fire. Just stand by !—no more !

"Also the Captain who should go—
Eyes open—where this Gaul is driven,
Would steer straight into Hell's mid woe
Out of the easy peace of Heaven.

"Well, let them strike, and drown ! Not he !
Not lion-hearted Paget ! No !—
The war's forgot ! He'll let us see
Seamanship at its topmost ! Blow,

"Boatswain, your pipe ! 'Endymions' hear !
Forward and aft, all hands on deck !
Let my sails draw, range hawsers clear !
Paget from fate his foe will pluck !

"So bears she down ; the fair white flag
Hoisted, full friendly, at the main ;

Subscribers in the country are requested to remit by postal money orders, if possible, as the safest and most convenient medium, particularly as it ensures acknowledgment through the Department. No other receipt will be given any other being unnecessary, and likely to cause confusion.

Her guns run in ; twice to a rag
The stormsails torn, but set again.

"And when she rounds to wind, they swarm
Into their rigging, and they dip
The tricolour, with hearts made warm
By hope and love.—Look there ! his ship

"Inshore the doomed one ! and you note
How, between life and death, he keeps
His frigate, like a pleasure boat,
Clean full and by ; and while he sweeps

"Athwart the Frenchman's hawse, lets go
His big sheet anchor buoys it—cast
Clear o'er the rail. They know, they know ;
Here's help ! here's hope ! here's chance, at last !

"For, hauling (you shall understand)
The English hawser o'er her sides
All fear is fled of that black strand ;
Safely the huge three-decker rides.

"Safe will she come to Brest again,
With Jean, and Jacques, and Paul and Pierre,
And float, to fight King George's men ;
Thanks to that goodly British gear !

"But woe to bold Endymion !
Never was darker plight for craft ;
Laid to—all but one anchor gone !
And those hard fateful rocks abaft !

"Fresh saved from death, the Frenchmen watched
A sailor's highest lesson shown ;
They view by skill that frigate snatched
From peril direr than their own.

"To beat to windward, she must fly
Round to the starboard tack ; but drives
Full on the rocks, in staying. Try
To wear her, the same death arrives.

"One desperate shift remains ! She brings
Her cable to the stern ; makes fast ;
Drops anchor ; by the quarter swings,
And, when a-lee her stern is east,

"Hauls on the bight, and cuts adrift—
Sheets home her foresail—fills, and swerves
A ship's length forth. Subtle and swift—
Her aim the tempest's anger serves.

"In view of those safe rescued men,
Foot by foot steals she space to live—
Self-stripped of hope, except she win
The offing. None can succour give !

"A ship's length more ! One ship's length more !
And then helm down ! then some white free,
Comes the fierce blast. That leeward shore
Slides slow astern ; that raging sea

"Widens. If once yon whitened reef
She weathers, 'tis a saviour saved !—
Seamanship conquers ! Past belief.
She rounds ! The peril hath been braved !

"Then louder than the storm-wind's yell,
Rings in her wake the Frenchmen's cheer,
Bidding the good ship glad farewell,
While our staunch Frigate draws out clear.

"Never was nobler salvage made !
Never a smarter sea-deed done !

* * * * *

"Best of all fights I love !—She said—
"This fight of the Endymion."

NEWS AND OUR COMMENTS.

ON the 5th of the last month there was a Royal Levée—the fourth of the season—at St. James's Palace by the Prince of Wales. The attendance was full, though not so crowded as at the Viceregal Levées at Calcutta. Most of the ministers, particularly those in the Cabinet, as well as representatives of the Foreign Powers were present, besides high officers in the Army and the Navy in their brilliant uniforms. The Prince was accompanied by the Dukes of Connaught and Cambridge. He was escorted from Marlborough House by a troop of Life Guards to the Palace of St. James, where the Coldstream Guards furnished a guard of honor. He was received by the ministers and other high officers of state. In consequence of the trouble in the leg from which he is suffering, the Prince remained seated in the Throne-Room through the whole Levée. There were as usual many new presentations, among which we find the following Oriental names :—

Mohammed Abdul Alim ; Abus Sabah Mahomed Ziaur Rahman ; Nowrojee N. Wadia ; Bomonjee Duishaw Petit ; Mr. M. Ismail Khan ; Shaikh Mohummt Yehya ; Chandra Sekhar Sen.

LORD Harris held a Levée, on June 20, at the Council Hall, Poona. It was over in 25 minutes. Happy Poona ! In chronicling the function the *Times of India* notes, the weather was cloudy but dusky—a distinction beyond us of the farther East.

LADY Harris's Reception came off on the 25th following, at Government House, Ganeshkhind. Only two hundred and ninety eight ladies and gentlemen were present, the fair sex numbering not more than one hundred and the natives twenty five.

IT is understood that Lord and Lady Harris will give a Flower Ball at Ganeshkhind. What is that ? The sound awakens curiosity, specially after the late saturnalia at Ooty. There will be angels of course, but no devils this time, we suppose.

MAJOR Grant, who won his V. C. in Manipur, has been appointed to the vacant place of Aid-de-Camp on Sir James Dornier's Staff, to develop his genius and valor in—diabolical exercises ?

AS we announced previously, Mr. Smith is Gazetted this week to act for Sir Henry Harrison as Junior Member of the Board of Revenue. Mr. Westmacott, Commissioner of Excise, officiates as Commissioner of the Presidency Division, Mr. K. G. Gupta, Junior Secretary to the Board of Revenue, acting as Commissioner of Excise. On a previous occasion Mr. Westmacott acted both as Commissioner of the Presidency Division and Commissioner of Excise. The present separation allows Mr. Gupta the lift for which he has qualified himself and for which the natives should be grateful to Sir Charles Elliott. Mr. T. Inglis, Joint-Magistrate, from the 24-Pergunnahs, joins the Board as Junior Secretary.

AS a proof of the popularity of his works after death, which has been questioned by many noted literary critics, it is stated that during the five years since Victor Hugo's death, the sale of various editions of his works has brought in over two hundred and ninety-six thousand seven hundred and thirty pounds sterling.

A DISCOVERY of a febrifuge is announced in the *Medical Press and Circular*. It is said to have proved better than quinine in certain cases of malarial fever. It is extracted from the root of a shrub called Pambuiano. The active properties of the root are obtained by its maceration in alcohol at 60 deg. Fahr. The alkaloid has not yet been isolated.

THE Government contribution to Churches, during 1890-91 was

	Rs.	A.	P.
Church of England	1,46,724	8	6
Church of Scotland	23,860	9	11
Roman Catholics	6,926	11	0
Total	1,77,511	13	5

THE Maharaja of Durbhunga has gone to Simla. He passed through Delhi yesterday and arrived at Simla today. We hope he will benefit in every way by the trip and his residence in the hills.

THE Lieutenant-Governor and Lady Elliott returned to Calcutta on Thursday.

THE denizens of Wellington Square and the adjoining streets and lanes will see that their medical neighbour Mr. J. R. Wallace had not gone to Europe for nothing. He has obtained the degree of M. D. after passing a brilliant examination. There were fourteen candidates of whom six were plucked. Mr. Wallace alone of the eight successful candidates passed with honors, getting distinction in five subjects, namely, Anatomy, Clinical Surgery, Widwifery, Clinical Medicine, and Jurisprudence. It will be seen that these are professionally the most important subjects.

SCOTLAND is steadily feeling the influence of the age. The Gifford Lectures of Dr. Max Muller at Glasgow will not be stopped. On the question of heresy in the Glasgow Presbytery, there were only five against the great Professor to seventeen in his favour. Nothing daunted the bigots applied to the General Assembly, but that body rejected their representation.

THEY think much of the telephone line between London and Paris. The distance is 297 miles, of which 23 miles are laid with cable under the British Channel. But these Europeans have long been beaten by the go-ahead Yankees. They have recorded a conversation by telephone between New York and Cleaveland, O., a distance of 650 miles.

THE world is improving all round. The obscure little State of Puebla, in distant Mexico, seems resolved to stimulate the mining of coal. It has, to begin with, decreed that the mines shall be free from taxation for 25 years. It promises, besides, a premium of 100 piastres yearly, for ten years, to exploiters. Finally, it is prepared to show every consideration to the railway companies, who propose to establish lines passing by the coal basins. This is advanced government. Indian statesmen may well take a leaf out of the book of these Indo-European republicans of not the best repute.

IN Triplicane, a Biragi, suspecting the fidelity of his wife, murdered both her and the supposed paramour, one Lallah.

THREE young Hindus were arrested by the Police in Sohabazar for causing an affray, and charged accordingly. The defence taken was that the prosecution was bad. It had no leg to stand upon. The arrest was illegal, the offence being a non-cognizable one. Moulvi Abdul Jubbar, the Magistrate, accepted that view of the case and discharged the accused.

THERE has been a change in the Civil Service Regulations. An officer on leave is no longer privileged to take payment in any of the Colonies in which he may find himself, whether it be in the Falkland Islands, St. Helena, Honduras or the Gold Coast. He must now select the country in which he desires to draw his leave allowances and will be permitted to change it only once during any one period of leave.

A CORRESPONDENT signing R. G. George, in the *Indian Daily News* of yesterday, gives the following "infallible cure for scorpion bite":—

"Cut a fresh onion, and rub it smartly over the wound with a little salt and vinegar for two or three minutes, after which take a tamarind stone (not more than a season old, fresh seed would be better), and rub the notch that germinates with a little water on a smooth stone until the white kernel appears; apply the stone (the part rubbed) to the wound, and press gently for a few seconds. It will then without holding adhere firmly to the wound, and not drop off until it has sucked all the poison out."

This fruit stone in its sticking and sucking resembles the famous pebble which is said to be successful in snake-bite, and offers indirect testimony in favour of the latter. Therefore Mr. George's announcement is doubly interesting. We hope his recipe will be tried.

THE Sanskrit scholar of Italy, Gaspare Gorresio—the translator of the *Ramayan* into Italian—is dead.

NOTES, LEADERETTES, AND OUR OWN NEWS.

THE preliminary investigations into the Shambazar riot have closed. Sixty-five persons have been committed to the sessions. Mr. Henderson prosecuted and Mr. Douglas White represented the defence.

ANOTHER batch of Benares rioters has been sentenced. In the railway station case, the jury acquitted seven and convicted seventeen of the accused. The Judge sentenced the convicted to rigorous imprisonment for terms of one, two, three, four and ten years, with three months' solitary confinement. Five boys received thirty stripes each.

FOLLOWING the Ramnad, the Pittapore Zemindary in Madras is under litigation. The Court of Wards is in possession of the property on behalf of a minor, son of the late Raja. The plaintiff has been filed by the adopted son of the same Raja, known as the Kumarah Raja of Pittapore, and raises an ugly issue. He avers that he was adopted in September 1873, having been given in adoption by his father, the present ex-Raja of Vencatagherri, and that the adoptive father by a deed made him the sole heir to the Zemindary and all his property, moveable and immovable. The plaintiff goes on to state that in 1881, the adoptive father and the adopted son fell out, and the latter separated and lived apart in Madras till July 1890, when the Raja died. During the interval, in October 1885, the minor under the Court of Wards was born of the first wife of the Raja. Not that the plaintiff admits that he is the son of the late Raja. On the contrary, he says that the birth was "cooked" up at the time to deprive him of his rights as the adopted son. Aware of the difficulties of succession to his estate, the Raja in March 1890 made a will constituting his natural born son his sole heir. The suit is to set aside the will as ineffective or invalid and to declare the minor as not the son of the deceased Raja. In case the minor be declared the son of the deceased Raja, the prayer is that the partible property of the deceased be ascertained, and that the adopted son, as the eldest surviving member of the late Raja's family, be declared entitled to its possession.

IN our last issue, we informed our readers of another mosque demolition dispute at Dacca which threatened a serious breach of the peace. Our Dacca correspondent now informs us, that Mr. Forbes, the Commissioner of the Division, has, under instructions from the Government, made a thorough enquiry into the matter, and, finding that the mosque is Wakf and, as such, not subject to sale, has requested the Municipal Commissioners to have the matter amicably settled, by taking back the 300 rupees, the consideration paid by them to the descendant of the original founder of the endowment, and purchasing a piece of land on the other side of the edifice, across the lane, for the purpose of widening it, without interfering with the house of worship. This decision of the Commissioner has given great satisfaction to the entire Mahomedan community.

THE Indian Councils Bill has been abandoned. It was a mistake for the Congressists to oppose it. They could not have made a worse blunder for the advancement of their cause. The moderate measure passed by the House of Lords was capable of expansion by the Executive without the intervention of the legislature. The present elective constitution of the Calcutta Corporation would not have been known if it were not accepted with the clause for Government interference. It was not unreasonable, under existing circumstances, that the Government should retain the power to supersede, though temporarily, the Commissioners, on certain contingencies. But reasonable or unreasonable, that was the condition on which concession was to be obtained. Events have shown that we were right in accepting the limited constitution, and that the legislature was wise in making the limitation. But the Congress is governed by men far too clever—by half.

A MEETING of the Faculty of Arts will be held on Saturday next to take into consideration the proposal of an overzealous member of the Senate, to make Bengali (or Hindi or Uryah) and Urdoo compulsory subjects in the F. A., B. A. and M. A. examinations, for candidates who take Sanskrit and Persian or Arabic as a second

language. We do not know how far such an additional and unnecessary burden would be liked by the candidates themselves or their friends and guardians. The only parties to benefit by such an addition to the subjects of the examinations are the authors of Text books in those languages and the publishers thereof. There is already a great scandal in connection with the selection of Text books, both English and vernacular, and we do not think it desirable to add to the scandal.

THE Maharaja Holkar has started as a reformer with Free Education, High and Technical, inscribed on his banner. The Indore Durbar having sanctioned the opening of a College teaching up to the B. A. standard, it was, under orders of the Maharaja, declared open on the 10th June by Rao Bahadur K. C. Bedarkar, the Prime Minister. The College is open to anybody, no matter where he came from, no matter to what caste or creed he belonged. No fees will be charged, the State bearing the entire cost. The College will be under the presidency of an Englishman direct from "Home" who will be known as the Director of Public Instruction and Principal of the College. Chairs have been sanctioned in English Literature, History and Political Economy, Logic and Moral Philosophy, Mathematics and Natural Science in English, and Sanskrit and Persian in the Vernaculars. The College will have, besides, technical classes for drawing, surveying, carpentry, carving in metal, and printing. The management of the technical branch of the College is entrusted to Mr. Ezekeil, the Superintendent of the State mills.

We heartily congratulate the Maharaja and welcome this revival of an old practice suppressed in an age of political economy. Free Education is an ideal which the Indian races should not willingly let die.

THE Japanese are advancing with rapid strides. Their latest feat is an ironclad of war complete and equipped according to the requirements of the day, built in Japan, by its workmen. This is the latest of a series so built. According to Captain Inglis, R.N., it has no point of inferiority to a high European standard, whether in ships or in men. In the city of Tokio there are telegraphs, telephones, railways, tramcars, electric lighting, &c., which show a rare power of rapid assimilation and executive facility, without precedent in Asiatic history. The University buildings with the colleges of law, medicine, engineering, literature and science and full staff of professors, are equipped with laboratories, libraries, workshops, hospitals and museums. In the faculty of medicine there is a staff of fifty-five professors and assistant professors, many of whom have followed their studies for several years in Europe and some of whom have graduated with high distinction in foreign Universities. The physical and microscopical researches by the Japanese students of Japanese professors would be a credit to students of the day in any University.

THE Government Astronomer in Madras, Mr. N. R. Pogson, is dead. He died of cancer of the liver—a martyr to science. Since his appointment in 1861, he was never on leave. His devotion to the stars would not allow him to leave even for a time his post of watch at the Observatory. His constancy did not go unrewarded. The heavenly bodies could not but disclose themselves to their zealous votary. He found the heavens crowded where other observers, less loyal and persistent, saw only blank space. He has given to Science the knowledge of new stars like blackberries in season. If he was not much honored, and was somewhat neglected, in India, he enjoyed the esteem of the learned of Europe and America. All the more glory to him that, without sufficient appreciation in his own country, he maintained its credit throughout the globe. He was almost our sole discovering *servant* of the day in India. Through him so-called Benighted Madras has illuminated the world's illuminati. He threw a flood of light on the celestial sphere, bringing to notice its darkest corners. Wherever astronomy is studied, his achievements are known. Astronomers will not willingly let the name of the obscure Madras stargazer perish. A single star is enough to perpetuate a memory. Here on the surf-beaten Coromandel Coast was a sentinel over the skies, telescope in hand, who discovered a profusion of planets.

THE Government of India having asked the Government of Bengal for an interpreter with competent knowledge of Hindustani, Bengali and Gurmukhi for the Perak Government, the Bengal Government com-

municated the request to the Director of Public Instruction for such a man. But Sir Alfred Croft was not in a position to recommend any and the Bengal Government has accordingly expressed to the Supreme Government its inability to supply the demand.

NOTWITHSTANDING the recent special authorization with independent powers of the two Members of the Board of Revenue, Lower Provinces, they find they are not sufficiently empowered and moved the Government for change in the law. But it was decided on the advice of the Law Member that no fresh legislation was necessary. In case, however, the Board finds it difficult to discharge its duties, the Government of Bengal has expressed its willingness to address the Government of India on the subject not later than September 1891, bringing the disadvantages to notice which the Board feels in exercising the powers vested in it.

KUMAR GOPENDRA KRISHNA goes to Nuddea as Officiating Judge. His place at Sealdah has been filled by Moulvie Syed Mahomed. The place is an important one and a prize appointment, and the Moulvie has well earned it. He comes of a good stock—being the great grandson of the late Meer Ashruff Ali of Dacca, the largest Mahomedan Zemindar of his time in Bengal—and is himself a man of parts and ability. He is not unknown in Calcutta and has satisfactorily passed his noviciate in the mofussil not excepting the 24-Pergunnahs. He commenced Government service as a Special Sub-Registrar at Mozufferpore and was soon taken in as a Deputy Magistrate for the same place, and was at different periods at Bankipore, Alipore, Hooghly, &c. Recently he was selected temporarily to fill the post of second Inspector of Registration from which he has been just relieved after a service of 4½ months.

The morning papers make a mistake in the Moulvi's name. Kumar Gopendra Krishna does not return to Sealdah.

DURING the last month or two Baboo Prankrishna Chatterjee, a clerk in the office of the Inspector General of Registration, on the receipt of Rs. 50 per month, has been appointed to the post of Special Sub-Registrar of Lohardugga. We congratulate the Baboo on his good fortune, and have no doubt whatever that he is quite fit for the post. But we cannot understand on what principle such an appointment has been sanctioned by Government. The office carries with it a position, dignity and emoluments inferior only to those of a Deputy Magistrate and Deputy Collector, and as it does not require any University Degree or competitive examination as a qualification to obtain it, there are many a young man of high family and superior education and position, who are anxious to get appointed to it. In the first place, we are of opinion that these appointments should be made by selection from such young men. By this we should not be understood to mean that no clerks should ever get promotion to such posts. But if deserving clerks are considered eligible for such appointments, we do not see why clerks only of the Registration Department should have this good fortune and not those of other offices, such as the Bengal Secretariat, Board of Revenue, and so forth. We are aware that there are many clerks in the Bengal office and other offices drawing even so much as Rs. 100, and many Head clerks in the District offices who would be too glad to be appointed as Special Sub-Registrars. If the idea be to reward merit amongst the clerks, by promoting the best of them to special Sub-Registrarships, it should not be limited to the office of the Inspector General of Registration, but should be extended to other offices. As a fact however, we find that whenever a clerk is promoted to such a post, he comes from the Registration office and from none else.

Sometime ago, on the occasion of an appointment of this character, the Government of Bengal issued strict orders that such posts should no longer be given to clerks in the office of the Inspector-General of Registration. How then the appointment in question has been made? We hope to deal with the mode in which rural Sub-Registrars are appointed, in a future issue.

TENDERS for the new 4½ per cent. Calcutta municipal loan for Rs. 20,00,000 were 121 in number, aggregating Rs. 1,28,78,200. Of this sum, Rs. 1,28,21,200 was at different rates, ranging from Rs. 105-8 down to par. Only Rs. 57,000 was below par. The allotments are Rs. 17,96,000 to tenderers at Rs. 104 5/16 and above; Rs. 2,04,000 to those at Rs. 104 4/16 *pro rata*. The Commissioners are doubly lucky. They

net a large premium while reducing the rate of interest by $\frac{1}{2}$ per cent. from 5 to 4 $\frac{1}{2}$.

It is a melancholy fact, though. It means that the market is flush of cash. In other words, there is money without occupation. We have money but no enterprise. There are fifty industries which are starving for want of capital. There are hundreds of obvious ways of employing capital to advantage. Under the circumstances, it is little short of feminine timidity and unfamiliarity with business to reserve one's money for the accommodation of the state or of *stately* corporations and to be content with the usance granted by them. The Europeans too are affected by the universal apathy.

AN important question arising in the Dacca district and affecting the rights of a Hindu widow has been referred to Full Bench by three of the Judges of the Calcutta High Court—by Mr. Justice Prinsep, Mr. Justice Wilson, and Mr. Justice Banerji. The case as stated by Mr. Justice Wilson is :

A Hindu widow inherited the property of her husband, taking therein the estate of a Hindu widow. She afterwards married a second husband, not a Hindu, in the form provided by Act III of 1872, having first made a declaration as required by section 10 of the Act, that she was not a Hindu.

The question to be answered and decided by the Full Bench is :

Whether, by that marriage, she forfeited her interest in her first husband's estate in favour of the next heir ?

Mr. Justice Wilson elucidates the reference by asking a question. What is the nature of the estate of a Hindu widow, whether it is an estate during widowhood and subject to forfeiture on re-marriage, or an estate subject to no such restriction ; for it seems clear to him that whatever estate the widow took on the death of her husband, she could never enlarge it by any subsequent act of her own. The principal matters argued in the case were Act XXI of 1850, the *lex loci* Act, Act XV of 1856, the Hindu Widow Marriage Act, Act III of 1872, ordinarily known as the Brahmo Marriage Act, the Privy Council decision in *Moniram Kalita versus Kali Kalitani*, known as the Unchastity case. The view taken by the referring Judges, at least two of them, the first and the last, the barrister and the pleader Judges, is that a Hindu widow's right to her deceased husband's property determined at her re-marriage. Mr. Justice Wilson disposes of the first two Acts thus : "I think Act XXI of 1850 does not affect this case. By virtue of that Act, a change of religion does not cause any forfeiture of property ; and therefore the widow's abjuration of Hinduism did not deprive her of her estate. But neither could it enlarge it, or get rid of any condition or restriction to which it was originally subject." "Act III of 1872 seems to me to have no bearing on the question. That Act is, as its title indicates, 'an Act to provide a form of marriage in certain cases.' Any provision with regard to capacity to marry, or with regard to rights of property would have been entirely beyond its scope." He thus reduces the question to two points. First, what is the nature of a Hindu widow's estate under the Hindu Law, apart from statutory enactments,—is it an estate during widowhood and liable to forfeiture upon a second marriage, or is it free from any such restriction ; and, secondly, what is the effect of the Hindu Widow's Marriage Act, XV of 1856 ? True, the Privy Council, in the Unchastity case, laid down "that an estate once vested by succession or inheritance is not divested by any act or incapacity which, before succession, would have formed a ground for exclusion from inheritance," but, says the Judge, "it was there held not to have been established that the estate of a widow formed an exception to the rule. But it is equally clear that there were grounds which, under the Hindu Law, caused a forfeiture of a vested estate. Change of religion did so before act XXI of 1850 and the Regulations that preceded it. Degradation from caste had the same effect as is pointed out by the Privy Council in the (Unchastity) case. We have to say whether a second marriage is a circumstance, like those just mentioned, which determines a widow's estate." Mr. Justice Wilson finds that it is clearly against the Hindoo Law that a widow can marry and yet remain half the body of her late husband and inherit his property. The principle of the Unchastity case too does not apply. By that decision, a widow's estate is not forfeited by unchastity during widowhood, but "there seems to me to be a very broad distinction between misconduct on the part of a widow, as a widow, and her ceasing to be a widow."

As regards the Hindu Widow's Marriage Act, XV. of 1856, Mr. Justice Wilson is also of opinion that the Act makes every Hindu

widow free to marry but, under the same law, with re-marriage her interest in her deceased husband's property ordinarily ceases as if she were dead. This view being opposed to that expressed by the High Court in *Gopal Singh versus Dhungazi*, the present reference has been made.

The Brahman Judge dilates on the Hindu view of the case taken up by Mr. Justice Wilson. Mr. Justice Prinsep agrees to the reference, but has doubts on many points raised in the judgment of Mr. Justice Wilson.

For the attitude taken up by Mr. Justice Wilson in defence of the Hindu Law, he is entitled to the gratitude of every true Hindu. That Law has been greatly scandalized by recent Acts and decisions, and it will be uphill work for Judges of the present day to restore its pristine purity. Judges may yet arise to overrule the unHindu sentiment of the atrocious ruling in *Kalita v. Kalitani*.

EARLY in June last, the following draft form of an agreement was sent round to the native papers in Hyderabad by the Home Secretary through the Commissioner of Police for the printers to sign :—

"I.....son of.....residing at.....do hereby declare that I am the printer and publisher of the journal known as the.....and which is printed and published at.....I do hereby promise and declare that neither myself, nor my successor, or representatives, shall act contrary to any of the conditions mentioned below.

"(1.) To print or publish any words signs or equivocations tending to breed sedition either against H. H. the Nizam's or British Government or to interplant any dispute or quarrel between any two persons of different births, creeds or nations, whether the said persons are subjects of H. H. the Nizam or that of H. M. the Queen-Empress.

"(2.) To print or publish anything, which will tend to intimidate or annoy any one or to advise any one to deliver his property or any valuable security, or anything bearing his seal or signature which may be construed as valuable security to another.

"(3.) To print or publish anything which will tend to threaten an injury to any Government servant, or any other person, or persons under circumstances which afford a reasonable belief that such person, or persons, is or are interested in the said Government servant with a view to make the said Government servant do something or refrain from doing anything which he is legally bound to do, or to obstruct him from the lawful exercise of his functions.

"(4.) To print or publish any anonymous writings in the paper.

"(5.) To print or publish anything which will tend to prejudice the minds of the public against His Highness the Nizam's Government or any of its officers, without due and proper enquiries being made regarding its correctness.

"Should I or any of my representatives or successors print or publish anything contrary to all or any of the above conditions the Government shall be competent to entirely put a stop to my paper, and under such circumstances, my claims, or those of my representatives and successors for any compensation shall be construed as forfeited,—and this shall have nothing to do with those responsibilities which may be imposed upon me or my representatives or successors by the provisions of the laws in force at the time being."

The order of the Home Secretary is being enforced as if the agreement were in existence. If it is intended to put down unscrupulous journalism, the order goes beyond its mark. Respectable journalism suffers too. The measure is but another manifestation of the iron rule of the day.

To keep the Nizam's Government in countenance in its raid against newspapers at it were, the Government of India out-Heroding Herod published in the *Gazette of India* of June 27, the following order :—

"No. 2651-I.—An order respecting the publication of newspapers and other printed works in places administered by the Governor-General in Council, but not forming part of British India.

Whereas some misapprehension has hitherto existed as to the regulations in force in territory under the administration of the Governor-General in Council, but beyond the limits of British India, with reference to newspapers published within such territory, the Governor-General in Council has been pleased to make the following orders :

1. No newspaper or other printed work, whether periodical or other,

Holloway's Pills and Ointment.—Bilious affections, with all their concomitant annoyances induced by atmospheric changes, or too liberal diet, should be checked at once, or serious consequences may ensue. When any one finds his ideas less clear than usual, his eyesight dimmed, and his head dizzy, accompanied by a disinclination for all exertion, physical or mental, he may be quite sure that he is in immediate need of some alterative medicine. Let him at once send for a box of Holloway's Pills, a mild course of which will remove the symptoms, and speedily renew his usual healthful feeling. If the bowels be irritable, Holloway's Ointment should be diligently rubbed over the stomach and liver every night and morning.

containing public news or comments upon public news, shall, without the written permission for the time being in force of the Political Agent, be edited, printed, or published after the 1st day of August 1891 in any local area administered by the Governor-General in Council, but not forming part of British India.

2. If after the day aforesaid any person shall, without such permission as aforesaid, edit, print, or publish any such newspaper or other work as aforesaid in any such local area as aforesaid, the Political Agent may, by order in writing,—

(a) require him to leave such local area within seven days from the date of such order, and

(b) prohibit him from re-entering such local area without the written permission of the Political Agent.

3. If any such order as is mentioned in the last foregoing paragraph be disobeyed, the offender shall be liable to forcible expulsion from such local area in pursuance of an order to be made in writing by the Political Agent.

4. Any written permission granted by a Political Agent for the editing, printing, or publishing of any such newspaper or other work as aforesaid may at any time be withdrawn by the Political Agent or any of his successors in office.

5. The expression 'Political Agent' has in these orders the meaning assigned thereto by the Foreign Jurisdiction and Extradition Act, 1879, and the Code of Criminal Procedure, 1882.

H. M. DURAND,
Secretary to the Government of India."

In interpreting the regulations, the Governor-General in Council makes an irregular regulation which no constitutional Government can sanction. It is despotism pure and simple that can dictate that order. The question is, Can the Government issue such a revolutionary ukase? Places administered by the Governor-General in Council, though not forming part of British India, is British for all practical purposes. The expulsion of the Jews from Russia is not more tyrannical than the wholesale suppression of newspapers in one month in British territory. The feelings of the "politicals" towards newspapers is wellknown. To formally invest them with absolute power is to make over the lamb to the wolf. The regulation, if it is a regulation, is one unattempted yet by any responsible British Governor in these modern—that is, latter-days. What is the reason of the regulation, what its justification? Do not the press regulations in British India apply to territories beyond it administered by the Governor-General in Council? If there be any doubt, why not extend them to such territories? Out-spoken journalism is even a greater necessity for Native States which recognize no law but the will of the rulers than for British Provinces.

REIS & RAYYET

The Art of becoming a prophet
Saturday, July 4, 1891.

OUR PROPHETS AND AVATARS.

THE recent agitation, with its Mahapujas and Maidan meetings, has given an impetus to impostures of various kinds. Among others, the trade of playing the part of prophets seems to be reviving with vengeance, after having been paralysed for a time by the spread of Western culture. We have nuisances enough in the Sanyasis and Fakeers of the old type. Now the English-speaking Babu *Mahadevas* threaten to be the greatest bores, if not positive sources of danger to Society. There may be some who have the moral courage and tact to avoid their visits and, by so doing, to save themselves from being tormented with their endless talk about *Yoga*, *Mâyâ*, *Atmagyâna* and *Ananda*. But the influence of their yellow garments and bare feet, combined with their smattering of English, may be productive of an amount of mischief which it is difficult now to fore-cast.

According to a wellknown saying of the immortal Western Pandit whose words of wisdom have been preserved in the account of his life by Boswell, the last refuge of a scoundrel is patriotism. Cynical and misanthropic as the doctrine may seem to be, no body can deny that it has a solid foundation in truth. It is, in fact,

"A rugged maxim hewn from life."

There may have been, and, in the future there may be, true patriots. But the facts recorded in history show that the men who usually play the parts of

Hampden and Cromwell are those who have nothing to lose by defying the authorities and by exciting the mob to desperate deeds.

To us it seems that the saying of Dr. Johnson contains only a part of the truth. Patriotism affords no doubt a refuge to scoundrels in some cases. But they are generally indebted more to religion than to politics, for fresh fields and pastures new, and for the means of rehabilitating their character.

The case of the living batch of "divine incarnations" that we now see in the streets of Calcutta, gives rise to the question whether such counterfeits flourished also in times past. According to principles applied in scientific investigations, the state of things in pre-historic times can be known only by inference from what we see in the living present. We have no historical records to prove how the prophets of ancient times managed to have themselves deified. By means of faith we may take it for granted that they were actually deputed from heaven by our merciful God to lead us to light. But is it not possible also that, in some cases at least, even a wolf in sheep's skin successfully attracted round him some followers and made it their interest to extol his powers and to have him worshipped by the people?

The pleadings and tricks of votaries possessing the requisite skill can deify even a block of stone or a piece of wood. Is it then impossible for the *chelas* and apostles of a living teacher to raise him to the rank of an incarnation of the divinity? For aught we know, a prophet may be born or may drop down direct from heaven. But from what we see of the ways of religious and political leaders, it seems to us that, by proper manipulation and a little jugglery perhaps, a prophet can be made also. Those who are inclined to be guided by their faith may believe in the miraculous genesis of *Avatars*. But the worldly and matter-of-fact men would rather be disposed to account for the phenomenon by the natural laws of evolution.

India has been the birthplace of prophets and Avatars in every age. Owing, however, to the want of authentic history of our country, very few perhaps have any idea of the extent to which the craze for the honour of deification is ingrained in the nature of the few adventurous spirits among our countrymen. Without meaning any disrespect or blasphemy, it may perhaps be observed with truth that, in a country in which the masses are sunk in ignorance and superstition, religion is the most lucrative and desirable profession. Jesus Christ, Mahomet and Chaitanya have each been feeding, from generation to generation, a much larger number of men than perhaps even the Czar of Russia. The prizes being big, the number of candidates is necessarily large. For one Chaitanya or Nanuk whose name we know, there have perhaps been thousands who have played the same game but not with the same success. The case is the same with our educational seminaries, where we see hundreds of thousands engaged in the pursuit of learning, but the number of those who are ultimately able to achieve success as scholars may be counted on one's fingers. In modern times, the press has become an engine for acquiring power, and here, also we see that the number of unsuccessful ventures is far greater than that of the Delanes and Laboucheres.

The like is the case with the prophets. The game is so difficult that the only wonder is that any one is able to achieve success in it. Like Madame Blavatsky, the rising prophet may be betrayed at

any time by one of his own men, and may sink for ever to a level far lower than that of even ordinary humanity. Like that of the uncrowned King of Ireland, the prophet's career may also be cut short by a slight exposure of his private life. A very trifling circumstance may suffice to break the spell for ever.

The difficulties which the prophet has to cope with are not only numerous but are almost insurmountable in their nature. To begin with, he must maintain his character throughout. He must be in harness in season and out of season. But the greatest difficulty lies in selecting his tools—we mean his apostles, disciples and *chelas*. They must be men who know how to act together—who know the value of the maxim that a divided house can not stand. Like members of a theatrical party, the *chelas* must be content to act his part whatever it may be, even if it places him in an inferior position with regard to his associates. There are very few men who understand the advantage of so acting together. And it thus happens that even among those who are naturally gifted with the power of leading men, very few can avoid making bad selections in choosing their followers. We wonder how Chaitanya could achieve the amount of success that he did. The reason, perhaps, was that he never made a mistake in selecting his men. Jesus Christ was betrayed by one of his twelve disciples. But with more than thousand followers, Chaitanya never had a traitor or a malcontent in his camp.

To be an object of worship for future times, the prophet must secure the services of panegyrists, historians and apocryphal biographers. The world has perhaps given birth to many more Chaitanyas, Buddhas and Krishnas than we know of. But they had no St. Paul, Vyasa or Brindavan Das to record or sing their exploits, and they have not been able to make any permanent impression.

What the future of our present batch of candidates for prophetship is likely to be, it is impossible to predict. Like the Fakira correspondent of one of our contemporaries, some of them may betray their cloven foot in spite of their sacerdotal dress and ecclesiastical change of names. Some may have to end their days in disgrace. But it is just possible that one or two may successfully maintain their character and, by so doing, rise to the rank of true prophets.

THE POLITICAL PROSPECT IN ENGLAND.

DEAR MR. EDITOR,—You kindly ask me for an opinion as to English politics and social affairs; and I gladly send you an opinion as far as it goes. Can you for a moment suppose that our public affairs are in a healthy state? The "fast" life of London has found some sad expression, of late, in several ways, quite apart from such an insane immorality as that of Captain Verney, who was believed by his friends to be the simplest-minded of men. When the veil was lifted, what a state of things was disclosed! The Daccarat case is even more appalling, as an indication of a sore of great magnitude and from its relation to the throne.

I certainly am not among the assailants of the Prince of Wales, or of the ancient monarchy of my country. But I do wish that the Prince had not been mixed up with this scandal, which has hardly one redeeming feature. That Sir W. Gordon-Cumming was guilty of cheating many people may have been unalterably convinced. But who cares whether such men cheat or not, so long as the nation is not even more polluted by their cheating, than it is by their play? That this evil thing—gambling, with or without cheating—should go to the depths of English life, and that

a body of English gentlemen, with the heir to the throne among them, should have acted as spies on a guest exceeds all that ordinary people ever supposed possible, even in gambling. No body supposes that the Prince was a spy—he was in the company of such. The facts are a terrible revelation. And the evil is not lessened by the Lord Chief Justice reserving for his friends seats in the court, as for an entertainment.

Everybody who has an interest,—and what Englishman has not an interest?—in the Prince of Wales is at this moment earnestly wishing him well rid of the gang of betting and racing men. The cry raised is not from professedly religious persons alone, but from all classes of decent people; and in many important cases on purely political and social grounds.

If we pass to the Irish Home Rule Bill we shall find the mania run out for the time. Upon our politicians depends whether it is or is not run out altogether. I do not think that it will be possible to again commit the bulk of the Liberal Party to Irish Home Rule in the commonly understood sense. At the same time there is a wide-spread feeling that in Great Britain, as well as Ireland, the functions of Parliament might well be confined to imperial affairs, committing to Local Assemblies all such subjects as railway bills, and local control of local affairs. I do not think there is a politician anywhere who sees in, what way a Home Rule Bill, such as Mr. Gladstone proposed, and still less such an one as Mr. Parnell and his friends demanded, could be made workable. The demand, broadly before the country, was for disintegration; and that idea no sane man, unless for a sinister purpose, would entertain.

Of Lord Salisbury's Premiership I think there is but one opinion among intelligent men. It has been eminently successful judging it by the ordinary standards of success. Taken either individually or collectively there has rarely perhaps been a cabinet of men of less eminent position in politics. But there are among them three or four very able men, and in Lord Salisbury himself and Mr. Balfour two of the ablest administrators of this generation. The prudence and courage of the Prime Minister in foreign affairs have been most marked, and Mr. Balfour certainly stands alone in our time as a successful Irish Secretary. I am writing this from no party point of view, and with no party object.

Then the Government has stood as a unit. The Premier has not been tormented with this man wanting one thing, and that man another thing, as the condition of personal loyalty. It is hopeless to expect anything like this unity in any possible Liberal Government. Whenever Mr. Gladstone quits the post of Leader his inevitable successor is Sir William Harcourt, who has played hard for the succession; and, what is better, has of late refused to be embroiled in the Irish disputes still rampant. Mr. John Morley, the only recognised competitor of Sir William, lacks almost every quality of successful leadership, save a certain power of speechmaking (not however of the highest order) and a consistency in his political principles.

It would be difficult to convey to Indian readers any idea of the great unpopularity of Mr. Chamberlain among his old friends, the Gladstonian Liberals. They as a rule scout the possibility of even his honesty as a politician. Perhaps the only person who compares with him in unpopularity among old friends is Mr. Caine; but then between Mr. Caine and Mr. Chamberlain there is a wide gulf. The latter is a man of, in many respects, the first order, the former is a man, in many respects, not even of the third order as a public man. That he is honest is undeniable, and as a temperance man he has done great good; but his ability and power are vastly below his ambition; and the place in politics which he would claim for himself certainly is not accorded to him by perhaps one notable politician in the House of Commons.

The real questions which bid fair to go to the vitals of the nation are Labour questions. On these future cabinets will stand or fall. Workmen have not yet felt their feet in political affairs. Time will alter this; and we shall have a new phase in politics. The aristocracy has given way to the plutocracy, and the plutocracy will as surely give way to the proletariat. How the great change which is impending may affect the relations of England and India it is impossible to say. It is a question of the dark future, and one to which past history affords no real clue.

This week the Government have done a thing which

shows still more markedly that as far as intelligent men of their Party are concerned, the Toryism of Eldon, Sidmouth, and men of their stamp, is dead. I allude to the Free Education Bill. It is, as a Tory measure, really wonderful. It is not faultless as you will see, but the principle of it involves almost a revolution. The proposal is to allow to each locality ten shillings per head per annum for each child educated from the age of five to that of fourteen, but providing that the children, who *must* be sent to school at five years of age *may* be sent at three; not, however, coming under the act till five, and hence not till then being eligible for the grant. This is rather an awkward stipulation, since, as a matter of fact, children are sent to infant schools at a much earlier age than that at which the grant begins.

Then again the grant, which more than covers all the expenses of some towns falls far short of the expenses of others. For instance, Birmingham, which does its splendid educational work at about five shillings per head, will gain five shillings per head, while Manchester which expends in the same work about fifteen or sixteen shillings per head, will lose that amount.

These, however, are small matters, and are subject to amendment. The fundamental fact is that such a Bill has emanated from a Tory Government, and that to the Tories we shall owe it that in all schools where the fees do not exceed ten shillings, education will be free. The 5*d* per week schools will be aided to the extent of 3*d*. It is estimated by Sir W. Hart-Dyke, who has charge of the measure, that two-thirds of the elementary schools will at once become free. I sincerely wish that India could have such a measure and have it honestly carried into effect. Your old official Sir R. Temple you will see approves the Bill generally "while criticising some of its details." Indian ex-officials, however, have small weight in Parliament, unless men of commanding ability, which is rare. They represent vested interests.

AN ENGLISHMAN.

London, June 11, 1891.

Public Paper.

MANIPUR FIELD OPERATIONS.

Dated Palel, the 13th April 1891.

From---Lieutenant C. J. W. Grant, 12th (Burma) Regiment of Madras Infantry, Commanding Advanced Party, Manipur, To---The Adjutant, 12th Madras Infantry.

I have the honor to submit this my report of operations from 28th March 1891 to 10th April 1891.

In consequence of my telegrams of 27th March 1891, I received orders from the Assistant Adjutant-General, Myingyan, at 10-30, 27th March 1891, to march on Manipur with all speed.

At 5-30 A. M., 28th March 1891, I marched from Tamu, strength as per margin (footnote).^{*} About four miles a small party of Chins tried to ambush us, but my advanced guard flanked them, and their shots did no harm. They escaped in jungle. Arrived at Lockchau river at 5 P. M., the elephants unable to carry their 600 lbs. faster than 1 mile an hour.

29th March 1891.---Marched at 2 A. M., arriving at Kogaung; signal shots were fired by enemy, who retired over ridge near Tunglebun. About 20 shots were fired at us by Manipuri picket. Arrived at water at 2 P. M., 12 hours' march. Found camp burnt and prepared for defence, but not held. Elephant useless in these hills with over 300 lbs. load.

Marched at 11 P. M., moon rise. Order of march,---Gurkha Light Infantry 10; 12th Burma 30; fighting party,---Gurkha Light Infantry 20; 12th Burma 20; baggage guard and reserve. Found wire cut and twisted across road all along, causing great delay; 8 or 10 shots fired from hills at 12 midnight. Found road blocked by number of trees felled across; impassable for elephants and ponies. The 10 Gurkhas cut away with *kukris*, while 20 of 12th Burma scrambled over and through for covering party; suddenly heavy fire broke out above, but we were too close under to be hurt; covering party going to right front took enemy on their left flank, and after few shots we rushed them. But the Manipuri sepoys were too quick for us, and they bolted into thick jungle, and we couldn't find them in the moonlight. Found ourselves in a shelter trench 90 yards long commanding the road below. While in trench were fired on from above; rushing up found two small trenches empty. Hunted about, finding three guns, lots of ammunition, and eight or nine rough *pharwas*, which we took along. Heard what we sup-

posed to be wounded moving in thick jungle below, but it was pitch dark, and found nothing. Found traces of a considerable camp. Enemy must have been all asleep and surprised. Marched on at 1 A. M.

30th March 1891.---Passed deserted Naga village Aimool down to Manipur plain, arriving in sight Palel 6 A. M. Extended fighting party of 40 as company, and advanced over open plain, with high grass here and there. But the Manipuri sepoys retreated after emptying their guns, and we did them little damage; though we pursued for three miles, we couldn't catch them up; only found one sepoy in long grass and a man who stated he was cook to the "Apprai Minga" or "Maja," the member of the Durbar who ranks next to the princes, and who has charge of the country from Manipur to Tamu. He states:---Maja got letter from capital stating 5 British officers and 30 sepoys killed and 2 sahibs and 10 sepoys prisoners of Maharaja; that Mrs. Grimwood had escaped for the present, and that all the British army had fled to Assam; could not say whether or not they had made a stand anywhere; that his Maja had been sent with 6 officers, 35 havildars, and 150 men to stop us coming from Tamu, and these men were in the trenches above Tunglebun (or Tignoban). Marched from Palel at 11 P. M., and made fair pace in moonlight for 4 or 5 miles at foot of hills, and then on to an embankment road across swampy field till 12-30 A. M. on the---

31st March 1891,---when we came to a bridge over a bit of *jhil*, where an elephant trying to cross got bogged, and we had to go into the water up to our breasts to unload him. Hearing of a track 2 miles back along the foot of hills to east, I sent the elephant back and round by it with 30 men, while we waited till they rejoined us again on the road half a mile beyond the bridge. At 5-30 A. M. came to some villages of the usual Manipur sort, i.e., a good wattle-and-daub thatched house about 30'x20', with 4 or 5 straw huts near surrounded by a wall, ditch, and hedge, about 200 yards by 100 yards or smaller. Sometimes compounds like this stretch for miles 2 or 3 deep along a stream. We met with slight resistance from behind these walls, but soon flanked and passed through. Beyond these compounds an open plain on each side of road 1,000 yards wide. Beyond we saw a bridge burning and a line of hedges stretching away from the bridge to the south-west, the road now running north-west, and country to right of road quite open. We advanced across the plain with two sections, 10 men each, firing line; two sections, 10 rifles each, on flanks in support; remainder (40 rifles) 600 yards behind with baggage. We advanced rapidly to save the bridge, and were met by a heavy fire from the opposite bank of the stream when within 300 yards. Halting and lying down, we opened section volleys, and advanced by alternate rushes to within 100 yards, losing one man. Then the supports reinforced to the flanks, and we all rushed to the bank of the river and poured in a heavy fire on the enemy, who were perfectly concealed on their right behind loopholes and on their left in deep trenches. Then the old firing line dashed into the water, covered by the fire of the support, and to my utter astonishment the enemy began to give way. Some of us went in over our heads in the water and weeds, but others found places with water only up to their chests, and were across and into the enemy's trenches with a splendid dash twenty minutes after their first shot. Our left hunted them from wall to wall, covered by flanking fire from our right, till we crossed five lines of walls and hedges, the enemy making very little stand. On arrival at the further line of walls we rallied, and saw a line of the Manipur sepoys in white jackets and black turbans and *dhottis* mostly---some in red jackets and white turbans---in full retreat to the hills and villages 1,000 and 800 yards away. The enemy's line was 1½ miles long, and I estimated them at from 800 to 1,000 in number. I did not follow up my advantage, as all my baggage and half my men were on the other side of the river, and 200 or so of the enemy in the villages 800 yard to my right rear; but from what I know of the enemy I might have put aside all caution, and taken the hills 1,000 yards in front with little further expenditure of ammunition. Leaving the 40 men at the line of walls, I went back and put the rear party into the compound at the east corner of the village, carrying the baggage over on the men's heads.

The enemy's loss was 8 shot through the head in the trenches during our advance, 6 bayoneted in the trenches on their left, and 6 shot during their retreat. Our loss---No. 399 Muhammad Hayat shot through the head with a snider bullet; none wounded; I only grazed by bullet, which gave me no trouble. Expenditure of ammunition 1,200 rounds up to date. Spent evening preparing "12th Burma Fort" for defence and clearing field of fire, making abattis, and collected over a ton of *aban* and five or six *chattis* of *gür*, and put men on half *ata* and *dal*; told off stations, &c., &c. Night passed quietly; pickets did not fire a shot.

The men's conduct was simply splendid; they required no leading at any time, and paid the closest attention to orders under the hottest fire.

1st April 1891, 6 A. M.---Enemy advancing in force. Sent out 30 men to meet them in front at the line of walls to the picket there. We only fired three shots at a group on the road and dropped two.

* 43rd Gurkha Rifles. 1 jemadar, 30 rifles,---60 rounds per man. 12th (Burma) Madras Infantry. 1 subadar, 50 rifles,---160 rounds per man.

They bolted behind hill and walls. Measured ranges up to 600 yards in front of fort; found blood all about from yesterday's action. Some countrymen from south came, and we called to them, but they only shouted not to burn their houses, and we could get no information. Yesterday I had written a letter to Tamu for reinforcements, but put nothing in it which could help the enemy in event of their capturing it. I sent it by the Apprai Maja's cook, swearing him on a sword, promising him Rs. 20, and telling him that if he did not deliver it, I would kill the other prisoners. They gave him minute directions as to roads. They were released on my return to Palel. I sent him off at dark, and he delivered the letter faithfully, but was captured on return and taken to the Maharaj (Regent), who sent him on to me with the orders to retire on Presgrave, which I got on 9th.

At 3 P. M. on 1st, patrols reporting enemy advancing, we occupied the line of walls 400 yards in front of fort. The enemy opened a hot fire from Martinis, Sniders, and Enfield rifles from a line over a mile long. We reserved our fire till they came to 600 yards, and drove them back with a few volleys at their densest parts. Then from the low hill, 1,000 yards from the line of walls, two guns opened fire,—at first with five common shell, time and percussion fuze, and then with 20 or 25 shrapnel. At first their practice was very good, the first bursting overhead, and the third on striking the wall. Then we got the range by "sound," and concentrated our fire on the guns (muzzle-loading 9 lbs rifled guns), and in 30 minutes both guns retired: only one turned up again on the further hill, 1,500 yards from the line of walls, and made wilder practice, only running the gun up to the crest to fire and wasting no time over laying, as the Martinis reached them there. All this time the enemy kept up a hot fire, but were always driven off on reaching 600 yards. At dark they were working round to our left flank, and when nearly quite dark I closed in on our fort, the men being sent back one by one, 50 yards between each, not one doubling. The behaviour of the men, all but ten of mine eight months' recruits, and the Gurkhas, also very young soldiers, was simply magnificent. I cannot express my admiration of them.

The scream and bursting report of the shells was most unpleasant to me, who knew the small loss they could inflict, but the men, who must have had a greatly exaggerated idea of their powers, paid most careful attention to their aim, and obeyed all directions as to sighting and wind when firing on the guns.

We spent the night behind our walls in the main fort, the enemy keeping up a long range fire till 2 A. M., which was not replied to. We tied white rags to our foresights, but the enemy did not close.

2nd April 1891.—At 3 A. M. in moonlight we commenced work, strengthening position with large *dhan* baskets of earth, ration-sack and pillow-case sand-bags, and making abattis, and continued hard at work making cover for transport till evening. At 3 P. M. I went with the patrol to the line of walls. Enemy all in position. Saw a man signalling with white flag. Went to meet him with white flag. Turned out to be a Gurkha of the 44th Gurkha Light Infantry with letter from babu prisoners imploring me to retire or they would all be killed. If I retired, prisoners would be released and sent to Cachar. Answered that if all the prisoners who wished to go with me were given to me, I would retire to Tamu. Asked for letter from Maharaj. Returned saying Maharaj would send letter. Said till I got letter I would not attack.

3rd, 4th, and 5th.—Negotiated for prisoners, I demanding at least all Gurkha prisoners, saying as all babus and civilians wouldn't come to Burma, they could go to Cachar and Gurkhas must come with me, and I would never retire empty-handed. Then they said all the prisoners had started for Assam and I must retire. Refused to retire without a Maja (or one of the four *wazirs*) as hostage for prisoners. They offered me a subadar as hostage. Refused, demanding Apprai Maja (whose flag we captured at Thobal), who is in charge of country from Manipur to Tamu. Two babus of Manipur came to meet me. Said 500 lbs. of *ata* and 50 lbs. of *dal* and *ghi* were ready for me to take. Refused to take without the hostage. Said I had lots to eat. Babus said Samoan Juba, Regent's fourth brother, had commanded Thobal when I took it, and third brother, Senapati, Commander-in-Chief, commanded attack on 1st. That 800 men had held Thobal on 31st and 2,000 attacked on 1st, and I had killed four of their gunners.

6th April 1891.—On 6th the enemy attacked at dawn, and I closed in on my fort, which by now was greatly strengthened. At 8 A. M. their shell fire ceased, and enemy had gained the hedges and walls from 1 to 200 yards on my front and left. Crept out with ten Gurkhas, and attacked the enemy on my left on their right flank and drove them off with loss, killing six or seven, and bolted back to fort without loss. At 11 A. M. crept out to front under my right wall and up to enemy with one havildar and six Gurkhas, and, after driving enemy from one hedge, found a party of about 60 in a corner behind a wall 20 yards off. After a very hot two minutes we got to wall, and drove them out of their corner, leaving ten or eleven dead. A double-barrelled gun with buck-shot most effective on their heads as they showed up to fire. Then we bolted in again, but the 43rd Gurkha Light Infantry havildar, Gunbir Rai, had his hand shot through; no other loss to us.

I now found we had only 50 rounds per man left and the Gurkhas only 30, and we had to submit to a purely passive defence. The men lay down behind walls, one in every six keeping a watch. I gave orders that not a man was to fire till the enemy were half way across our field of fire, but they preferred to remain behind hedges, where they kept up their fire till dark; but it was very wild, and they dare not show themselves to aim after one or two crack shots had hit their heads. At dark they retired, and we had a quiet night in the trenches.

I think it was after 12 noon on this day that the men really showed the best soldier's qualities, lying down to be fired at (and the few men on two sides were exposed to reverse fire), and one of each six taking his half hour's watch more or less exposed.

7th April 1891.—Enemy all retired behind hill, but large parties seen going to our right rear: busy strengthening defences.

Our loss on 6th—Havildar Gunbir Rai, 43rd Gurkha Light Infantry, wounded by rifle; Private Miran-bakhsh, 12th Burma Regiment, wounded by shell (slightly); 1 driver by bullet slightly; 1 pony killed, 2 wounded, and 2 elephants wounded (one severely and one slightly).

On 7th with patrol found in "11 A. M. counter-attack corner" 20 Martini cartridges and one 500 express cartridge and lot of blood, but no bodies.

9th April 1891.—At 12 noon the enemy brought out a white flag, and, putting a letter on a stick on road, retired. Brought it in and found orders to retire on Presgrave forwarded by the Maharaj. Started at 7 P. M., bringing away 20 enemies' guns and rifles, but we drowned about 1,000 rounds of their ammunition, all of Government make. An awful night, dark except for lightning, pouring with rain, but perfect for retreat. At 2 P. M. met Presgrave with 75 men and nine boxes ammunition coming to Thobal without kits or rations. We returned to Palel, not reaching there till 6 A. M., about one mile an hour, but unmolested, and having brought off everything.

I recommend every man of the party for the Order of Merit. I think they have all well earned it, not only in attack and defence, but also by their cheerfulness in the fort for 13 days on 6 days' rations and every man on guard every night. I never heard a complaint or doubt; they only asked to be allowed to take those guns, and they would have done it with another 100 rounds a man, all to make a "name" for regiment.

A great reason of our success was the fact of the enemy wearing white coats. Every movement could be seen from afar and anticipated. Their musketry is, of course, contemptible.

A PRACTICAL VIEW OF THE AGE OF CONSENT ACT.

By Nawab Abdool Luteef Bahadar, Secretary, Mahomedan Literary Society of Calcutta.

Now that the Age of Consent Act has been passed by His Excellency the Viceroy in Council, and as there is every likelihood of its provisions not being sufficiently well understood by the Mahomedan Community in general, and by the ignorant Mahomedans in particular, owing to the use of technical legal phraseology in the drafting of the Act, it seems to the Committee of Management of the Mahomedan Literary Society of Calcutta, to be highly desirable that the object and intention of the Government in passing this Act, as well as its scope and the manner in which it is to be administered by the Criminal Authorities, should be laid down on paper in the clearest and easiest language possible, for the information and instruction of the Mahomedan population, and more particularly of such of them as are not conversant with legal technicalities.

2. The Committee are of opinion, that such a course will be highly beneficial to members of their community, inasmuch as it will show to them distinctly what action on the part of a Mahomedan husband towards his young wife has been made by the recent legislation, a heinous criminal offence of no less enormity than the offence of *rape*, and punishable with the same heavy punishment.

3. It is hoped, that they will thereby be put on their guard against committing, or allowing the commission of, an act, which they have hitherto been accustomed to think lawful and innocent, but which has now been made into a heinous offence; and that they will thus be saved from getting into serious troubles involving the honor of their families and the sanctity of their *Zenana*,—from mere ignorance of the true scope and nature of the recent legislation, and of the important change made in an already existing provision of the Indian Penal Code.

4. The Committee feel that such a measure on their part will be useful in another direction also, inasmuch as a good deal of agitation has been going on for the last few months in various parts of India, raised by men insufficiently acquainted with the requirements of the Mahomedan Religion, and misrepresentations have

been widely circulated to the effect that the Law passed by the Government is intended or calculated to interfere with the Mahomedan Religion.

5. A clear exposition of the Mahomedan Law and Religion on the point in question, emanating from the Committee of the Mahomedan Literary Society, will, it is confidently hoped, succeed in disabusing the Mahomedans of any suspicion of interference by Government with their Religion, that may have been raised in their minds by such misrepresentations.

6. There is further, a wide-spread, but not entirely groundless, apprehension even among the respectable classes, that maliciously inclined individuals, inimical relatives and neighbours, and corrupt Police-men, will find in this Act a very convenient instrument for giving annoyance and trouble to, bringing irreparable disgrace upon, and extorting money from, the victims of their hatred or avarice, by means of false and unfounded charges against the younger members of families.

7. The Committee think that with a view to allay such apprehensions, it would be useful, to give a full explanation of the safeguards prescribed by His Excellency the Viceroy in Council, for the proper administration of the provisions of the new Law by the Criminal Authorities, which will assuredly minimise, if they do not entirely defeat, the machinations of the evil-disposed persons above alluded to.

8. Having the above points in view, the Committee of the Mahomedan Literary Society beg to address the following observations to their co-religionists throughout India; and they will be amply repaid if even the slightest help be thereby afforded to the parties addressed.

9. As regards the first point. There has already been a provision in the Indian Penal Code, passed more than 30 years ago, that a man having sexual intercourse with his own wife, with or without her consent, *she being under the age of ten years*, shall be considered guilty of the offence of *rape*, and shall be liable to transportation for life, or to rigorous or simple imprisonment for ten years.

10. From this it follows that, under the Penal Code, a man having sexual intercourse with his own wife, with or without her consent, if she is *above ten years of age*, shall *not* be considered to have committed the offence of *rape*. But the Act that has just been passed, in amendment of the above provision in the Penal Code, *raises* the age of consent from *ten to twelve years*, and provides that a man having sexual intercourse with his own wife even with her consent, shall be considered to be guilty of the offence of *rape*, if the wife be of any age *under twelve completed years*. This is all the change that has been made in the Law.

11. It having been ascertained from various sources, that in some parts of the country, husbands co-habit with their wives before they have attained to the age of *twelve years*, and even before they have arrived at *puberty*,—the result of such intercourse being in many cases to cause injury to the health and even danger to the life of the girls, and to generate internal diseases which make them miserable throughout their lives; and such a state of things having come to the notice of Government, they have considered it their duty to put a stop to it; and this is the object of the present legislation.

12. The Law does not interfere with the age at which a girl may be married; but simply prohibits sexual intercourse with her by her husband before she is *twelve years of age*.

13. It is therefore *incumbent* upon all husbands, and their guardians (if they are very young and inexperienced lads,) to be very careful that sexual intercourse does not take place until the girl-wife has *passed* the age of *twelve years*. It will also be the duty of the guardians of the girl-wife not to allow her husband to co-habit with her, until she has attained that age.

14. Such parents and guardians of the husband or wife, as may help in, or instigate the consummation of marriage, *before* the wife has reached *twelve years of age*, will be punishable as abettors to the offence of *rape*.

15. The above is simple and clear enough, and if the same precaution is *now* exercised with girls who have not attained *twelve years of age*, as has hitherto been exercised in respect of girl-wives who had *not* arrived at the age of *ten*, it will be sufficient for the purposes of carrying out the provisions of the Law recently passed. On the other hand, if such intercourse shall still, in spite of its having been prohibited by Law, take place, through the neglect or indifference of the guardians of the husbands or of the girl-wives, they will all be involved in endless trouble and expense, and in everlasting disgrace.

16. In the *second* place, misrepresentations in various shapes have been made by men, ignorant either of the scope of the Act or of the requirements of the Mahomedan Religion, to the effect, that the above change in the Law will interfere with the provisions of the Mahomedan Religion.

17. Nothing could be further from the aim and object of the new Act than such a result. The Mahomedan Law distinctly sanctions consummation of marriage, *only* when the wife has reached *puberty*, and has besides attained such physical development as

renders her fit for sexual intercourse,—and it is *not imperative* upon a Mahomedan husband to consummate marriage with his wife, when she is *under* the age of *twelve years*. Even in those rare cases in which the wife attains to puberty and the necessary physical development before the age of *twelve*, a Mahomedan husband *may*, without infringing any canon of the Mahomedan Ecclesiastical Law, *abstain* from consummating his marriage with her, *until* she attains that age.

18. The above will clearly shew, that the Act recently passed by the Legislature, does not, in any way, interfere with the Mahomedan Religion, and *no* Mahomedan husband will be considered to have committed a *sin*, if he abstains from consummating marriage with his wife, *before* she is *twelve years of age*.

19. As for the *last* point, namely, the apprehension that respectable families will be disgraced and the privacy of their Zenanas violated by false and vexatious charges, preferred by malicious individuals, and by the investigations undertaken by corrupt Police officers, it will be sufficient to point out that His Excellency the Viceroy, with that solicitude for the well-being of the people of India, for which he is distinguished, has been pleased, only one week after the passing of the new Act, to issue a Circular letter, in which the Local Governments are distinctly enjoined to “give such instructions to the Magistrates of Districts as will ensure that the provisions of the Act are applied with due care and caution.”

20. It is also prominently mentioned in the Circular, that “the Government of India have full confidence in the discretion with which the experienced officers (namely, the Magistrates of Districts) to whom alone jurisdiction to enquire and commit for trial is left by the Law, will carry out its provisions, and are convinced that no action will be taken except on *really trustworthy information*, brought by *responsible persons*, who may *reasonably* be presumed to *have knowledge* of the facts they assert to have occurred, and that *no mere suspicion* will be held *sufficient* to set the Law in motion.”

21. The Circular moreover invites attention to the wellknown provision in the Code of Criminal Procedure, “which allows a Magistrate, when he sees reason to distrust the truth of a complaint made before him, to postpone the issue of process, and either enquire into the case himself, or order a local investigation by some officer subordinate to him.” The Act (the recently passed Enactment) “allows such an investigation by a Police Officer not lower in rank than an Inspector; but the Government of India think it would be preferable, when an investigation has to be made in a case to which the Act applies, that it should be entrusted to some experienced Native Magistrate. The Governor-General in Council believes that this course would be more agreeable to the feelings of the people, than that, in so delicate a matter as this, the enquiry should be conducted either by the Magistrate of the District himself, if a European, or by any Officer of Police.”

22. The Government of India have, in addition to the above safe-guards, specially enjoined the Commissioners of Divisions to watch the working of the Act, and to impress upon the District Magistrates the *necessity* of applying the Law with the *utmost care* and discrimination.

23. It will be seen from the above, that His Excellency the Viceroy has done all that was possible under the circumstances to provide safe-guards in order to prevent the abuse of the Act. In fact it has been strictly laid down, that no action will be taken under the Act except on *really trustworthy information* brought by responsible persons, and by no means on mere suspicion; that such cases shall be enquired into and committed for trial by Magistrates of the Districts *alone*; that in case of the necessity of a local or preliminary enquiry, it will be conducted *not* by the District Magistrate, if a European, or by a Police Officer, but by an experienced Native Magistrate.

24. The above safe-guards are, in the opinion of the Committee, quite adequate to assure the public that they need have no fear that they will be unjustly molested or dishonoured during the investigation of such cases.

25. There remains one matter which, in the opinion of the Committee, requires to be prominently noticed. There is an apprehension that in cases under the Act, the girl-wives will be liable to be subjected to personal examination by Medical Officers, for the purpose of ascertaining their ages or the fact of intercourse having taken place,—and that perpetual disgrace will thus be brought upon them and upon their families.

26. To show the groundlessness of such an apprehension it is sufficient to mention, that it has already been authoritatively laid down by the Calcutta High Court, that no Medical Officer (even under a Magistrate's order) has the power to examine the *person* of any female, unless *she herself gives her consent to his so doing*. It will thus be seen that there is no fear of the forcible examination of the person of any girl-wife in any prosecution under the new Act.

27. The Committee of the Mahomedan Literary Society are confident that the above exposition of the scope and object of the Act, and of the manner in which it will be administered, should satisfy their co-religionists, that they need not fear any disagreeable results from its introduction or enforcement.

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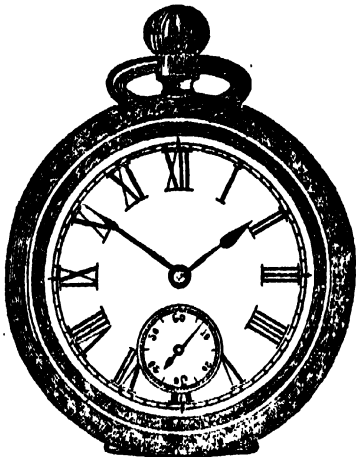
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WEEKLY NEWSPAPER

AND

REVIEW OF POLITICS LITERATURE AND SOCIETY

Vol. X. }

CALCUTTA, SATURDAY, JULY 11, 1891.

} No. 482

THE CAPTIVE LADIE.

By THE LATE MICHAEL MADHUSUDAN DUTT.

CANTO FIRST.

The star of Eve is on the sky,
But pale it shines and tremblingly,
As if the solitude around,
So vast—so wild—without a bound,
Hath in its softly throbbing breast
Awak'd some maiden fear—unrest:
But soon—soon will its radiant peers
Peep forth from out their deep-blue spheres,
And soon the ladie Moon will rise
To bathe in silver Earth and Skies,
The soft—pale silver of her pensive eyes.

* * *
'Tis eve—the dew's on leaf and flow'r,
The soft breeze in the moon-lit bow'r,
And fire-flies with pale gleaming gems
Upon their fairy diadems,
Like winged stars now walk the deep
Of space soft-hushed in dewy sleep,
And people every leaf and tree
With beauty and with radiancy:—
There's light upon the heaving stream,
And music sweet as heard in dream,
And many a star upon its breast
Is calmly pillow'd unto rest,
While there—as on a silver throne—
All melancholy—veil'd—alone—
Beneath the pale Moon's colder ray—
The Bride of him—the Lord of Day,*
In silence droops—as in lone bow'r
The love-lorn maid at twilight hour!
She looks not on the smiling sky—
The wide expanse blue, far and high,
She looks not on the stars above
Throbbing like bosoms breathing love—
Nor lists she to the breeze so gay,
Which whispers round in wanton play,
And stirs soft waves of starry gleam
To wake her from that moody dream!

* * *
The moon-light's on yon frowning pile,
But oh! how faint and pale its smile!
Methinks yon high and gloomy tow'r
And battlement and faded bow'r,
With awful hush and solitude
Have chill'd its soft and joyous mood.

And well may moonlight there look pale,
And night-breeze come—but come to wail,

* The water-lily called by the Sanskrit Poets "The Bride of the moon."

For 'tis the scene where sorrow weeps,
And grief her lonely vigil keeps—
Consigned by tyranny to pine
In cruelty's dark, demon shrine,
The donjon's cold and sunless gloom,
Far colder than the silent tomb—
For there the memory of light
Haunts not the sleeper of its night,
With dreams which mock the lightless mood
Of the crush'd bosom's solitude!

The moon-light's on yon frowning pile,
Tho' faint and pale now be its smile,
It lingers on yon gloomy tow'r
And battlement and fountless bow'r,
As one who soothes—tho' all in vain—
The mad and agonizing brain—
Or heart in depth of anguish deep,—
And lingers—tho' it be to weep—
And mingle with the sufferer's sigh
Thine own oh! gentle sympathy!

Yes—rest thee there—thou gentle beam!
And bring from thine own realm some dream,
For yon lone maiden weeping there—
Like thee—the only being fair
Of light within yon donjon's gloom,
Her beauty's cold and darksome tomb!

And there she sits that maiden fair,
In silent sorrow and despair,
As lovely 'midst that scene of gloom
As some sweet flow'r beside a tomb,
Or as some fondly cherish'd dream
Of happiness that could not last,
Brightening with solitary beam
The shadowy regions of the past!

It is a lone and rocky isle,
Where Nature frowns but will not smile;
And save yon castle beetling high
In silent and in gloomy mood,
There's naught e'en sternly woos the eye—
A desert—and a solitude!
How madly all around the stream
Rolls heedless of soft breeze or beam,
Which haunt the gentler streamlets' dream!
And well it may—a wilder shore
Ne'er spread its rugged brow to lave,
Amidst the sleepless water's roar,
Proud Gunga! in thy holy wave!—
And well it may—nor breeze nor beam
E'er lull'd it to a gentler dream:
For if the breeze which softly sings
To flow'rs its wild imaginings,—

Subscribers in the country are requested to remit by postal money orders, if possible, as the safest and most convenient medium, particularly as it ensures acknowledgment through the Department. No other receipt will be given any other being unnecessary, and likely to cause confusion.

While they with dewy, bright tears hail
The viewless bard of whispering tale,
Should ever come to that bleak shore,
'Twill flee when it lists to the waters' roar,
Which hearsely sounds for ever-more ;
Or, if a star e'er sleep on the breast
Of the wave, 'twill savagely break its rest !—

* * * *

" 'Tis night—oh !—how I hate her smile,
Which lights the horrors of this isle,
Where like lone captives we must sigh
O'er arms that rust and idly lie—
Far from the scenes where oft the brave
Will meet thee, glory ! or a grave—
Far from the scenes where revels gay
Will chase the darkest cares away—
Far from the scenes where maiden bright
Will steal to list, at fall of night,
To her lover's lute and roundelay,
And like a viewless spirit show'r
Her dewy wreaths of leaf and flow'r,
Love's token—and then swiftly fade,
And vanish like an aery shade !—

" Yon tell me that yon captive lone
Would grace the proudest monarch's throne,
And that from regal bow'rs she came,
And halls whose splendour has no name—
Because she lov'd some chief whose pride
Would stoop not—e'en to win his bride—
To her proud father—for his hand
Could wield as well the warrior brand,
And his the race who ne'er hath shown
Submission to a stranger's throne—
' And ne'er hath lowly bent the knee
To Powers of this wide earth that be !—
I grieve to hear her piteous tale—
And must such cruel fate bewail—
I grieve to hear that maiden fair
Should shed the tear of dark Despair—
And dim the lustre of her eye,
And blanch her cheek's soft—rosy dye—
But why should warrior come to dwell
Like captive in his lightless cell—
Nor list to charger's neigh so shrill
Reechoed far from hill to hill,—
Nor midst the battle's maddening roar—
Nor on wide plains all bath'd in gore,
Wield his bright blade where foe-men throng
To spare the weak—to crush the strong !

" They say the Crescent's on the gales
Which whisper in our moon-lit vales—
They say that Moslem feet have trod
The fanes of him—the Bramin's God—
And that from western realms afar
Fast flows the tide of furious war—
Like torrent from the mountain glen
Like lion from his bloody den—
Like eagle from the aery peak
Of skyey mount—and high and bleak !—
What—must we here—on this lone isle—
Watch yon pale Goddess' pensive smile,
Like craven—who will shrink to bleed
E'en for the hero's deathless meed—
And that, too, when perchance her eye
Pales at thy struggles, Liberty !
Or—o'er the warrior's funeral pyre—
His blood-stained bier—and grave of fire ! "

[To be continued.]

NEWS AND OUR COMMENTS.

LAST Saturday, Sir Charles Elliott entertained some of the advanced students of the Calcutta Colleges to a three-hours' river party down the Hughli, on board the steamer *Buckland* lent for the occasion by the Port Commissioners. The Lieutenant-Governor had a word for each of the young guests, and charming Lady Elliott lent the party a grace beyond the reach of the vulgar sex.

At a Durbar held by Lord Reay at Poona, among those present was a Native Chief, who the day before had been publicly and shamelessly drunk. He was received coldly, and everybody stared at him. The formal ceremonial seemed more than ever trying. It must have been so at any rate to the Indian magnate if he had completely recovered from his mental condition of the previous day. For the great White man at whose bidding they had all come, had kept his eye on him much as some of the lords of the forest do on their intended victims. At length there came a pause,

An awful pause ! prophetic of the end !

Soon the silence was broken by the demand from the Chair addressed to the ill fated Durbari, " Do you like milk ? " The poor fellow could only mutter in reply that he was very fond of the beverage. To which Lord Reay, " Indeed ! Well at all events, if I were you, I should drink lots of it. It is very good for your complaint. "

THE other day there arose a water-spout in Ballia, in the N.-W. P. The column formed over the Ganges opposite the Collector's cutcherry. It remained in air for about an hour, and then broke into a shower of rain giving out a number of fish and turtles.

WE are told in Holy Writ what befell the Cities of the plain. The Cities of the Mountains we know have not been spared. Destructive earthquakes can be only occasional visitations. But even in ordinary times, too, when everything is serene, stern Nature's eye seems to be on them and they are undergoing a solitary discipline—an unconscious detraction.

THE

giant of the Western star,

that

With meteor-standard to the winds unfurld,

Looks from his throne of clouds o'er half the world,
is being dwarfed. *Le Gazette Geographique* has discovered that Quito, the highest city on the globe, was 9,596 feet above the level of the sea in 1745 ; in 1800 it had sunk to 9,570 ; in 1831 to 9,567. In 1868, the city's level had been reduced to 9,520 feet above the level of the Pacific. On the whole, the Ecuador's capital has sunk 76 feet in 122 years. Antsana's farm, the highest inhabited spot on the Andes (4,000 feet higher than Quito) is 218 feet lower than it was in 1745.

THE *Lancet* apprehends a serious small-pox epidemic in London in November next.

A BRAHMIN in Bareilly, being in financial difficulties, lost the balance of his mind, ran amok, killed his wife and two daughters and then attempted his own life.

WE are all familiar with the marvels of newspaper enterprise, but the following record shames the great London Press :—

" Mr. Goschen resumed his seat in the House, after his Budget speech, at six minutes to 7 o'clock ; by three minutes to 7 his closing words had reached the office of the *Manchester Evening Mail* ; and by ten minutes past—or at ten minutes after the right hon. gentleman had concluded his statement—a report of his utterances of the length of about 2,000 words was to be bought in the streets of Manchester for half-a-penny. "

THE pretty Amazons are coming to the front. This is by no means unseemly under female dignity. It were still more " pat " had it occurred forty years earlier, when a young Peri was on the throne. The Order conferred on Mrs. Wood has been followed by the decoration of another heroine. This is the wife of Mr. Ronald Ross, author of *The Child of Occident*. Soon after marriage, Mr. Ross was ordered

to accompany the Chin-Lushai Expedition. He could not refuse. His wife, however, boldly came forward to comfort him. He need not suffer the pangs of separation so soon after the honeymoon if he took her with him. She had but just pledged her faith at the altar, and she was ready to go with him to the war with savage men in the heart of the Tropical forest. That was just like the bride whose love had just been crowned in holy union. The bridegroom was match. He behaved like the still warm love yet uncooled in the prose realities of married life. He seized the offer and to alleviate a burden undertook the far more serious burden of a lady on a most difficult march through a wild and unknown country. The wonder is that he was permitted. Now it is all over we can contemplate with a pleasurable excitement the daily, hourly hardships and trials and dangers extending through months of a civilised lady—the only one of her sex—on the perilous journey of the pioneer White warriors. Her courage is beyond question as her devotion is singular. She has just received from the Queen-Empress the Burma medal and clasp, a facsimile, but in miniature, of those sent to the officers who served in the Chin-Lushai Expedition.

**

BABOO Juggernath Khannah and Hajee Noor Mahomed, passing through the Court, have resigned their appointment as Honorary Presidency Magistrates.

**

MR. E. J. Martin, Chief Engineer, 2nd class, and Joint-Secretary to the Government of Bengal in the Public Works Department, retired from the service of Government from the 14th June 1891.

..

THE Third Criminal Sessions of the year of the Calcutta High Court commenced on Wednesday under the presidency of Mr. Justice Wilson.

..

ON Tuesday, the Lieutenant-Governor and Lady Elliott visited the Metcalfe Hall or the Public Library. After some enquiries of the Secretary, Sir Charles put himself down as a subscriber. Such is the substance of the report in the morning papers. "Spectator" contradicts the account, saying, "it was Lady Elliott who really visited the Library. Sir Charles scarcely did more than call for her ladyship."

**

MAJOR Grant, V.C., was invested with his badge of valor at Government House, Outacamund, by Lord Wenlock with some ceremony.

..

We read :—

"The Czarevitch rewarded the two rickshaw men, who disarmed the policeman at Kyoto, with 2,500 yen each, conferred a decoration upon them, and promised each an annual pension of a thousand yen during the remainder of their lives."

That is imperial. We could scarcely expect our Heir Apparent to do the thing so promptly and on such a scale.

**

THE *Mandolay Herald* of the 20th June had a leading article on "Lord Cross and the Native Press" starting with his Lordship's remarks in his late speech at the Dinner given by the Press in London, namely, the freedom of the press was carried to great lengths in India, "but it was better, he thought, that native discontent should find a safety valve than smoulder."

The article concludes thus :—

"We are perfectly aware that there are several native journals published in the English language which can compete, for fairness of thought, moderation of language, and reliability of information, with the leading Anglo-Indian newspapers, but these are so few that in commenting on the native Press they can scarcely be taken into consideration. The vernacular newspapers do the chief mischief. There are vernacular newspapers run for the sole purpose of impressing on the people of India the burdens which are placed on them by the British Government, and in hinting at obscure consequences which will follow if the Government does not alter its policy. We occasionally hear of vernacular newspapers dying from the effects of a prosecution, or of being suppressed when they go beyond the wide margin which the freedom of the Press in India allows, but there are others springing up every day almost and the country is overrun with them. We know of a vernacular paper published in Calcutta and supported chiefly by an Indian Raja which has to keep five or six editors on the Staff as the paper is always represented in jail. Without infringing the freedom of the Press we think something could be done to keep the vernacular newspapers within the bounds of legitimate criticism. Those native journals which have some influence among the people of the country should join together to raise the tone of the native Press and warn the people of India against mischievous agitators and unscrupulous misleaders of the public. Lord Cross may not always treat the subject with humorous indifference."

THE *Indian Daily News* of July 8 writes the following charming leader on our remark in connection with the late Municipal Loan :—

"Many of the citizens rejoice over the seemingly good credit of the city, in the fact that over one hundred and twenty lakhs of rupees were offered to the Municipality, when only twenty were required. There is at least one local philosopher who heaves a sigh over the melancholy fact. From his point of view we are not prepared to say that there is not room for contention. The sage who presides over the destinies of Princes and Peasants does not see matter for rejoicing in the fact that there is so much money available. He says :—'It is a melancholy fact, though. It means that the market is flush of cash. In other words, there is money without occupation. We have money but no enterprise. There are fifty industries which are starving for want of capital. There are hundreds of obvious ways of employing capital to advantage. Under the circumstances, it is little short of feminine timidity and unfamiliarity with business to reserve one's money for the accommodation of the State or of *stately* Corporations, and to be content with the usance granted by them. The Europeans, too, are affected by the universal apathy.' This is not an empty, unmeaning lamentation. If the city were one of poverty, people would have no difficulty in understanding its bearing. It would mean that whatever the will to do, there was paralysis of action for lack of means. In such cases people could only wing their helpless hands and weep for the good they might do. In the present case the opposite conditions seem to prevail. There are ample means : money which 'makes the mare to go' is powerless to move the will that is content to be fed from the Government or Municipal table with about four per cent. This spirit prevails while possible industries are kept out of existence or starved into unprofitableness by the want of enterprise which made Carthage and Venice, which has made London and New York and the many proud cities that dot the world, and vie with each other in wealth and magnificence. There are fifty industries starving for want of capital. This should not be in a place which can tender its millions for a wretched, but placid four per cent. rather than use it with the energy and enterprise that would yield ten. There are thousands of hands waiting for employment that these industries would furnish ; yet they remain idle or listless because there is no spirit to employ them. There are hundreds of ways of employing capital to advantage, says our philosophic friend. And yet they are all neglected. With examples before them of how men of energy rise from and above most adverse circumstances to positions of wealth, honour, and influence, whose success should be an inspiration, none of these possible ways of employing capital and the physical resources of the country is adopted, and all are charmed out of consideration even by the sweet simplicity of the four per cents. The assured usance seems to satisfy, while a much higher one fails to tempt because it may require some effort or involve some risk. These are not the considerations that founded Liverpool, or built Chicago or Melbourne. It was not this spirit that founded the commercial cities which have in turn made nations great. Yet we are told that the Bengalee has a genius for trade. And who can doubt it, whether he sees the boxwallah in the street as a universal provider, or sees the way in which some of the few merchant princes—albeit somewhat hampered by caste restrictions—demonstrate the capacity of trade when carried on correctly. Why, with idle millions lying in the banks, are the fields left to primitive culture ; water that would enrich them allowed to run to waste ; rivers unconserved that might yield plentiful harvests of food ; mines left unopened and much of nature's prodigality allowed to run to waste ? Why is all this ? There is something wrong. The aspirations of the people are not so much crushed as wrongly directed. Instead of being turned to practical objects, they rush after delusions and imagine vain things."

By the bye, what of the Native Railway of our contemporary *Hope* ? Has it got the money it wanted ?

NOTES, LEADERETTES, AND OUR OWN NEWS.

As previously announced, the Lieutenant-Governor left Calcutta on the 9th for his two months' tour. We published the programme in our issue of the 27th June.

THE last *Calcutta Gazette* announces the acting appointments of two natives—both belonging to the Statutory Civil Service—as District Judges—Kumar Gopendra Krishna Deb as District and Sessions Judge of Nuddea and Mr. Kedar Nath Roy as Additional District and Sessions Judge of Bhagalpur. What a gracious Providence ! Both these officers have been hounded out of their offices at the Presidency by a meddlesome District Chief who has queer notions of criminal justice and who believes it his mission to propagate them. This temporary lift relieves their wronged souls and maintains their public reputation.

THE Regulations respecting the examination of candidates for the Civil Service of India to be held in August 1892 are published in the *Gazette of India* of July 4. No fewer than 32 persons will be selected, if so many shall be found duly qualified : *viz.*, 7 for the Lower Pro-

vinces of Bengal (including Assam); 14 for the Upper Provinces of Bengal (including the Punjab, Oudh, and the Central Provinces); 2 for Burma; 5 for Madras, and 4 for Bombay. A candidate must be a natural-born subject of Her Majesty and his age above twenty-one years and under twenty-three years on the 1st April 1892. He must, besides, have a good physical constitution and good moral character. By the bye, how will the last condition be tested? how can moral character be determined? It is a useless demand which is not by any means harmless. It is indeed most harmful. Without being any protection against the admission of undesirable candidates, it promotes the perjury of certificates.

THE Lieutenant-Governor has directed that Collectors appointed or declared by the Civil Courts to be guardians of the person or property, or both, of minors shall, in all matters connected with the guardianship of their wards, be subject to the control of the Board of Revenue as Court of Wards for the territories under his administration.

It has been further ordered that

When any part of the property described in a petition under section 10, sub-section (1) of the Guardians and Wards Act VIII of 1890, is land of which the Court of Wards could assume the superintendence, the Civil Court shall cause the notice prescribed in sub-section (1) to be also served on the Collector in whose district the minor ordinarily resides, and on every Collector in whose district any portion of the land is situate, and the Collector may cause the notice to be published in any manner he seems fit.

When an officer of the Government, as such officer, is appointed or declared to be a guardian by the Civil Court, the same fees shall be payable to the Government out of the property of the Ward as are chargeable to estates managed by the Court of Wards, namely, the general management rate, the treasury rate, the audit-fee, and the Legal Remembrancer's fee.

SIR Henry Harrison having taken leave and resigned the Chairmanship of the Burial Board for the Town and Suburbs of Calcutta, Mr. H. Lee, C.S., has been nominated by the Lieutenant-Governor to be the Chairman of that Board. But is not the Chairman of the Calcutta Corporation bound by law to devote his whole time to the duties of his office, except when he is appointed a Port Commissioner or a member of the Bengal Legislative Council? It is doubtful, therefore, that Mr. Lee can be Chairman of both the Municipal and the Burial Boards at the same time, and pass legal orders as Chairman of the Burial Board.

THE new zeal for expansion of the Volunteer movement is showing itself in reorganization. To begin with, the Presidency Volunteer Reserve Battalion has been converted into an active Volunteer Corps and separated from the Administrative Battalion, Presidency Volunteers, under the new designation of "The Presidency Volunteer Rifle Battalion."

THE provisions of Chapter II of the Inland Steam-vessels Act, 1884, have been made not to apply to steam-vessels which do not ply for hire for passenger traffic, or which, though plying for hire for passenger traffic, are not capable of carrying more than 12 passengers. We have so many of these Liliputian launches running about our waters at all hours that it was time for them to be placed fully under the law.

AT a recent meeting of the Liverpool Chamber of Commerce, it was admitted that the importation of Indian cotton into Liverpool had been stopped on account of its adulteration. A feeling was also expressed that something should be done to restore the reputation of the Indian produce. Is not a Cotton Frauds Act in operation in Bombay? We know one was passed in the Viceroy's Council in Lord Lawrence's time. What has been the effect of that measure? If law can help in the matter, and the Act is imperfect, let it be altered. But both the Upper India Chamber of Commerce and the Bombay Cotton Trade Association deprecate legislation. They seem not to consider it desirable in principle, nor conducive to the effect intended. The Bombay Association have just passed a Resolution requesting the Government to organise the distribution of good local seed in large quantities at cost price, or even below that, or, if necessary, gratis, in order to induce the rayyet to procure his seed from the Government depôts.

MR. Justice Norris has encountered a windfall of fortune. Our readers may remember the suit against the Agra Bank for Rs. 15,000, the value of a cheque drawn by Messrs. Macneill & Co. upon the Bank in favor of Messrs. Lall Chand Kanyeram or their order. The cheque was presented for encashment but the amount though paid by the Bank was not received by the drawee. The Bank contended that it had paid Sewlall, the durwan of the drawee, who had presented it, whereas the durwan denied receipt of any money on the cheque. Originally, Mr. Justice Norris decreed the suit against the Bank, but the High Court in appeal, reversing that decree, decided in favor of the Bank. The matter was then taken up to the Privy Council. The Judges there were of the same opinion with Mr. Justice Norris. There was no point of law involved in the case. The question was one of fact only. After stating the case and the evidence on both sides, Sir Richard Couch, on behalf of the Council, said that

"Mr. Justice Norris, who tried the case, said that Sew Lall gave his evidence in a manner which impressed him most favourably, his answers were straightforward and to the point, he showed no sign of prevarication, and he was unshaken in cross-examination. Of Mohendro (the poddar of and the chief witness for the Bank) the learned Judge said he did not believe him; he appeared to him to have got up his story and rehearsed his part. Their lordships could not agree with the learned Judges who heard the case on appeal, that the alternative was simply whether the bank officers, or some of them, appropriated the money or Sew Lall had made a misstatement when he was not paid. There was another possible alternative—viz., that by mistake or inadvertence one of the poddars had paid the wrong person, and that the bank officers who might at first have thought that they had paid Sew Lall persisted in saying that they had. Their Lordships were of opinion, upon a full consideration of the evidence, that the decree of Mr. Justice Norris should not have been reversed and they would humbly advise her Majesty to reverse the decree of the Appellate Court, to dismiss the appeal to that Court with costs, and to affirm Mr. Justice Norris's decree. The respondents would pay the costs of the appeal."

TWO eminent Native gentlemen of the Madras Presidency have within the week, been promoted to the highest position in the judicial line. One of them, the Hon'ble Matuswamy Iyer, senior Puisne Judge of the Madras High Court, has been appointed by the Governor to officiate as Chief Justice of Madras, during Sir Arthur Collins's absence on leave to England. The other, Mr. Thimboi Chetty, the able Judge of the High Court of Mysore, who had long been officiating for the Chief Justice of that Court, who was on leave has been confirmed in his officiating appointment by His Highness the Maharaja of Mysore.

The former, as is wellknown, is a Brahman who has risen to the highest place obtainable by Natives of India, by dint of intellect and exertion. His success has been brilliant, and his learned judgment are the admiration of the bar in England as well as India. He has kept the manners of his country and the faith of his forefathers, and is looked upon as one of the leaders of the orthodox Hindoo community of Southern India. While the latter has a very high reputation as an accomplished lawyer, and his lucid decisions in difficult cases are consulted with profit even by the Judges of the Madras High Court. Those who know him and his superior qualification and rectitude of character are of opinion that he is the fittest man to fill with credit the post of Prime Minister to His Highness the Maharaja of Mysore. He is by persuasion a Roman Catholic but of the Caste Christian class. Although a Christian by faith, he observes certain rules of caste prevalent among the Hindoos, whereby he is precluded from eating and drinking with the ordinary Christians. It was in consideration of these caste rules, which he religiously follows that the poor man was prevented from sending his son to England for the purpose of studying for the Bar. He is very simple in his habits wears a *dhoti*, a broadcloth English coat, a Madrassee turban, and Deccan shoes, but no stockings or socks, or drawers.

MR. Gopal Vinayak Joshi, of Poona, was publicly baptised at the Sangam. He had for some time before accepted Christianity as the true religion, but the formal ceremony was delayed to the end of June last. Firm in his faith, he at length allowed himself to be exhibited as a neophyte by the Rev. Mr. Taylor. Mr. Joshi, however, wished to retain his sacred thread and the sandal mark on the forehead as insignia of his social position and as fixing his origin, but they were objected to as Heathen symbols and involving idolatry and he formally eschewed them both at the conversion. It was but submission to the pressure of the reason—not the resolution of the heart. Since then he has resumed both, claiming still to be a Hind

although accepting Christ as his Saviour. He is more than a "Brahmin Christian." He is both Hindu and Christian. In deference to his aged mother, he lives on vegetable diet, and on these without recourse to any cookery. He has not yet sat at the same dinner table with the missionaries or other Christians. We are glad to find the *Mahratta*, which had no quarter for those who supported the Age of Consent Bill, advising the Hindu community to look upon Mr. Joshi as a brother and not to persecute him. At the baptism there arose a question on the devolution of the property of the forsaken Brahmanic string. The officiating *Poorahit*, Taylor Bhutto, claimed it as his perquisite of office, but the friend to whom it had been made over would not surrender his right.

Whatever may be the case in Poona and the Mahratta country, it is not unusual to see farther down native Christians proud of their position in Hindu society. There are what are called "Caste Christians." Gopal Vinayak Joshjee would seem to go beyond that by no means irrational phenomenon. He essays the impossibility of combining the two systems as religious. Neither, we are afraid, will submit to his Chemistry.

THE Press in this country is not very particular about the quality of its casual correspondence. Otherwise, how could the article on the Native Press undersigned by an unknown native name, which appeared in the *Statesman* a week or so ago, find admittance into the leading page in all the dignity of attractive typography? There is nothing in the political philosophy of the writer. There is scarcely coherency in meaning in his discourse. His show of erudition could scarcely have imposed upon our contemporary. According to him, the censorship of the press is the cause of Nihilism in Russia. Having disposed of the Czar and all the Russias in one word, he takes a leap to Italy and the past and vaults back in the same breath to more recent times, all in one remarkable sentence, to wit:—

"The first seeds of discontent were sown in Italy when Gregory XIII gagged the press by a particular Bull, under the name of *minantes*, and centuries afterwards all Europe was shaken with the convulsion which followed."

It would be curious to hear from this learned Theban a lecture on the nature, condition and position of the press in the time of Gregory XIII. Newspapers of a sort existed in Italy, the earliest civilised country in Modern Europe, before they were introduced into England. But surely Gregory XIII. had no newspaper at Rome to gag, nor, for that matter, any Press in Christendom to frighten with his bull or to lead his ass of a cardinal minister of the Interior to bray at. The statement is a gratuitous calumny, against the enlightened Pontiff. The earliest date of Italian journalism is 1570, of the *Venetian Gazette*, a copy of which is preserved in the British Museum. At that time Gregory XIII. had scarcely been two years on the Papal Chair. He must have attacked the institution in embryo! The whole thing is absurd, with the seeds of discontent sown in the 16th century and centuries afterwards all Europe shaking with the convulsion which followed—at a very respectful distance, to be sure! The correspondent's political philosophy is by no means a "hurrygraph," any more than his historic causation. It is a thoroughly Fabian policy—a waiting, not to say wasting game. Says he:—

"It takes centuries for a nation to understand its position, and a still longer time to cut out a programme for itself."

He then goes into the history of journalism in England:—

"The first newspapers started in England, which we may date as far back as the sixteenth century, were mere vehicles of malice. The *English Mercurie* was the earliest newspaper started in England by Barleigh in the reign of Elizabeth, to prevent the danger of false reports, by publishing true information."

All that may have been of some relative value in the Gregorian era but is worse than trash at this time of day. It embodies the information of our grandfathers, but the world has moved considerably ahead. The 16th century was not the era of the rise of newspapers in England, nor was the "English Mercurie" the earliest of them. It is indeed this fiction of "The English Mercurie" that led to the firm belief in the latter end of the 16th century being the birth-time of the British Press. It was Chalmers, the book-sellers' hack, not the eloquent theologian, who first in his *Life of Ruddiman* announced the date which long passed current, and still be found in books of reference. This date was fixed on the authority of copies of the "English Mercurie" dated 1588, deposited in the British Museum. Mr. Watts, of the Museum, however, in a Letter to Antony Panizzi, conclusively proved that the said papers are impudent forgeries.

Of the first journalists, he says:—

"The names of Needham, Bukenhead and L'Estrange are known to this day for the violent principles they propagated among the people. It was not till the reign of Queen Anne that any change for the better was introduced in the English press. The *Tatler* was the first attempt, made by Sir Richard Steele, to introduce literary subjects, but it remained for the chaster genius of Addison to purge away everything savouring of party faction."

The first sentence in the above, as the first sentence in the previous quotation, is a gross calumny against the fathers of the Press. The last shows that the writer does not even know what he is talking about.

THE Press, both in England and India has been for some months past pursuing Lord Lansdowne with report of his ill health and consequent early retirement. Notwithstanding the contradiction by the *Pioneer* and the *Englishman*, it has been repeated and reiterated. The circulation of the prejudicial bulletin was so systematic, that it is well that the Viceroy himself has come forward with a clean bill of health. There was a festive gathering at Simla, on July 8, at the renovated rooms of the United Service Club, at which the Viceroy was entertained at dinner. His Lordship took the opportunity to afford the assembled Rakshases ocular demonstration of his innocence of any complaint. The gentlemen present, all excellent devourers, must have been struck by the havoc made by his noble Marquis on the Roast Beef, and the fury of his charge on the dishes all round, and on the well-filled glasses flanking the edibles. He concluded his war with a brilliant speech. He said:—

"You will recollect that about that time rumours were persistently circulated to the effect that my health had broken down, and I was meditating the early abandonment of the office which I have the honour to hold. I was myself quite unconscious of any such intention, or of any necessity for such a step. (Laughter.) In vain, however, did I descend and ascend the steepest khudsin in the vicinity of Simla in order to satisfy myself that my lungs and limbs were in a sound condition. In vain did I test my powers of intellectual digestion by experimenting upon the toughest administration reports. (Cheers and Laughter.)"

"The rumour was repeated from week to week, until at last I was beginning to believe that there might be something in it after all. A suspicion that crossed my thoughts was, therefore, perhaps excusable. One suspicion was that this entertainment might perhaps have been offered me with the idea that it was to be a valedictory banquet, and that the baked meats, which you were going to spread before me, were to be those of my own political funeral. (Laughter.)"

Here is another most felicitous passage:—

"For myself, gentlemen, as you have been good enough to drink my health, let me say what I believe every Viceroy would tell you, as I do, that the strain of his official responsibilities would be intolerable but for the consciousness that he can depend upon the loyal support of the Services, and the feeling that he is surrounded by a body of men whose best energies are at the disposal of his Government. I told you when I rose to return thanks for my health, that I refused altogether to accept the theory that this entertainment was of a valedictory nature, and will venture now to propound a theory of my own, which I much prefer, and which I should like to have your authority for accepting. I find that I have completed almost exactly half of the term of office usually allotted. We have a long tedious journey to make, and it is pleasant to be able to break it at a half-way house. I wish, with your permission, to regard myself as having made a half-way house of the United Service Club upon this most interesting and agreeable occasion. I can assure you that I shall leave its walls greatly encouraged and invigorated by the kindly reception which you have been good enough to offer me. (Loud cheers.)"

The great Dufferin himself would not have disdained to make that speech.

FORTY-FIVE-THOUSAND persons of all sections of the Bombay community petitioned the Governor on the Rajabai Tower Tragedy. The signatures are said to include those of the two Parsi Barons, members of the Panchayet, most of the representative Parsis, some of the prominent Hindus, heads of respectable firms and about a thousand Parsi women. It is a lengthy document of 25 paragraphs which the Bombay papers call the monster petition. The petitioners are not satisfied with the committal of Aslaji. They fear the evidence recorded in the Police Court is not complete for a conviction and that he may escape punishment, thereby rendering a miscarriage of justice possible. They pray therefore that, before the trial takes place, His Excellency in Council will be graciously pleased to take such steps as may be deemed necessary and sufficient to ensure justice in the case against Aslaji by appointing a special and independent commission of inquiry.

The petition is directed against the Police which has earned the just distrust of the community by its conduct in further veiling the mystery without so much as an attempt at elucidating it. Lord Harris, however, is not prepared, at this stage, to agree with the petitioners and to appoint a commission in supersession of the Police. He would

await the result of the sessions trial for doing the needful on the subject, and is unwilling to prejudice the trial by any extraordinary enquiry. The Government reply, speaking the true language of British constitutionalism, says, "the memorialists should understand that it is specially the function of Government and of its law officers to determine on the expediency of criminal proceedings, and in the line to be taken with regard to them. Popular interference in such matters has proved at other times and in other countries to be attended with calamitous consequences. In India, where popular judgment is so apt to be misled by prejudices and race feelings, it is particularly desirable that the sphere of reason, mercy and justice, should not be roughly invaded by any impulsive action of popular sentiments." Individuals are as much entitled to protection as communities. It is as much the concern of the Governor to see that Aslaji is not wrongly victimised to appease a popular clamour, as it is his duty to recognize "the necessity for penetrating dark mystery with the light of inquiry, or for the discovery and conviction of any who have perpetrated foul murder." The proper time for any enquiry into the Police in connection with the mystery will be after the trial.

The trial of Aslaji has commenced, the jury being composed of only Europeans.

A MORNING contemporary says that our wellknown townsmen Baboos Preinath Mullick and Bholanath Mullick, the surviving sons of the late millionaire Bariabazar, Baboo Ram Mohun Mullick, have undertaken to repair the cook house of the Pooree Temple, built by their father about 30 years ago. The announcement is premature. There has only been a talk among the descendants of the late Ram Mohun Mullick, to help in the repair of the cook house but nothing has yet been decided. And as those descendants are very numerous and some of them not in very affluent circumstances, the proposition may fall through unless the wealthier ones take the burden upon themselves.

As for Baboo Bholanath Mullick's setting apart half a lac of Rupees for charitable purposes, our contemporary underrates the bequest after death. It is not fifty thousand but eighty-six thousand rupees.

THE week's mail has brought the full text of the speech of the Under-Secretary of State for India in reply to the motion of Sir W. Harcourt, on June 16, for further correspondence regarding the Manipur disaster. That speech was not only worthy of Sir John Gorst's great reputation but one which would have done credit to any debater in either House. It was a remarkable effort at special pleading and on the whole a successful one so far as it went. It did not go far enough for his clients, so that he left a rather disagreeable impression at bottom. Sir William asked why the transactions were carried to the point of military expedition without any previous consultation with the Secretary of State in London. Sir John Gorst replied:—

"The only answer to that is that it has been the universal practice of the Government of India, in all except what are considered very important cases, to take upon themselves the responsibility of dealing with Native States without seeking the sanction or the approval of the Secretary of State; and if the sanction of the Secretary of State was not asked for proceeding to Manipur it was because the Government of India and everybody connected with this matter regarded it at the outset as one of very little importance. If there had been no military disaster, and the Senapati had been quietly arrested at Manipur and deported to some other part of India, very likely we should have heard very little of the transaction. (Ironical Opposition cheers.) It is because subsequent events have given an extraordinary significance to everything that previously took place that this matter is made a subject of discussion."

Regarding the plan for the removal of the Senapati and the "mediocrity" argument which raised a discussion in the Upper House, the words of the Under-Secretary are:—

"I do not think either the right hon. gentleman or the people who have criticised this policy have quite appreciated the fact that the removal of the Senapati was entirely a political act. I am aware that the Government of India in their despatches make use of expressions like treachery and rebellion, and accuse the Senapati of moral offences for which they declare their intention to punish him. But that is only the way in which the Anglo-Saxon race are always accustomed to treat criminal conduct in their political opponents. (Laughter.) We are quite accustomed to it in this country. The right hon. gentleman himself frequently addresses large bodies of his fellow-countrymen, and he attributes criminal conduct to my right hon. friend the First Lord of the Treasury and his colleagues—('hear, hear,' and laughter)—and he speaks of their expulsion from this bench, which would be a purely political act, as a matter of punishment. ('Hear, hear,' and laughter.) Whether the Government of India did right to expel the Senapati from Manipur or not, there is the question whether it was expedient that

they should exercise that power. We must consider who the Senapati is. He is a man of great ability and force of character, and popular among the people for his generosity, which is one of the highest virtues among Orientals. He was a man, however, of not good moral character. I do not know that we can expect the same standard of morality among Orientals as among the people of this country, but a man who has been guilty of having two slaves beaten to death for stealing is rather worse than the average among even Oriental despots. Lastly, the Senapati is a man of independent character, and he presumed to make revolutions without consulting the Paramount Power. There are two ways of dealing with a man of this sort—one is to depose him from his State, and the other is to use him as an instrument for governing the State. It is quite evident that Mr. Grimwood desired to adopt the latter course. That was a very generous policy, and one which everybody is disposed to sympathise with, but it was a rather risky policy. It is a policy which depends on the Resident obtaining the ascendancy of the Senapati, and not on the Senapati obtaining the ascendancy of the Resident. Between the two powers there is a great difference, for one is temporary and the other is permanent. Mr. Grimwood would remain only a few years at the outside in Manipur, while the Senapati would be there after Mr. Grimwood left, and might possibly obtain an ascendancy over Mr. Grimwood's successor, if not over Mr. Grimwood himself. For that and other reasons Governments never have allowed or encouraged such a policy being adopted. They have always discouraged independent and original talent, and have always promoted mediocrity. (Laughter.) This is not a new policy. It is as old as the days of Tarquinius Superbus. (Laughter.) In my own time I have known numbers of cases of this kind. I remember thirty years ago how the British Government spent their blood and treasure in the colony of New Zealand for destroying the power of the Maori King instead of governing through his instrumentality. (An hon. member:—'More shame.') And how a few years ago the British Government destroyed the power of Cetewayo in South Africa as soon as he became no longer a counterpoise to the Transvaal. Again, I can give other examples nearer home of the same kind of policy. Why did the British Government expel Arabi from Egypt? Because he was thought to be dangerous to the peace of the country. I can give now even a closer parallel on the part of the Government of which the right hon. gentleman was a distinguished member. Why did you arrest Zebher Pasha and intern him in Gibraltar? You took him as an act of political necessity, and would not permit him to exercise his influence in the Soudan, although General Gordon had asked that he should be there. The Government of India, in refusing Mr. Grimwood the assistance of the Senapati, acted exactly in the same way as you did in refusing Zebher to enable General Gordon to manage the Soudan. I am not saying these things for the purpose of applying a sort of *tu quo que* argument to the right hon. gentleman. I say them because I confess that I think the Government of India are very likely right when they consider that it is better that great abilities and independence such as distinguished the Senapati should be considered a disqualification for State service—that it is perhaps on the whole better and more for the safety of the world that you should depend upon mediocrity; but, at any rate, I think it would be unreasonable for the House to censure the Government of India because, in this matter of determining to remove the Senapati, they have acted on the traditional and regular policy of Governments from almost time immemorial."

A bold confession that! But every word of it is true. So much the worse for the speaker. We are not now surprised at the rage with which the Under Secretary is being assailed.

Speaking of the Durbar to arrest the Senapati, he continued:—

"It was a kind of court held by the Chief Commissioner to which the Manipur authorities were summoned to hear the determination of the Governor of the province, and to be required to give in their obedience. No doubt there is the question whether or not the durbar was expedient, but we have not only the high authority of the hon. baronet the member for Evesham in its favour, but only a few days ago I received a letter from a gentleman who is, perhaps, more entitled to speak on this question than anybody else, I mean Sir Robert Sandeman, who is well known for the success with which he has dealt with independent tribes. Sir Robert says that he has repeatedly arrested recalcitrant chiefs in durbar, and he gave me an illustration of this. He told me that only a few months ago a chief in Beluchistan had made himself obnoxious to the Government. He immediately went down to the district, held a durbar, and then and there took the chief into custody and carried him away. Now that is precisely a parallel case to the transaction that would have taken place at Manipur had the Senapati come to the durbar, and had there been no resistance. (Hear, hear.) I am perfectly ready to admit that the question of arrest in durbar is one that deserves attention, and is one to which the Secretary of State will no doubt give due deliberation—(hear, hear)—but I wish to repudiate as strongly as I can the suggestion that Mr. Quinton was guilty or capable of anything like treachery. (Cheers.)"

We suspect Sir R. Sandeman has been uncomfortable under the condemnation of the plan to capture the so-called Senapati, and has been making a noise among his friends on the subject. We think we discern here the origin of the suggestion of the Indian apologists of Government to ask the opinion of the Ameer as to the propriety of the contemplated arrest. It is only in the practices of barbaric Border courts and of Politicals among barbarous Border Chiefs that the precedents for such acts are to be found.

The Under Secretary's reply to the charge of the small number of troops accompanying Mr. Quinton, is:—

"It is easy for us to be wise after the event, but I doubt whether anybody, before the disaster took place, would have said that 500 Sepoys

were not sufficient to give a good account of the whole force of Manipur. Mr. Quinton knew that resistance was possible, and he took with him a force that he thought would meet that resistance. It has never been our policy to use overwhelming force. Boldness and audacity have always been the policy by which the Empire has been acquired and preserved, and those who condemn the smallness of the force which Mr. Quinton thought sufficient are confuted by the events that followed the disaster, when Lieutenant Grant set off with confidence to march on Manipur with eighty men, took a fort defended by 3,000 men, and practically overcame the whole strength of the Manipoor army. (Cheers.)"

Sir John Gorst concluded his defence of the Indian Government with the words:—

"I believe this Manipur affair must always remain a dark page in our history. It is, as the right hon. gentleman pointed out, relieved by two bright examples of conspicuous bravery of a man and of a woman—the splendid audacity of Lieutenant Grant and the patient, heroic endurance of Mrs. Grimwood (Cheers.) I respectfully submit to the House of Commons that no proceedings here can now either mend or mar the past, and that to criticise the conduct of men who have perished in the service of their country, and who can therefore neither explain nor defend their conduct may be unjust, must be ungenerous, and will serve no practical end whatever."

REIS & RAYYET.

Saturday, July 11, 1891.

MATTERS MANIPURI.

THE Manipur despatches down to 3rd June have been published. In one of them Lord Cross informed the Viceroy, so runs a telegram, that "he agreed with the latter that it was essential for the security of the British position in India that the subjects of Native States should understand that the murder of British officers renders the murderers and abettors liable to be punished by death, despite orders from the authorities of the States concerned." That, on the face of it, is, no doubt, an extraordinary doctrine, but it is the result of an extraordinary history and the concomitant of an extraordinary polity. That is an assumption which the British in India are constrained to adopt, and it is an assumption which Southern Asia must be constrained to submit to. It is the condition of the situation. The Empire can be maintained only on the principle of the inviolability of the British person. It may be reasonably doubted whether the principle is quite applicable to a state of war like that in Manipur. But, generally speaking, the doctrine is unexceptionable. Harsh as it may sound, conflict as it may with the received notions of international jurisprudence, it must be accepted as a necessary rule justified by circumstances. It is a special protection in an exceptional situation. It is the prime postulate of empire.

As might be expected from the moderation of the head of the Government of India, without the quickening of public opinion in England, the Manipur prisoners' prayer for respite has been granted. It was wrong enough to try them by the court of vengeance of the officers of the hostile Expedition, without allowing them proper counsel or other means of defence. Under the circumstances, it were an unnecessary aggravation to prevent them from making some appeal against the foregone conclusion and sentence of the Special Commission to the possible justice of a less constrained tribunal. The order of the Viceroy on the death-sentences on the Manipur princes stands over till the end of this month. No Counsel will be admitted to plead for either the Maharaja, the Jubraj or the Senapati, but any representation on their behalf will receive careful consideration. The "learned" advocate, Janoki Nath Bysack, of the princes, has been informed accordingly. He is said to be on his way to Calcutta where a flat has been engaged by the *Amrita Bazar* people at a bazar for his residence.

He will take counsel with lawyers and draw up the case.

We hope in his clients' interest, he will not allow any seasoning of the case which will be drawn up with the lying that has been such a feature in this Manipur business.

Talking of lying reminds us of the sensation caused by the statement first made and reiterated and still persisted in, in the *Amrita Bazar Patrika*, that the British troops—sepoys—had massacred women and children in the Jubraj Tikendrajit's palace. Such a provocation alone could explain, if not justify, for nothing *can* justify, the outrage perpetrated by the Manipuris in the palace. Accordingly, we had more than once been minded to adopt the theory, but each time we were warned against the quarter in which the explanatory statement appeared. Meanwhile, though we preserved silence on the point, the statement was circulated throughout the empire and is at this moment implicitly believed in by the native population. We have made special inquiry into the matter, and, as the result, are perfectly satisfied that the whole is a cruel calumny against our sepoys. Not a single woman or child was killed in the attack on the palace.

We regret that these Manipur Chiefs have not received proper legal assistance, not from any morbid or sentimental feelings but from a legitimate sympathy for men hard-pressed and making a desperate struggle in an unequal conflict, who have been brought to their present pass originally by the high-handedness of a Great Power and their own subsequent stupidity and barbarity; and for the credit of our Government. For surely, Baboo Janaki Nath Bysack is but a weak reed to lean upon in such an emergency. We say this without any disrespect to the Baboo. He has shown pluck and ready resource in this matter. We have a high opinion of his parts and his versatility, but though he may be a good hand at accounts, may play a tune or sing a song, or cut a coat according to his cloth, he is not a lawyer. He has admitted it. He made a sad mess of the case before the Special Commission. We believe he is a Dacca man of the weaver caste which is so strong there. He was a clerk in the Transport Department at Kohima. There he had some difficulty. His property was sold by some decree of court. Finally, he removed with his family and took shelter in the Manipur State. There in that land of cheapness and few wants, he managed to make a living by a variety of means. He was engaged by Paka Singh *alias* Bhairabjit Singh, brother of Maharaja Sur Chandra, as a music master on Rs. 15, and he opened a tailor's shop for the sale of coats of European shape. He also became Tutor to the Maharaja's son. On the revolution of last September, Bysack lost his appointments and depended wholly on tailoring. This was the man who, on the British occupation of Manipur and the occurrence of the State Trials, sprung to the defence of the Princes.

After all, it is doubtful whether Baboo Bysack will turn up at the appointed date in the metropolis. The great want of Manipur has always been money, and the poor prisoners thrown on their own resources find it difficult to pay even the modest demands of an uncertificated Baboo. Themselves close prisoners, their men evade their commands. That is the secret of the delay in the arrival of Baboo Bysack with the papers. The same cause may prevent his coming in due time or coming at all.

THE CHAMBER OF COMMERCE.

AMENDMENT OF THE INDIAN CUSTOMS ACT.

HAVING knocked the Vacation in Bengal on the head, the Bengal Chamber of Commerce is free to occupy itself with more legitimate and near matters concerning the commerce of the country. Its latest demand is the simplification of the Custom House passes and the reform of the Indian Customs Act. Early in April last, the Chamber addressed a letter to the Government of India on the subject. That letter commenced with denouncing "the cumbrous and antiquated system" of obtaining Custom House passes for shipment of free goods in Calcutta and at all the Indian ports. The complaint is that the passes must be obtained before shipment. The law requires a shipping bill in duplicate giving a full description of the cargo to be shipped and a declaration of its value. This precaution, it is argued, was, when originally adopted, intended more for statistical returns than for protection of customs duty. For any purpose of revenue, it is now an anachronism, when all exports, excepting only opium and rice, are free. The system has, moreover, to be maintained at a cost wholly disproportionate to its object. It is both unnecessarily inconvenient to export merchants and costly to Government. The original object is frustrated by the excessive number of passes for "Relands." In the interest of their business and for their own protection, export merchants often find themselves constrained to take out shipping bills for large quantities of various descriptions of goods which, without these passes or shipping bills, they would be unable to export. The evil is evident as the list of "Relands" proves.

Particular stress is laid on the hardships to which boats loaded with rice are subject. For instance, if a vessel has cleared at the Custom House and the Master finds he can take 100 tons more cargo than he expected and no shipping bill has been taken out for this quantity, the Collector is competent, under the law, before granting the bill, to impose a fine of one per cent. on the value of the goods. This seems a needless infliction, in every way.

The remedy proposed by the Chamber is the adoption of the system in vogue in the United Kingdom. There, no exporter is required to take out a shipping bill beforehand. But the Agent of a vessel must file, within a week of the vessel's departure, a manifest shewing the cargo shipped by the vessel within that period, the responsibility of the exporter to the Custom House ceasing with a specification of the goods exported by any particular vessel.

The Chamber asks for a simple Act that will, while protecting the revenue, afford all possible facilities to the trade of the port; and, as a step towards that simplification of the law, suggests the appointment of a Committee, with, of course, representatives of Commerce on it, to report on the working of the Indian Customs Act, VIII of 1878.

The English Act too has proved unsatisfactory. There is, we believe, already a Committee sitting in London to suggest a uniform system of obtaining statistics of imports and exports throughout the British Empire. The Government of India would naturally wait for any action, if so advised, till the report of that Committee is submitted and considered by the Home Government. Whatever the deliberations of that Committee might be, there would still always remain the difficulty of applying any English recommendation in its entirety to India. It is doubt-

ful whether Government would admit the costliness charged to the present system. We are afraid that any amendment of the Indian Customs Act must stand over, as also the appointment of a Committee. There is no ground for losing heart, however. The Chamber has a good subject—a distinct grievance. Let it keep up its ventilation, and it is sure to succeed.

A MAHOMEDAN MEMORIAL.

THE SUNNI PROTEST AGAINST THE SHIA TABARRA.

In the name of Allah, the Merciful, the Compassionate!

To the Honourable Sir Charles Elliott, K.C.S.I., C.I.E., C.S., &c., &c., Lieutenant-Governor of Bengal.

The Memorial of Grievance of Sheikh Ahmad Buksh Lāhori, Mahammad Akbar Khan, and Ashraff Khan, of the Chowk, general dealers, Dād Khan, Cabuli, also of the Chowk, fruiterer, Sheikh Peāra, of Itchagunj, Sheikh Ismael, of Gainpurā, Sheikh Hashim Ali, of Motijheel, Sheikh Abbas of Salar, of Sara, Mahammad Abu Tahir, also of Salar, teacher of Persian and Arabic, at present residing at Gorabazar, all citizens of Moorshedabad, and loyal subjects of Her Majesty the Empress, for themselves and their fellow-religionists,

SHEWETH--

That they have been, and continue still, the victims of a cruel but absolutely unprovoked persecution, at once impudent and obstreperous. Repeatedly affronted and wounded in the tenderest part, tired of suffering, unable any longer to bear the accumulated wrong of years, despairing of protection at the hands of the Officers of the Peace and practically abandoned to their fate by Local---that is District---Authority, and yet unpermitted, under a strong Government, to help themselves, they have no resource left but humbly to come and stand with joined hands before the Sublime Porte of Justice and cry for redress. This is the liberty they now take. This is the meaning of this representation.

2. Your Memorialists are all Mahomedans of the Sunni, that is to say, the Orthodox, persuasion, and they have, for some years, from time to time, had their feelings outraged, their religion insulted, themselves and the venerated Heroes and Chiefs of the Faith (equivalent to the gods of Heathen systems) damned, by a handful of heretics calling themselves Mussulmans but who have less title to the name than any believers in Book---*Abel-e-Kutib*---out of the pale of Islam. And this in the public thoroughfare and on a day of religious solemnity! It is bad enough to be thus oneself abused. How much more provoking to have the revered names of one's Church anathematised and dragged through the mire! And how can the agonised Mussulman heart permit the holy First Caliphs themselves to be made the scorn of scorn, the hate of hate of those who would not have been worthy to unloosen the latchet of their shoes! How can any Mussulmans see the sainted Companions of the Prophet---Abu Bakr, Omar and Osman---turned into the veriest butts of ribald ridicule and their effigies subjected to beastly treatment and burned by the lowest scum of society, and not interfere! It is indeed too much for flesh and blood to bear! And it is positively sinful to bear with such violence. To stand quiescent in such a situation seems a dereliction of duty on the part of Mussulmans for which they will have to answer at the Day of Judgment. The object and consequence in this world of the outrage is clear and unmistakable. It is a direct call---a throwing down of the gage of battle. If, however, the Mussulmans---by which name of course the Orthodox alone are always understood---took up the challenge, accepting the virtual invitation to combat, and resenting the affront with blows, they were just as likely to be adjudged wrong and punished as the reckless men that had causelessly provoked them; indeed, more likely to be victimised than the others, for the true aggressors, as offending by a profane tongue with a shibboleth not understood of the uninitiated, would be apt to escape notice. The most truthful witness might fail to catch the provoking terms, while the blows given by the aggrieved (Your Memorialists and their coreligionists) would be patent to the least observant. And an outsider magistrate, unless exceptionally gifted with capacity for sympathy and thoroughly acquainted with the Mahomedan religion and Mahomedan manners, would easily miss the true commencement of the assault and be apt to fix the responsibility on the objects of outrage. Nor is this a mere imaginative picture of a speculative possibility. It is the statement of fact---a leaf taken out of the contemporary annals of Moorshedabad.

3. Only the other day the probabilities of abstract reasoning were too rigidly and thoroughly verified. It is but a few months back that Your Memorialists and their brethren in Islam suffered---doubly, in the ways hereinbefore recited. No longer ago than the last Moharram were they thus cumulatively victimised: first

attacked by the enemy, and then insulted with a mockery of justice and punished by the State for caring for the honour of their Faith. Their wounds are still fresh and bleeding. What are they to do under the circumstances? What can loyal Mussulmans do but run up to the Government with the record of their wrongs and with the evidence thereof in their compound fractures and festering sores?

4. The British Empire is essentially an Empire of Justice. In Asia it presents the touching spectacle of a handful of Christian strangers ruling with rare success a vast continent of heterogeneous Provinces of diverse races and creeds with a firm toleration to all innocent beliefs and usages. It never molests nor allows molestation. If ever it did either, that must be in simple good faith, from not knowing or not understanding. Even so in the case under representation. In the miserable situation of Your Memorialists, however, there is one sufficient source of hope for them--in the fact that Bengal is now governed by a statesman of ripe Indian experience who is also a scholar thoroughly acquainted with the Mahomedan Religion, in its tenets and history, and with the characteristics of Mahomedan Society.

5. Your Honor is aware how the peace of Her Majesty's subjects is habitually disturbed nearly every year, during the month of Moharram of the Mahomedan calendar, on the occasion of the so-called Mahomedan Festival of the Moharram. Your Memorialists say "so-called" because the Festival can be properly designated Mahomedan only on the assumption of their enemy being held of the communion of Islam. That would be an untenable assumption. The Shias may be, some of them, excellent people, but they have no right to pose as exponents of the Faith brought to the world by the Prophets. Numerically as well as doctrinally they are at a discount. It is by a loose use of language that they are esteemed Mahomedans or the Moharram is regarded a Mahomedan Festival. The Moharram itself is evidence of Your Memorialists' averment. Take it in its Indian aspect, or take it in its Persian, the spectacle on the face of it is in direct conflict with the spirit of Islam, doing violence to all its teachings and traditions. Islam does not countenance claptrap ceremonials and idle shows. Excepting one or two customs handed down from time immemorial, like the Sacrifice of the Lamb after the Chosen People, Islam scarcely boasts any Feasts and Festivals. Its genius is opposed to such *Tamabas*. It cherishes no superstitions--encourages no illusions. Islam is an iconoclastic Creed which not only will not hear of any multiplication or division of the God-head but also discountenances all appeals to the imagination through the eye--all scenic aids and accessories.

6. A barbaric show like the Moharram--at best but a vulgar amusement under the name of religion--is the last thing to suit Islam. A noisy demonstration of grief swelled by hired mourners cannot consist with the chaste simplicity and stern purity of God's own Word. In fine, the Moharram is simply a Shia business: It is not Mahomedan.

7. Nor would it be patronised as a secular spectacle or quasi-religious dissipation. Even as a representation of a great event in the History of the Moslem Church--as a Passion Play--the Moharram would scarcely have a chance among a Semitic race like the Arabs who, though eminently poetical, are simply lyrical, not dramatic.

8. Within the last few years the world has had convincing proof, of a kind not to be gainsaid, of the exceedingly little regard paid among Mahomedan nations to the religious Drama. It was the same in the East as in the West. Islam is so profoundly in earnest on the subject of religion that it will not allow any trifling with sacred matters, such as pantomimic exhibitions and dramatic representations of them involve. Here, in Bengal, the success of the Hindu mythological Drama--the prodigious run which miracle plays like "Prahla'd Charit" and "Chaitannya Lilá" had at the native theatres--naturally suggested the composition of a drama on the Life of Mahomet with the object of bringing it on the stage. It was obviously a Hindu, or at any rate a non-Islamite, enterprise. Such a suggestion could not possibly emanate, nor receive acceptance or any sort of quarter, from the Mussulman mind. How the Mahomedans regard such matters was made manifest in no time. No sooner was the announcement made than the Mahomedans protested, and Nawab Abdool Luteef Bahadur, ever alert in the interest of the Faith and of his coreligionists, warned the publisher, and the manager, as well as the Police, of the danger of such literature and such acting. The result was that both the publisher and the manager apologised, and while the one promised to abandon the idea of his histrionic exhibition of the Prophet of God on the stage, the other expressed his readiness to suppress the book. The bookseller indeed, true to his word, surrendered to Nawab Abdool Luteef Bahadur the whole edition, and, on a particular day fixed for the purpose, all the copies were publicly burned. Thus were all cause of bitterness and all apprehension of trouble removed, and native society resumed its wonted peace and Hindus and Mussulmans their humdrum harmony. Thus more than three years passed in quiet, when again a fresh omen loomed on the distant horizon. It was an unexpected evil from an unsuspected quarter that now

confronted Islam. And a very formidable danger it was. Fellow-subjects might be reasoned with or complained against, but foreigners in their country could not be approached. Such was the new difficulty. Christendom, still struggling with the idolatrous influence of her secular educators, Rome and Græce, and accustomed from of old to see the objects of its worship--Jesus and Mary, and even God Almighty himself--represented on the stage and introduced in other shows--the evil legacy of the Renaissance--could have no scruple on that score with respect to the revered personages of non-Christian Creeds. And jaded France, in quest of "sensation," purposed to bring Mahomet into the theatre. As soon as the announcement appeared, however, His Imperial Majesty the Sultan of Turkey, who is understood to be a regular reader of the Paris Press, at once directed his Ambassador at the French capital to represent to the Government of the Republic how painful to all true Believers was the idea of their Prophet or saints being personated on the stage for show, and for money--a spectacle to be gaped at and received with claps or, it may be, with hisses--and to move for the suppression of the play. The Government of the Republic were not prepared to interfere with the amusements of a volatile people to whom amusement is a second religion. They demurred. They argued. A diplomatic correspondence ensued between Paris and Stamboul. Meanwhile, the reluctance of France to stop *instantly* the public desecration of the Faith and degradation of the Prophet filled the world of Islam with sorrow and indignation. In Bombay in especial it caused a most extraordinary explosion of feeling, ending in a firm Resolution of the Mahomedan community to boycott all theatres and theatrical performances. Happily for the world, the French Government saw their way to accede to the request of the head of Islam. Latterly, a similar attempt was made to introduce the Prophet on the English stage, and it was similarly dropped.

9. The relevancy of this episode of the exhibition of Mahomet to Your Memorialists' business goes without arguing. It thoroughly, if indirectly, exposes the worthlessness of the Moharram. Your Memorialists could scarcely in any other way demonstrate as conclusively how un-Mahomedan is the Festival--how utterly repugnant to Islam.

10. Your Memorialists protest that no excess of enthusiasm for their own Belief has blinded them to the claims of other people's Beliefs. At any rate, appearing before the head of the Government, sovereign over, and impartial to, all sects and sections, they understand the need and expediency of calmness and fair play. Speaking under the operation of this discipline, they are still unable to countenance the pretensions of the Shias. They will not enter into an elaborate discussion of those pretensions nor will they lead Your Honour through the subtleties of Arabic theologians. They will mention broad facts and leading points such as have not escaped European travellers and historians, and upon which every man of education can form his conclusions.

11. One word of explanation Your Memorialists feel bound to introduce at this stage, by way of clearing their conscience as well as keeping themselves in countenance with their fellows in faith. Employing the English language for medium of representation of their grievance, they find it expedient, in order to preclude puzzle and confusion to the Authorities, to withhold the expressions of regard and veneration with which they are accustomed to accompany all loved and respected names, particularly the great names connected with their Religion. And addressing non-Mussulmans and reciting matters of history they may be betrayed into terms or a tone towards the venerated personages of Islam for which they humbly ask pardon of the Divine Mercy.

12. It is matter of uncontested fact that Shiaism arose out of the rivalry of the families of the first Mahomedans for the lead of Islam after the death of the Prophet. The Prophet did not leave the world of a sudden, but gradually, in the course of nature; in waning strength life came to an end. His ecclesiastical duties he performed himself to the last. These duties included the public preaching from the pulpit in the mosque every Friday. On one or two occasions towards the close, unable to attend himself, he deputed Abu Bakr to officiate. The Prophet had no sons and he left no Instrument of Succession, but it was well understood during his life-time that he would be succeeded in the chief place in the Mussulman community by his trusted friends and companions in arms and in counsel--Abu Bakr, Omar, Osman, and Ali--one after the other, unless any of them died or unless circumstances rendered a departure absolutely necessary. For this was not a matter of sacred law, and had not been made the subject of Divine Revelation, and the Prophet left the judgment of his followers unfettered. His family, however, were not all equally wise, and on his death they were ready to fasten on the new community the evils of an internecine dispute. Hazrat Ali, the son of Abu Talab, was at once Mahamad's cousin and son-in-law, the husband of his daughter (by Khadeja) Fatema, by whom he had two sons, Hasan and Hossein. These, with the widow Ayesha, constituted the leading members of the prophetic family who survived Mahamad. Some of them did not relish the idea of the inheritance going out to strangers, and there were weak men to side with them in a mistaken loyalty to the founder of

the Faith. Ali himself was not unreasonable and he was, besides, not ambitious. He who was so celebrated for the justice of his decisions, could not be imposed upon by the plausibility of the contention in his favour. He knew that the office of Khalifa (Caliph) or Imam was no matter for the rules of succession to be exercised upon, that it was not of the nature of an incorporeal hereditament. He showed a noble example by cheerfully acquiescing in the elevation of the venerable Abu Bakr. This submission was the saving of the infant Islam. But it only deferred the evil day. In two years the first Caliph died. The forbearance of the Prophet's son-in-law was, however, by no means exhausted. And so on the death of Abu Bakr he loyally accepted Omar, though his family and adherents again insisted upon his accession and protested loudly against the continued usurpation and robbery of the patrimony of the descendants of the Prophet. The same thing was repeated at the outset of the next---the third Caliphate---the same clamour from the Prophet's household and pressure on the head, and the same wise and dignified self-suppression. Thus Ali would have been glad to remain in the serene and picturesque obscurity of private life, devoted to the performance of his religious exercises, the pursuit of his favourite studies, and the dispensation of justice---a matter of the highest importance in a rising but rude society which did not yet own any learned doctors---had not events compelled him to undertake the perilous charge of the Believers. In the third Caliphate Islam was sorely tried. Disaffection throughout the country and in the Provinces encouraged a formidable insurrection. At last old Osman was cut off in the act of prayer. This was the signal for a general tumult. It seemed as if the Faithful would mutually exterminate themselves. Then came Ali to the rescue by accepting the command and ending the disastrous interregnum. The dream of the Prophet's household was at length fulfilled. Unhappily, that house was divided within itself. The Prophet's favorite widow, Ayesha, bore towards the son-in-law of the Prophet and her co-wife Khadeja and husband of Fatema, and his issue by her, the feelings usual in such a connection. This was the fly in the ointment which detracted from the integrity of a devolution of power which could not fail to be agreeable to the whole world of Islam. This domestic jealousy and hate reacted on affairs and was the fruitful cause of public calamities. After a brief troublous reign, illustrious for valour and justice, Hazrat Ali was despatched to Heaven while praying to God at the head of the Mahomedan congregation by the stroke of an assassin. His eldest son Hassan was proclaimed Caliph in Arabia and on the Border land of Assyria, but with that preference for a private life of contemplation and religion which ran in the House, he in less than a year renounced the sceptre in favour of Moawiyah. Subsequently, on the death of the last named, Hassan's younger brother Hossein was drawn out of his peaceful seclusion at Medina by the cry of distress of the Faithful crushed under the heels of the House of Abu Sofian. The appeal of forty thousand Believers and heroes loyal to the Prophet and his family whose names were transmitted could not be resisted by the young heart of the Prophet's grandchild. Thus he went forth, alone, but encumbered with ladies and children, to his doom. He emerged from the Desert into the fruitful valley of the Euphrates to find not one of his forty thousand heroes. The Governor of Cufa intercepted his progress. He found himself in a hole. He was willing to be carried in an honorable way to the Caliph Yezid, son of Moawiyah, but the son of Ali and grandson of Mahamad would not submit to be a vulgar prisoner. The Governor's instructions were explicit and severe. So Hossein stood at bay to die like a martyr, if denied the death of a hero. And as a martyr died the sainted Hossein. His head was sent to Yezid on a spike and his family---delicate ladies and little children---in fetters.

13. Such in brief was the unequal conflict on the bank of the Euphrates which crushed the hopes and ended the efforts of the race of Hashem. Attempts were, from time to time, made in the name of the progeny of the Prophet to divide Islam, but they were the fitful bursts of individual ambitions and wholly unauthorised. To all intents and purposes the Cause expired on the field of Cufa.

14. The treatment received by the Prophet's family could not be forgotten in a day. The incidents of the painful martyrdom of Hossein had sunk deep in the hearts of many. As soon, indeed, as the beloved grandchild of the Prophet with several infants of his family had, by invitation, been sacrificed to the perfidy and pusillanimity of Cufa, the Assyrians awoke to the enormity of their guilt and sought to make peace with Heaven by vengeance on the foul murderers. They were soon joined by relations, friends and admirers from Mecca and Medina. But their exertions had no other result than exasperating the dynasty in possession. A pro-Ali Party naturally called into being an anti-Ali Party. At the capital of Islam the name of Ali was, by sovereign command, on established festivals, formally reviled. But this was the madness of a moment as it were. The custom was reprobated as impious, and suppressed, and, in less than two generations, the honours due to the family of the Prophet were cordially restored. At the same time, no more attempts were heard of for fomenting disturbances in the name of the despoiled Progeny of the Prophet. The absurd pro-Ali enthusiasm was at an end.

15. Still it moves, and has its being, fed from a perennial source!

Crushed at home it raised its head abroad. By strangers in a foreign land it was cherished---all the more zealously because from animus, and in an irrational obstinacy. It is one of the strangest phenomena in history. The How and Wherefore is a long story. Your Memorialists can attempt the faintest outline.

16. The partizanship in favour of Ali and his offspring was perpetuated by ethnic antagonism and international jealousy. Mahomedanism is the Arabs' religion, revealed through an Arab in the heart of Arabia. The Prophet and his followers became a secular Power and their Faith spread by conquest as well as by persuasion. Soon it extended beyond the farthest limits of Arabia. Persia was drawn into the great tide. Before the Prophet's death his army was on the full march of conquest against the great Zoroastrian Empire. The same year the Persian Doab was attacked and won. In four years more by the decisive field of Cadeisa, Persia itself became an Arab Province and the Persians a people of Islam. But though thus conquered into Islam, they were never thoroughly reconciled to their lot. Reluctant Mussulmans in origin, the Persians have ever since remained Mussulmans against their grain. However much they felt the spiritual claims of Islam and acknowledged its divine character, they still in their imperfect spirituality fretted under it as something like an alien dispensation, as though complaining of Providence for preferring an Arab channel to an Ajami. In fine, they regarded the Faith as an alien yoke. At their first encounter with the soldiers of Islam, the Persians were a polished, wealthy people, abounding in all the learning, arts and comforts of civilization, while the Arabs were rude sons of the desert, ill fed and ill clad. Historians remark how in that war this disparity operated in favour of the invaders, tempting them to the most desperate exertions to acquire so rich a prize. In their defeat the Persians found themselves doubly, trebly humiliated. They came under the religious as well as the political subjection of the Arabs. They submitted to the dominion of a despised neighbour, and they received a new religion from the hands of the barbarian. They withied under this cruel infliction of Fate. This was just the mood for a schism whenever the opportunity might come. Hence the readiness with which they espoused the cause of the race of Hashem when it had been politically lost and even abandoned by those most interested. Long after the descendants of the Prophet had relinquished their claims and certainly given up their efforts, and, accepting the consensus of choice of the Faithful, ratified as it was by Providence, descended cheerfully to the peaceful usefulness of private life, the Persians pretended to be still indignant at the constitutional history of Islam, with the successive devolution of power at the seats of Empire, as a great fraud and imposition. They continued a bootless theoretical but not quite bloodless war of legitimacy long after the historical war of succession had been determined. Such a spectacle is probably unique in history, so crowded with glaring anomalies and the most monstrous prodigies. It is explained by history, however, and is only to be explained by the circumstances of the connection between the two neighbours---the Arabs on one side and the Ajamis to their North-East on the other. It was the only resource of patriotism. There was for the vanquished no return to Magianism or Sabeanism, except for those few martyr-souls who could leave their country for ever to save their faith. Compelled to stick to Islam, they utilised the dynastic ambitions of the leading Arabian families, the claims of the great House of Hashem and, above all, the wrongs of the grandchildren of the Prophet, to spite the halter of an alien creed. Heresy was an irresistible temptation to those who accepted the Faith as a misfortune. It were some consolation, under the unmerited cruelty of circumstances, to be able to create discord in a polity, and introduce schism into a religion, to which one must submit, willing or not. The better to be able to do this they affected to be more Mussulman than the Arabs themselves, and to be more inconsolable at the course of events which kept Ali and his descendants out of their inheritance than the trusted colleagues and dearest friends of the Prophet themselves. They resented the succession of Abu Bakr to the Pontifical Chair of Mahamad, though the Prophet had not left any instructions on the subject, and Ali himself had accepted the arrangement, and, after all, if Ali was the son-in-law, Abu Bakr at least was the father-in-law, of the Prophet, father of his darling Ayesha, distinguished by the title of the Mother of the Faithful. So they equally accounted the successive accessions of Omar and Osman as usurpations---a robbery of the Prophet's own home and hearth. Of course, they deemed the Caliphate of Ali all right, though but a tardy acknowledgment by the Faithful of their true leader. And they were bound to execrate the treacherous miscreants who led his children to ruin and death and the usurpers who heaped on them unmerited wrong and outrage. Thenceforward the Persians called themselves Shias or *partizans* in preference to Mussulmans, while the rest of the Mahomedan world were distinguished from them as Sunnis or *Orthodox*. Such is the origin of the division in Islam into Sunni and Shia.

[To be continued.]

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JOHN COWIE,

Secretary to the Corporation.

10th June 1891.

THE AGE OF CONSENT BILL.

THE following publications by the Calcutta Committee in support of the Age of Consent Bill may be had from the Secretaries of the Committee at their office, No. 12, Wellington Square, at No. 1, Uckoor Dutt's Lane, and at 12, Lal Bazar Street.

1. On the Legislation of the Rishis and the Age of Consent Bill. One anna.

2. The Memorial to the Viceroy. Half anna.

3. The Bengali translation of the Memorial. Half anna.

4. The Oordoo translation of the Memorial. Half anna.

5. The *Garbhudhan Vyavasta* by Pandit Ramnath Tarkaratna (of Santipore), author of *Vasudeb Bijya* (a Sanskrit epic) and Pandit attached to the Asiatic Society, Bengal. One anna.

6. Abstract of the *Vyavasta* in English with notes by Nyalankar Nilmani Mookerjee, M.A., B.L., Professor of Sanskrit, Presidency College, and a preface by the President of the Committee. Half anna.

JUST PUBLISHED.

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AT THE

Fourth Indian National Congress

Held at Allahabad.

Reprinted with additions and alterations from Reis & Rayyet

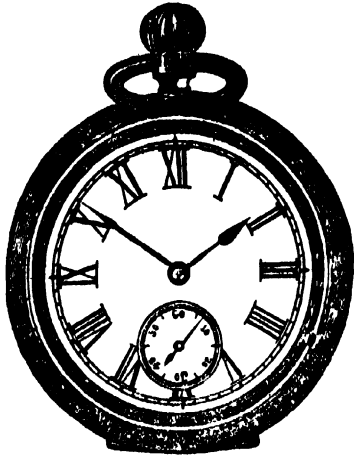
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WEEKLY NEWSPAPER

AND

REVIEW OF POLITICS LITERATURE AND SOCIETY

Vol. X.

CALCUTTA, SATURDAY, JULY 18, 1891.

No. 483

THE CAPTIVE LADIE.

By THE LATE MICHAEL MADHUSUDAN DUTT.

Reprinted from the Madras edition of 1849.

[Continued from page 326.]

He passed—that warrior young and brave,
And look'd him on his comrades all,
Who by the light fair Chandra* gave
Now sat them near that castle-wall :
They sigh'd—and on their brow there came
The hue of thoughts of fiery flame,
Such as the captive knight will feel
When looking on his rusty steel !
For they had come from the battle-field
Where they lov'd their trusty blades to wield,
To that lone isle and castle there
To guard yon weeping maiden fair,—
A task which ill beseems the brave
With thoughts as free as ocean-wave !

"But come, why is thy brow so pale—
Dost grieve at yon lone maiden's tale?
Or hath this wild and rocky isle
Robb'd e'en thy gay and joyous smile?
Come, wake thy Viut†—thou child of Song—
Methinks its strings have slept full long—
And tho' there be no bow'r and hall
Of joyance or glad festival,
Where eyes of light and starry ray,
Shine brightly when the minstrel's lay
Breathes in soft accents—sweet and bland,
Of Beauty and of fairy-land—
Or pale when in sad cadence low
It tells of love-lorn maiden's woe—
We'll sit us on yon moon-lit shore
And whilst the sleepless waters roar,
And moon-beams in the waves' embrace
Struggle and blush in bashfulness,
We'll list to thy sweet Vin and song
Echo'd you misty rocks among !"

He rose—but who is he ?—"He came
A wand'ring minstrel‡—gay and free—
Who roves like thousand-winged Fame,
And charms with gentle minstrelsie
The high and low—where'er he be :
When first this castle open'd wide
Its portals for yon maiden fair,
His skiff came on the heaving tide,
In fairy beauty—gliding there ;

How sweetly from the moon-lit stream
Which hush'd itself to beaming smile,
His music—soft as heard in dream—
Came o'er this solitary isle !
We call'd—he came—we love him well—
For wondrous are the deeds he sings—
And sweet the music of his strings—
And wild the tales which he will tell,—
And there be some enchanting spell
In the wildness of his imaginings !
And well I know our captive fair
Doth love to list to his gentle lay—
And oft thro' yon high lattice there
Her eyes of soft and tranquil ray
Shine pensively—whene'er his Vin
Woos Melody—and woos to win !"
He rose—that bard—and you might deem
'Twas Cama*—God of Love's gay dream !
How wildly o'er the listener fell
His Vin's deep—sweet—and rapturous swell
As thus he sang

THE FEAST OF VICTORY.†

"The Raja sat in his gorgeous hall
In pomp the proudest earth had known—
While monarchs bow'd them to his thrall,
And knelt them lowly round his throne—
The brightest gems of the South lay there
And the North's treasures from afar,
And of the East and West—so fair,
The home of Even's dewy star—
For all were his—o'er earth and sea
His flag had wav'd in Victory—
From proud Himala's realms of snow
To where upon the ocean-tide
Fair Lunka‡ smiles in beauty's glow
And breathes soft perfumes far and wide
And sits her like a regal maid
In her gay, bridal wreaths array'd !

A prouder scene the fiery sun
Had never—never shone upon !

* The Indian God of Love, unlike his European namesake, is a full-grown youth and not a baby.

† The "Feast of Victory"—or, as it is called in Sanskrit, the "Raj Shooio Jugum" is described at great length in the Second Book of the far-famed "Mahabharat." It was celebrated by the most powerful monarchs whose claims to superiority over the whole country admitted of no dispute. The celebration of this Feast was an assertion of Universal supremacy, and, in many cases, led to the most disastrous consequences, as it often combined different kingdoms to crush the pride of the aspirant to the honour of celebrating it. There are very few instances of the successful celebration of this Feast, recorded in Indian History or, rather, Mythology. Those of Dasaratha, the father of Rama, King of Oudh, and Yudhistir, the famous Pându Prince, are the only ones which occur to me at present.

‡ Ceylon.

* The Moon.
† A musical instrument.—The Indian Poet's lyre.
‡ There is a class of people in India, whose profession resembles that of the Troubadours. They are called Bhāts.

Subscribers in the country are requested to remit by postal money orders, if possible, as the safest and most convenient medium, particularly as it ensures acknowledgment through the Department. No other receipt will be given any other being unnecessary, and likely to cause confusion.

Like golden clouds that on the breast
Of yonder Heavens love to rest,
Unnumber'd hosts in bright array
Glitter'd beneath the noon-tide ray—
A thousand flags wav'd on the air,
Like bright-wing'd birds di-porting there—
A thousand spears flash'd in the light
In dazzling splendour—high and bright—
The warrior-steed—so fierce and proud—
Neigh'd in wild fury—shrill and loud—
The jewell'd elephant too stood
In solemn pride and quiet mood—
And in the glittering pomp of war
The mail-clad hero in his car—
Fyr nations on that glorious day
Met there from regions far away—
The mightiest on this earth that be
In all the pride of Chivalrie—
To celebrate thy feast—proud Victory!

NEWS AND OUR COMMENTS.

LORD Lansdowne is suffering from influenza and neuralgia. He is confined to his room.

THE Japanese who assaulted the Czarewitch has been sentenced to imprisonment for life.

THE *Civil and Military Gazette* hears that Miran Baksh, one of the two notorious favorites of the Maharaja of Cashmere, has been sent out of Cashmere by the Council. Dewan Lachman Das had the hardihood to imprison him and suffered in consequence. But he is too valuable to the Maharaja, he was therefore released and taken in private service. He goes out again—to return by the back-door.

LALAS Ram Pershad and Shadi Ram, sons of the late Dewan Kulwant Rai, Financial Minister, Patiala, left for England in September 1888. They are expected back in India next week. They return as B. As and Barristers-at-law.

GEORGE HERBERT WITTENBAKER, a European Forest officer, charged with criminal breach of trust as a public servant, in respect of Rs. 1,098, received by him as grazing fees at Booldana, was found guilty by the jury and sentenced by Mr. Justice Farnen to two years' rigorous imprisonment. The Judge chastised the prisoner saying that as a European officer, he should have set an example to others. But this being his first offence, the Judge would not inflict on him an exemplary punishment.

THE extinct volcano Fujiyama is exhibiting signs of activity. Two centuries back, it covered Tokio with several inches of ashes. There was an earthquake lasting over a minute at Tokio on the 25th May. The one following the other has alarmed the Japanese of the capital with terror. They are afraid of a catastrophe.

CAPTAIN Verney is penitent in his incarceration. He has done what is now left him to do to repair the wrong done to Miss Baskett. His solicitors have sent her a cheque for £400 for the expenses she has been put to by his misconduct.

At Bridgeport—California—a Chinaman was tried for the murder of an Indian and acquitted. The acquittal did not prove happy. It did not save the poor Celestial. The law in that Land of Equality is at the mercy of mobs. As soon as discharged, the acquitted man was dragged from the court room by the people, handed over to the Indians, and cut by them to pieces. They are not "mild Hindus" evidently, those Indians. It was lucky for O'Hara and his comrades who raided into a peaceful hamlet, at dead of night, in the neighbourhood of Dum Dum, carrying devastation and death, that they had victimised a different order of Indians.

THIS year's gold medal of the Simla United Service Institution has been awarded to Lieutenant Cardew, 20th Bengal Lancers, for his essay "Recruiting for the Native Army."

THEY had lately in England an Exhibition of Bookbinding at the Burlington Fine Arts Club, Savile Row. There was a large collection of books, manuscript and printed, from the eighth century, superbly or elegantly bound in metal, wood, ivory, parchment, leather, silk, velvet and other integuments with ornamentation of gilding, carving, enamelling, jewellery, and embroidery, by Italian, German, Dutch, French, and English artificers of different periods. Lord Ashburnham's celebrated Textus of the Gospels drew the prime attraction. Its inner cover is arranged in a coat of mail with pearls, sapphires, emeralds, and cloisonné enamel. This book is valued at about £10,000 and is absolutely unique. There was also the Mazarine Bible, believed to be the first printed book in existence.

THE cotton cultivation in Russian Turkestan has proved a great success. In 1884 the cultivation of American cotton was first essayed and the trial has succeeded so well that the Russians look forward to a trade in the foreign markets of Europe.

THE visitors to the Indian Museum in June numbered 41,578, made up of 483 male and 164 female Europeans and 30,154 male and 10,777 female Natives of India. The average during the 22 days it was open, was 1,889.

THE Rev. Backhaus, a young and energetic German, was the first Roman Catholic priest in the Bendigo gold fields. He arrived there in 1851. A Doctor of Divinity and of Medicine, he practised both the professions, and, with remuneration with nuggets of gold, soon made a fortune for himself. He next employed his vast wealth to gain more. Disdaining no legitimate trade, without caring whether or not it comported with his clerical cloth, he started or owned a brewery, a score of hotels, a squatters' station of 50,000 acres, two vineyards, and a large amount of house property. The fame of the wealth of the Catholic priest of Bendigo spread to other parts of the Australian Colony. In Bendigo itself he was the observed of all observers—both Catholics and Protestants,—and the Archbishop of Melbourne allowed him his own way and would not remove him from a place where he had grown to be an institution. But the priest's secular pursuits had been looked upon with increasing disfavour by many Catholics outside Bendigo. To remove the scandal, the Pope, in 1874, created a Bishopric of Bendigo and would not invest Dr. Backhaus, then Dean, with a mitre until he gave up his secular pursuits. The Doctor was too far gone into these pursuits to be confined to the clerical calling. He was therefore replaced by Dr. Crane. Dr. Backhaus, however, left Bendigo with a heavy sigh, and retired to a mansion near Melbourne. He died five years ago, bequeathing to the Diocese of Bendigo £2,50,000. To revenge himself as it were on the present Bishop, he directed that that sum should be at interest for 20 years from the date of his death. It is said that a more devoted priest or a better man and Christian gentleman all round than Dr. Backhaus never breathed God's air.

THE Administrator, Rajppla State, has notified the abolition in the State including the feudatory estates of Saghara and Vadi, as injurious to trade, (1) all import, export and transit duties of every kind excepting export duties on mhowra flowers, on forest produce, and on cotton; (2) all imports heretofore levied, whether by the Durbar or by private individuals, under the names of "Khanti," "Khanti Dan" or "Pina;" (3) all taxes heretofore imposed on particular trades or industries, such as "Kasab Vets," "Dhama Vets," and others of similar nature. The prohibition does not affect any toll for maintaining any made road or bridge, or octroi for municipal revenue.

THE Sub divisional magistrate of Narainganj sentenced a Mahomedan and his wife to six months' rigorous imprisonment each for extracting a male child four days old from its natural mother and treating it as their own. They were punished as kidnappers.

SURGEON-MAJOR Lewis Cameron, M. D., Civil Surgeon, Rajshahye, retires from the service from 9th August 1891.

RAI Bahadur Preonath Banerjee, Executive Engineer, 2nd Grade, Assam, has been reduced to the rank of Executive Engineer, 3rd Grade. A significant silence is preserved as to the Baboo's offence.

KAINIT has taken its place as the chief fertilizer in Germany and is gradually extending its influence in other countries. Its analysis establishes its importance in the cultivation of corn, potatoes, beans, tobacco, oats, wheat, &c., on account of the presence of potash in a large quantity. Thus, sulphate of potash 24.80; sulphate of magnesia 14.30; chloride of magnesia 12.62; chloride of sodium 32.00; moisture 14.36; insoluble matter 1.92; total 100.

NOTES, LEADERETTES, AND OUR OWN NEWS.

TOWARDS the end of last month, speaking at a Liberal-Unionist meeting, Lord Hartington hoped that a general election was not far off. Whether the success of the Home Rule Party at that election presaged or not the establishment of Home Rule in the next Parliament, the defeat of the Unionist Party was sure to mean the re-opening of bitter controversies, now mouldering, between the north and south of Ireland, between Protestants and Roman Catholics, between landlords and tenants. It will, besides, bring about the repeal of the law which has reestablished order and peace in Ireland and which maintains that order.

Lord Salisbury alluded to the subject in his speech at a dinner given, on the 15th July, by the United Service Club. He was not aware when Parliament would be dissolved. If the question of the electorate was to be raised at the next general election, it would, he said, be necessary first to consider the distribution of seats. Ireland, Wales and the North of Scotland were over-represented while England was inadequately represented in Parliament. Lord Salisbury announced himself in favour of abolition of the illiterate vote and for introduction of woman's suffrage.

THE Emperor William accompanied by the Empress is on a visit to Great Britain. A great naval pageant welcomed their Majesties at Queenborough on the 5th July. The Prince of Wales and other royal personages met them at landing, two lines of ironclads, through which they steamed, saluting the imperial visitors. The party at once proceeded to Windsor. The splendour of the welcome is said to be unprecedented. The following day, the Queen, the Emperor and other royal personages witnessed the marriage, at St. George's Chapel, Windsor, of Princess Louise, daughter of Prince Christian, to Prince Albert of Anhalt.

On the 7th, the Emperor witnessed a musical ride of the Guards in Windsor Park, and lunched with Prince Christian. A brilliant banquet at the Castle to which 140 guests—including Lord Salisbury and the members of his Cabinet—were invited, closed the festivities of the day. The next day, the 8th, their Imperial Majesties moved on to Buckingham Palace. The night was devoted to a State opera, the Prince of Wales and other members of the Royal family being present. The attendance was enormous, the scene most gorgeous and the enthusiasm brimming over.

THE Corporation of London had been preparing for weeks to give the Emperor a night royal reception. On the 10th, the City was *en fête*. The decorations along the route from Buckingham Palace were of the most gorgeous, and the display unequalled. At the Guildhall, the Emperor was presented with the Freedom of the City. A lunch followed. The Lord Mayor proposed the Emperor's health, who replied he was always at home in England, being the grandson of the Queen who would ever be remembered for the nobility of her character and the wisdom of her counsels. He, besides, claimed blood kinship for the Germans and the English, and was always, following the examples of his grandfather and father, for the historical friendship between the two countries. The Emperor repeated his professions for, above all things, peace. For its maintenance he would always be ready to unite with England and other nations in the common labour for peaceful progress, friendly intercourse and the advancement of civilization. The ceremony over, their Imperial Majesties visited the Royal Naval Exhibition, making a minute inspection of the exhibits.

The grand review of troops came off at Wimbledon, on the 11th. Six thousand regulars and fifteen thousand volunteers, under command of the Duke of Cambridge, paraded in honor of the Emperor. There was a brilliant march-past. The review closed with the firing of a royal salute. The crowd at the review is estimated at over a million. The next was a visit to the Crystal Palace and attendance at a concert. The evening entertainment consisted of a dinner at the Palace and a grand display of fireworks. On Sunday the 12th, the Emperor and Empress attended the morning divine service at St. Paul's Cathedral.

Next day, after a lunch with the Prince of Wales, the Emperor was entertained at Hatfield, the seat of the Premier. His imperial guest expressed to Lord Salisbury his profound satisfaction with the welcome in England which had exceeded all expectation.

THE Orange Lodges in the Army are to be suppressed. We are astonished to hear that they have been so long permitted. That is not a civilised army which labours under such an *imperium in imperio*. Orange societies are always a bad business, but if they can ever, under any possible circumstances, be tolerated anywhere, it is certainly not in the Army. That institution ought to be preserved free from religious fanaticism and class intrigue.

This is not the first time that attempts have been made to contaminate the Army with this very poison. More than fifty years ago, in the last reign, the lynx of the Lower House, Mr. Joseph Hume, drew public attention to the spread of Orangeism. Great was the sensation when it was known that the Army had been tampered with, so to say. A Parliamentary Committee was appointed and its inquiry brought out the fact that the Duke of Cumberland himself was the patron of the movement. It was under his auspices that, to the prejudice of military discipline and in the face of express orders of the Commander-in-Chief, Orange lodges had been introduced into H. M.'s Forces. The inquiry was followed by the Resolutions of the House. And the societies were dissolved. Whence, then, this fresh necessity, after all the progress of more than half a century, for the suppression of Orangeism in the Army? Either the old societies had not been dissolved, or new organizations have since been started. Perhaps, the extraordinary activity of the Home Rule movement in late years accounts for them. But nothing can excuse Ribbonism or Orangeism in the heart of the Army.

THE Privy Council has authorized the formation of a teaching University for London, under the name of the Albert University.

THE House of Commons has passed the Free Education Bill.

So London is to have a university at last. Just now it has one in name only like Calcutta—without a local habitation, or professoriate or *alumni*. The so-called University of London, like that of Calcutta, which is formed on the same model, is only an examining body. Under the circumstances, there is no residence of pupils and professors together, no academical life, no *esprit de corps*, no academic tone. We hail the contemplated institution as the forerunner of a true academy of liberal culture in our own country.

The new Education Bill too cannot be without its reflex effect on the fortunes of our countrymen. This great Liberal measure of a Conservative Cabinet is the best answer to the reactionists who in India would lead our people back to primitive ignorance.

IN Paris they have a sensation of quite a different nature from that experienced by Englishmen in the Baccarat case, though it pertains to a scandal all the same. M. de Lesseps and his two sons, Charles and Victor, with two other Directors of the Panama Company, are under a judicial enquiry on some charges brought against them by certain bondholders. The man who was once worshipped as "le Grand Français" is now being prosecuted as a regular swindler. We deeply lament the pass to which the Heaven-born engineer, who has solved the problem of three thousand years and in doing so has benefitted the whole world and advanced human civilization, has been brought. We can only pray that he may come out of the fiery ordeal unscathed.

DURING 1890-91, the Botanical Gardens, Seebpore, supplied 58,901 plants and 3,619 packets of seeds to Commissioners of Divisions in Bengal, for planting trees along roadsides.

THE gross revenue of Calcutta—including Town proper, Fort William and Esplanade with an area of 8 square miles and population 4,33,219—during the past financial year, was Rs. 90,31,717, distributed into

Stamps	...	...	...	50,04,544
Excise...	...	...	...	22,92,405
Income Tax	...	...	...	17,11,574
Land Revenue	...	...	...	23,194

THE Jury without retiring unanimously found Manockjee Aslajee not guilty of the tragedy of the Ryabai Tower. The verdict had the highest approval of the Judge. According to him, the evidence for what might be called the defence quite outweighed what might be called the prosecution. No other sane verdict was possible. So Aslajee is saved from the insanity of the 45 thousand memorialists to Lord Harris, if not their rage, for a special procedure for his conviction.

THE sensation on the collapse of buildings in Bombay ended with a call on the local Corporation for better supervision of houses and for building regulations. The building regulations as submitted to the Corporation for approval, in their turn, raised a loud and strong protest. The byelaws were passed with the word "good" taken out of them. The mortar, lime, cement or concrete of a building need not be good! They rejected the byelaw "all the timber framing shall be good sound timber properly put together to the satisfaction of the Commissioner!" So Jerryism was allowed any length of rope. But the scandal of rejection of the "good" byelaws proved too great, and they were reintroduced and ordered to be put up when all the remaining byelaws had been considered and disposed of. House-owners may be left to take care of their own dwelling houses, but there can be no doubt that public places where numbers do congregate for work or residence should be brought under strict supervision not only when they are building but always, then and thereafter, during their continuance.

FROM the United Service Club, Simla, Captain George S. C. Swinton, of the Highland Light Infantry, has issued *An Idea to Cheapen Polo Ponies and all Ponies*. Within the last seven years, the price of ponies in India has about doubled. Nor is there any prospect of its standing at the present figure; rather it is steadily going up. Already, the polo has become an expensive luxury. In England, it is confined to the very rich. In India, it bids fair to follow suit. The cause of all this is said to be the popularity of tournaments which by the publicity they give to the high value of good ponies raises the price of ponies in general. This has led many to propose giving up the excitement of the polo and reverting to the tamer exercises of the past. Captain Swinton offers to rescue "society" from so sad an alternative. He proposes:—

"That at the close of every tournament each pony that has been played, if only for a portion of one chucker, must, with the exception of four per team, be put up for sale by auction at a fixed upset price. That the owner of the pony should receive the upset price, and that any surplus over that amount should be divided up say in the following proportions: One-half to be apportioned to the various teams competing, according to the distances they have come, to assist their railway expenses; one quarter to be apportioned equally to teams competing, for their polo funds; one quarter to be spent in prizes, or otherwise. That the upset price be 1,000 in 1892, 800 in 1893, 650 in 1894, and 500 in 1895, and ever after."

The gallant Captain of the Lightfoot Highlanders is satisfied that the adoption of the measure will reduce the price of ponies all round permanently. Without pretending to acquaintance with the mysteries of the polo or of racing either, we confess to having doubts on the point. We are afraid both Political Economy and the instinct of gambling, which plays such a part in these competitions, will disappoint Captain Swinton.

THE Bombay High Court in full Bench have re-affirmed the ruling in *Queen-Empress versus Vithal Bhai Chand* (I L. R., 6, Bom., 19) that coins were not instruments of gaming within the meaning of the Gambling Act, defining "an instrument for gaming" as an article devised or invented for gambling purposes, which a coin is not. In its Revisional Jurisdiction, in *Queen-Empress versus Jang Bahadur* (the eldest son of Baboo Sanwal Singh, Subordinate Judge, Mirzapur), convicted under section 4 of Act III of 1867 and sentenced by the Joint Magistrate (Mr. R. E. Hamblin) of Benares to fine of Rs. 2 or in default 7 days' simple imprisonment on 9th December, 1889, the Hon'ble W. Young, officiating Judge of the High Court for the N.W.P.,

ruled differently. He held that *cowries* were undoubtedly "instruments of gambling." He thus disposed of the Bombay ruling:

"A Bombay ruling in *Queen-Empress versus Vithal Bhai Chand* was cited in which the Bombay High Court held that 'money' was not an instrument of gambling within the meaning of the Bombay Gambling Act. Be that as it may, I think there can be no doubt that Act III of 1867 contemplates 'money' as being an instrument of gaming, for section 4 of the Act enumerates 'money' in the following connection—'playing or gaming with cards, dice, counters, money or other instruments of gaming.' *Cowries* are money and therefore *Cowries* under Act III. of 1867 must be considered instruments of gaming in certain circumstances such as are shewn to have existed here."

AN Anglo-Indian girl is about to leap up to a high rank in the peerage. This child of luck is known to mortals as the daughter of Mr. Hugh McMaster, manager of the Kousanee Tea Garden, Kumaon. Mr. McMaster suddenly dying in February last, Miss McMaster returned to the family home in Scotland in the same P. and O. steamer with the Marquis of Ailsa. Him the Himalayan maid charmed. In the serene bosom of the Arabian Sea they eyed each other with interest, yet from a respectful distance. Thus they passed the frowning Gate of Tears. The raging Red Sea brought them nearer together, without much observation by their fellow-passengers. Then they were squeezed through the warm, not to say hot, Canal. The longer voyage of the Mediterranean offered many opportunities for improving the mutual understanding, until they were ushered into the great Atlantic. Love waxed as they steadily steamed up. The end could not be far off. At last, the billows of the Bay of Biscay rocked him into her pretty feet. The victory of Love was complete. The rest was mere matter of form of society and law. After his return home and to the wider society on shore, the memory of the Suen of the Sea still haunted his soul. He visited her in Scotland and renewed his offer and was regularly accepted.

The Marquis is no Verdant Green of a bachelor but a wary widower with children.

THE restless beggars, they are served right! It is hot in the hot season in Bengal, but they will none of it: They are off for the Hills. But there Nature is no more after their heart than down below. There they are damped by a succession of damp weather. But the soul of the grumbling race is not to be humbled. Overtaken by rains, pursued by clouds into their very drawingrooms, haunted as by a spirit of evil by the everlasting Drip, drip, or pat, pat, they are reduced to swear in vernacular or sing in verse. Thus poor A. D. C. in the *Englishman*:—

Oh! what can one do when it always is raining,
And mist clouds hang low on the thick-wooded hills?
When each stream is a torrent, and down to the valleys
Rush seething what once were sweet, murmuring rills?
No breezes are stirring, the rain patters ever,
There comes o'er my spirit a desolate feeling;
There's nothing to do but to sit here and grumble,
Because of the weather we get in Darjeeling.

The birds are all hush'd, not a leaf is in motion,
No sound can be heard but the drip of the rains.
What would we not give for a share in the snubgait
And wainly they are groaning at down in the plains!
O, but for an earthquake! or thunder! or lightning,
With frequent bright flashes th' far hills revealing!
All sounds would be welcome, instead of the stillness,
That comes with the weather we get in Darjeeling.

Indoors, there is nothing whatever worth reading,
No books of sensation from Thacker & Spink—
Out of doors there is nothing to get but a drenching,
No cricket, no badminton, tennis, or rink.
In this easy arm-chair, as I sit by the fire,
A weariness over me gently is stealing—

What's that? Not the tiffin gong? why, how I have slept!
Oh! bother the weather we get in Darjeeling.

Then down with Darjeeling, and down the Hills to the wonted
plains! Hurrah for Calcutta!

THE O'Hara case will always be remembered with shock, as well by the people of this country as by all true Britons who care for the reputation of Christian rule in the East. There is but one light spot in that dark story of reckless murder of unarmed Indian villagers by British soldiers on the spree armed with loaded guns and their impunity through the forms of British law. And that is the benevolent provision sought to be made for the surviving family of the victim. Mr. Justice Norris from the bench suggested a subscription. Sir Steuart Bayley realized the duty of Government but scarcely rose to the height of the occasion. He granted the widow of the murdered man a pension of Rs. 5 *per mensem*. This was almost a mockery even to the poor Bengali peasant woman under her grave deprivation. There was some sharp criticism on the subject. What was more to the purpose there were gentlemen in England with English hearts watching the course of that calamitous episode, who moved the Home Government. It is satisfactory to know that, on reconsideration, the grant has been doubled. The widow has now a pension of Rs. 120 a year.

OVER the signature of "A Student" appears in (July 16) Thursday's *Indian Daily News* a long but well-written letter. If it is a student's composition, it is a remarkable production. Its calmness of tone, its moderation, its unvaried dependence on facts and reasoning, offer a marked contrast to the journalism of querulousness revelling in reckless assertion and unthinking abuse. Whoever may be the writer, he has done a public service by clearing up a subject which has been obscured by the lucubrations of the Bengali press, vernacular and English. The letter deals with the criticisms made on the recent appointment to the Law Lectureship in the Patna College. Speaking as the writer does from the side of the aggrieved, there is no absence of feeling in the letter, but it is a quiet feeling and its expression never degenerates into abuse. For that matter, the letter begins with a rebuke, thus :—

"The *Amrita Bazar Patrika*, the *Indian Mirror*, the *Hindoo Patriot*, and other papers of the same class are making a howl at the appointment of a Behari Law Lecturer in the Patna College, and are abusing Sir Alfred Croft for his doing a pure act of justice and recognising the claim of a native of the province, so emphatically enjoined by a recent circular of the Government. The empty patriotism and a desire for social union preached by these papers fade away as soon as their self-interest is concerned. Their professions of a desire for social unifications are very profuse when they try to induce the people of Behar to join the Congress. But where are those philosophical preachings of patriotism and love for their brethren now? The *Patrika*, in order to invoke the sympathy of the Congress men, attributes this simple case of pure justice of the appointment of a native of the province to a hatred on part of the officials towards the Bengalis on account of the Congress. If such is the idea of impartiality of the journals which profess to support the Congress movement, we can only say that the Congress movement has been only set on foot to satisfy the greed of the Bengalis. If the Government is against the Bengali on account of the Congress, how is it that two gentlemen of their province have lately been gazetted to officiate in posts which could only be filled by European Civilians? They are not grateful to the Government when any deserving merit is recognised, but as soon as any appointment is given to one outside their class, they begin to shower all sorts of abuse and charges of partiality and jobbery on the heads of the officials concerned."

We are afraid there is a good deal of justice in that rebuke. The writer exposes the recklessness of the complaint so energetically preferred in so many quarters against the Director of Public Instruction, in regard to the recent appointment of a successor to Baboo Nobin Chunder Dey, Lecturer in Law at Patna.

"Baboo Abinash Chunder Ghose is brother-in-law of Baboo Nobin Chunder Dey, the permanent incumbent. When the health of the permanent incumbent began to fail, he took leave on several occasions, and during his absence, sometimes with the permission of the Principal, and sometimes, when the leave was for a longer period, with the permission of the higher authorities. Nobin Baboo made his brother-in-law act in his place. Matters went on in this way for some time until the permanent incumbent resigned. Baboo Abinash Chunder Ghose went on officiating until the term of his appointment expired in December last. As the permanent incumbent had resigned, and the post had become vacant, the Principal invited applications from candidates. Many Behari and Bengali candidates applied, Abinash Baboo being one of them. At last the Principal, with the permission of the Director, selected a Behari distinguished graduate of the college, who has been appointed, and whose appointment has already been sanctioned by His Honor the Lieutenant-Governor of Bengal."

That is a most satisfactory statement. The authorities could not have gone in a better spirit or way to fill the vacancy. We much regret the indiscreet criticism which not only unnecessarily harrasses the officials but causes alienation in our own people. There can be no hope of unification when one section cannot brook the advancement of another.

That Babu Abinash Chunder Ghose will complain is but natural.

He is no doubt hardly treated, but it is a case of misfortune rather than of injustice. He has been deprived of no right, though his claim has been over-riden. And why should the newspapers clamour over it? It is entirely a personal and private matter. Baboo Abinash Chunder himself, if he is a true patriot, will console himself with the reflection that Behar gains while he suffers. What he loses will be a much-needed crumb of encouragement to a whole Province.

THE redoubtable Baboo Basak has given the world another surprise. He is coming—the conquering hero. From Kohima on the way he telegraphs on the 15th July a horrible story of outrage on a temple and plunder of houses, including his own, at Manipur, by two British military officers, Special Correspondents of newspapers, which occurred on the 19th June, and for which he could get no redress—not even a hearing from the authorities.

LAST Saturday, in the Brahmo defamation case against the *Bangabasi*, the Chief Magistrate sentenced the proprietor to six months' simple imprisonment and a fine of Rs. 100, the publisher to 3 months and Rs. 50, and the printer to Rs. 50 only.

WE have received two formidable-looking pamphlets, one containing the Memorial of Grievance, as it is called, of certain Mahomedan inhabitants of Moorshedabad, all of the Sunni persuasion, to the Lieutenant-Governor, complaining most bitterly of the outrage on their religious feelings committed by the Shias of the city, and praying that the *Tabarrû* and similar usages might cease; and the other embodying the documentary exhibits referred to in the said memorial in proof of its allegations. The memorial is a long and elaborate representation which criticizes the Moharram Festival, condemning it as anti-Islamite, and goes into the origin of the Shia sect and the causes of its maintenance. Apart from the present connection, this document is so important that we are reproducing it for the benefit of our readers. The case has been made out so clearly from every point of view, that we do not see how the memorial can be answered. It is very opportune that Sir Charles Elliott goes to Berhampore on the 22nd, for the question must be decided at once. The Moharram commences early next month.

REIS & RAYYET.

Saturday, July 18, 1891.

THE BAKRID DIFFICULTY IN CALCUTTA.

A NARROW ESCAPE.

THE stern Semitic monotheism of Islam disdains the aid of superstitious or scenic accessories for support of the Faith. Accordingly, its Feasts and Festivals are few and far between. Of course, the Believers make the most of their opportunities, and there is more zeal evidenced in their holidays than perhaps in those of any other creed more rich in picturesque effect in the yearly round of worship. Indeed, their glum and grim earnestness frequently passes the bounds of social peace and order, in so much that their neighbours have reason to look forward with anxiety to the approach of their not even handful days of religious demonstration. Of these days, the chief is the *Eedozoha*, popularly known as the *Bakrid*. As the Mahomedan day of sacrifice, it is the aversion of Hindus, specially of the Vaishnav persuasion, and Jains and Buddhists. It not unoften becomes the day of conflict between the followers of Mahomet and those of Vishnu or Siva. On that day, from time to time, during a thousand years, many mosques and temples have been washed with the blood of their respective votaries. It is a day of trial for the guardians of the peace and of watchful anxiety for the people.

This year the great Festival fell yesterday, and had nearly proved disastrous to the peace of the metropolis. But the Police were wideawake and had been schooled by late reverses into wisdom, and managed

neatly to tide over the difficulty. Or else, there were elements of combustion sufficient to ignite a great conflagration. There was sufficient misunderstanding and bitterness of feeling for a serious and bloody collision of races and creeds in the heart of native Calcutta, to which the attack in Circular Road in May last were a scratch.

The road called Machooa Bazar Street, which by a straight line connects the two main parallels of the town (Chitpore Road and Wellington-College-Cornwallis Streets), taps a filthy and formidable slum peopled by the wilder representatives of Islam of a floating character and by settled Sikhs and the descendants of the early Hindu owners of land in the quarter. Fifteen or twenty years back, few mild Hindus would have cared to venture out on a walk even in the day in that scowling neighbourhood. And, after nightfall, the boldest would hesitate to try that short cut instead of travelling by way of Colootollah Street. Matters are a good deal improved. Owing to a variety of causes, both Calcutta and her people are now better, and Machooa Bazar Street and Gera Talao Bustee are not the dreadful places they were. Still, the bad odour has left behind a memory and the old leaven remains. It is highly inexpedient to let the rowdies and desperadoes of such a quarter a taste of blood, and it is fortunate that they were not allowed the opportunity of having it.

In this Machooa Bazar Street, premises No. 4 is a mosque, called the Machuas' mosque, at which one Hafiz Mahammad Musa, of Jounpur, reads the prayers under the high name of Imam. The reader whose mind is filled with visions of the imperial domes of Delhi and Agra ought to be told that the mosque is an unpretending house of prayer, occupying not all two cottahs, for there is a Halwai or confectioner's shop which pays Rs. 11 a month as rent. The mosque has just two rooms belonging to it, one for prayer, and another used as a schoolroom for children learning Persian. On the West live Hindus, stalwart upcountrymen from historic Sassaram. On the North of the road opposite the mosque is the Sikh Sangat. Until of late, these heterogeneous elements had always been living in mutual harmony. This may seem strange, considering the ill repute of the place. But the truth is that the disturbing element was confined to the bloody Arabs, Africans, Malays and the more desperate of our own sailors (*Khalasis*.)

As the Mussulmans and Hindus lived peaceably as good neighbours in all other respects, so in respect of religion. Shias, Sunnis, Boras, Khojas, Sak-tas, Vaishnavs, Jains, Nanakshahis, were packed cheek by jowl one with another, and kept the observances of their respective religions, without the least occasion for mutual jealousy.

Latterly, the Mahomedans showed a disposition to mischief. The stereotyped method of spiting the Hindus is to threaten to kill a cow. It is impossible for races who daily live on the flesh of the cow to conceive how the very idea of such a slaughter puts out the Hindus, including Jains, Sikhs and all. The Machooa Bazarees have for sometime been talking of the slaughter of the sacred animal, so the Hindus took good care that the horrid deed was not done. They mustered in force about the mosque on the day of the Bakrid to rescue the goddess incarnate by force and chastise the impious men. Last year, however, the Moslems gave the Hindus the slip and accomplished their purpose. Seeing on the premises

cows evidently intended for sacrifice, the Hindus ran to the Police for assistance in preventing the outrage. The Police came with them only to find the bodies of the decapitated cows.

The simple Sikhs would in all likelihood have been "sold" again this year, but for the careful preparations of the Faithful. Thinking that the worshippers at the Sangat would take special precautions against a surprise and inflict on the Mahomedans a signal chastisement, the Imam, on Wednesday the 15th instant, sought the protection of the Police. The Police repairing to the spot for inquiry warned the Hindus of what was in the air. So they made a counter-move. On Thursday, they applied to the Commissioner of Police praying that measures might be taken to prevent so gross an outrage on their religious feeling as the killing of a cow. This was at two in the afternoon. The inquiry of Superintendent Lamb of the previous day had elicited the fact that it had never been the custom at the mosque to sacrifice cows, and that it was only in the last year that any cows were killed. The Hindu application also was made over to Mr. Lamb for report. The Commissioner was utilising other agencies. In the afternoon, he went to the house of Moulvi Abdul Jubbar, the Magistrate of the Northern Division, a gentleman of the highest probity and impartiality as well as unfeigned piety and, in consequence, likely to command the respect of his excited co-religionists. Mr. Jubbar promised to repair to the spot at 8 in the evening. Mr. Lambert preceded him there. Before him Mr. Lamb had gone and commenced his work at the Jorasanko Thana. This had the effect of drawing off the crowd from the vicinity in Machooa Bazar Street, so that the Commissioner did not find more than some five hundred men near the mosque. Of course, the presence of so many high officials had the effect of multiplying the crowd. Mr. Lambert found both Hindus and Mussulmans in an excited state and tried to reason with them.

He was joined by the Northern Division Magistrate, who impressed upon Hafiz Musa and his Mussulman supporters how it was not at all necessary, according to the doctrines of Islam, to sacrifice the cow at the festival of the Bakrid, and reminded them how they had always done at that very mosque without slaughtering the cow, &c. The ground being thus prepared, Mr. Lambert asked the Hafiz Saheb to give an undertaking that he shall not slaughter any cow at the mosque, otherwise he, the Commissioner, might be compelled to issue an order forbidding such an outrage in the midst of Hindu houses. On the other hand, the Hindus were also told not to disturb the Mahomedans when at prayer in the mosque with their conch-blowing and gong-striking. The end of the conference was most satisfactory. The Hafiz and another gentleman, on the part of the congregation of the mosque, signed an agreement not to kill cows, and the chiefs of the Sangat also agreed to desist from making any noise during the prayers in the mosque. Thus the two parties became friends once more, and the crowd quietly dispersed to their homes.

The Commissioner of Police showed great patience and judgment in dealing with an ugly business. It was a stroke of policy to take Moulvi Abdul Jubbar. Mr. Lambert had evidently profited by his recent experience. A weaker man might have been cowed down by that experience, but we are pleased to note that Mr. Lambert kept

his head high as befits the Chief of the Metropolitan Police. His decision and the bold front he presented, coupled with the persuasion of the Magistrate, had the desired effect.

The accounts in the morning press are utterly unreliable. The crowd of 8,000 existed in the imagination of the writer. There was no suspension of traffic. And one of those who are said to have brought about the *rapprochement* pulled the strings from behind.

AN OLD ACQUAINTANCE.

THE hero of the famous Tangail case, Babu Sashi Sekhar Datta, of the Subordinate Executive Service, seems to be too ambitious for fresh laurels to discharge his official duties quietly and in a lawful manner. His doings at Tangail are too well known to require recapitulation. The Sessions Judge of Mymensing censured him severely for his "unworthy devices and subterfuges" and, among others, made the following observations with regard to him:—

"The Deputy Magistrate has prevaricated so much in other matters, and his whole conduct, as disclosed in his evidence, is so unworthy of the high and responsible office he holds, that I am unable to place any reliance on Babu Sashi Sekhar Datta's disclaimer."

On appeal, the High Court gave, on technical grounds, a little white-washing to the character of our heroic Deputy. But the moral turpitude of his conduct in connection with the case was so flagrant that the superior Executive authorities were obliged to order his removal to another part of the country, where he might begin life anew with a larger stock of wisdom. His new sphere of power was the Sub Division of Kandi, in the District of Moorshedabad, which he took charge of about the month of June 1888. We have not any authenticated papers before us as to his conduct here in the beginning. But if there is any truth whatever in reports, his Tangail experience fell flat upon him altogether. At any rate, there was a memorial against him by the people of the Sub-Division within a few months of his taking charge of it. An investigation was held thereupon by Mr. Dalton, the then Collector of the District, the result of which was that Baboo Datta received a warning, and the District Judge was ordered to submit a special report within six months regarding such of his decisions as might be appealed against.

The order of Government was no doubt well meant. But it led to a state of things which bordered on anarchy. The worthy Deputy's nervous dread of being reported against by the Judge made him so anxious to avoid passing appealable sentences, that persons accused of the most serious crimes were either let off scotfree or punished with only a nominal fine. Acquittals, summary trials and the harrassment of complainants became the order of the day. The criminal classes found their opportunity and made the most of it. Even the landholders and other respectable classes took advantage of the new *régime* in order to gratify their respective grudges against neighbours, to settle boundary disputes and to attain other similar objects. In fact, the *lex talionis* was directly favored by the new Hakim to such an extent that he not only preached and recommended it from his magisterial bench, but, in some cases, had it enforced before his presence, disregarding altogether of the dignity of his court.

This kind of leniency came to the notice of the District Judge and, being condemned by him, there followed a period of undue severity which, however, was of short duration, the sentences being, in the

majority of cases, quashed on appeal. But whether lenient or severe in dealing with crimes and criminals, our Deputy Baboo never loses an opportunity to make the people under his rule miserable. We are told that his illegal orders, his variableness and his choice vocabulary of abusive epithets made his subordinates extremely uneasy and disgusted. At any rate, it is a significant fact that during his short but eventful rule three of the principal Amla, namely, the Sheristadar, the Nazir, and the Peshkar, retired on what pension they could get. The present Peshkar has also become so sick of his position that he has tendered his resignation, though it has not been accepted as yet.

Nor is Mr. Datta more affable or kind towards the Police. From the evidence given by him in the Tangail case, it appears that he was for several years in the department immediately concerned with crimes and criminals. To a certain extent, his sympathies and proclivities, as evidenced by his conduct, appear to be those of a Police officer. Whether that is so or not, it is said that, in displaying his command of Billingsgate and in enjoying the luxury of gloomy faces round him, he spares neither friends nor foes. During his brief reign of three years at Kandi, at least four gentlemen have successively held the post of his Court Sub-Inspector. One of these gentlemen reported to the District Superintendent about the treatment that he received at the hands of the Deputy. The head of the District Police settled the matter in a quiet way by transferring the wronged Sub. to another place. His successor also was regaled with similar treatment, but when he was about to complain to his superior, the proud sub-divisional ruler demeaned himself so far as to repair to the thana himself and to make an apology.

As a typical case showing our illustrious Deputy's carelessness and disregard for truth, we quote below the reference made to the High Court by the District Judge of Moorshedabad:—

1. Sabu Shaik complained against Gokul Mandal and others charging them with having committed rioting,..... The Deputy Magistrate drew up charge of rioting and theft; the accused persons produced evidence for their defence which the Deputy Magistrate found to be wholly false, and convicted them of rioting,.....

2. A petition was presented by the accused persons praying that I should move the High Court to set aside the conviction on the ground that two witnesses for the prosecution Nayan and Ukhil... had given evidence in his favor but that their depositions were not kept with the record. In fact there was nothing but a very short cross-examination of these witnesses with the record—no examination-in-chief at all.

3. I called upon the Deputy Magistrate for an explanation and he replied (see his letter No 235 of 14th June) "Nayan as well as another Ukhil do not appear to have been more than cross-examined." This appeared to me unsatisfactory, and I therefore by my proceeding of the 18th June called upon him to say definitely whether there had been in fact any examination-in-chief of these witnesses or not; to which he replied distinctly that there had not; his answer is given in the Magistrate's letter No 715 of the 28th June. At my request the Magistrate went to Kandi and made an enquiry in presence of the Deputy Magistrate, the result of which is that he finds that the witnesses were examined in chief, and that the depositions are not forthcoming. The Deputy Magistrate says, "From the discussion we have had, I think it very probable that Nayan and Ukhil were examined-in-chief."

4. I have no doubt that this finding of the Magistrate is correct, and that the first parts of the depositions which were recorded while the Deputy Magistrate was in camp were lost by the time of his return to Headquarters, and I think that it is to be regretted that the Deputy Magistrate did not admit this at once.

5. I submit that as the whole of the evidence taken is not upon the record, the conviction and sentence should be set aside; and if the High Court think it necessary to order a new trial, I think that it ought to be made over to another Deputy Magistrate.

The proposal with which the District Judge concludes his letter shows clearly what amount of confidence he has in the Deputy Huzoor. As the record was lost, it was plainly the duty of Babu Datta to admit the fact at once. But, so long as he found it possible, he tried to make his superior authorities believe that the witnesses whose deposition was lost

were only cross-examined and were never examined-in-chief—a kind of explanation which reminds one of the story of the company of drunkards who, under the influence of liquor, killed one of their own in order to give completeness to a pantomimic representation of the Doorga Pooja and being brought before the Police, while yet tipsy pleaded that the victim of their frolic never possessed a head.

From the above letter of reference, it would appear that the District Magistrate was deputed to hold an enquiry as to the existence and loss of the records in question. This was the second investigation held by the chief controlling authority of the district regarding the official conduct of our hero. These repeated investigations naturally made some of the ministerial officers and legal practitioners of the Sub-Division special friends and objects of favor to their Huzoor, while those who refused to sacrifice their conscience for the purpose of ingratiating themselves in his good graces are, it is said, being made to feel at every step what ministerial displeasure means.

One of the complaints against Babu Datta is that he holds his Court generally till a very late hour in the night, so that the litigants and their advocates are put to great inconvenience sometimes. At any rate, we have before us an affidavit in which the deponent swears that his case was taken up at 9 P.M. although his Mooktear was in Court till 8 P.M., and was told that the case was to be tried the next day. This Mooktear is one of those who, it is said, refused to give evidence in favor of the Deputy Baboo in connection with one of the investigations held by the District Magistrate. We are not disposed to believe the charge of unfairness against our hero upon mere *ex parte* statements. But he has not evidently the confidence of his official superiors or that of the people under his rule, and we think that it would be a great relief to all parties concerned if the Government of Sir Charles Elliott would give effect to the recently gazetted order of his transfer, instead of allowing him to stick to his present post.

THE MANIPUR DEBATE IN THE LORDS.

ON the 22nd June, there was a sort of supplementary debate on Manipur—this time in the House of Lords. It was opened by Lord Ripon by a motion for fresh papers. He was of opinion that either the exiled Maharaja should have been restored to the throne or the actors in the revolt of September last punished. It was no wise policy to acquiesce in the result and yet punish the principal party in the revolt. Whatever the policy adopted, its execution ought to have been immediate, and carried out openly. He would not encourage the arrest of a man at a Durbar. He regretted that there were not more than forty rounds of ammunition for our troops, nor no guns taken. He thus condemned the "mediocrity" argument of the Under-Secretary of State for India in the Lower House:—

"One thing he was quite sure the Secretary for India would deny, and he himself felt bound to enter his strongest protest against it. They had been told in the other House that the true explanation of the conduct of the Government of India was that they made it the principal point in their policy to remove the Senaputty from Manipur because he was a man of great ability and force of character. The Senaputty, it appeared, was considered dangerous because he was able; and it was stated that the policy of successive Governments of India had ever been to systematically discourage talent, and always to reward mediocrity. In the first place, it was gross exaggeration to describe the Senaputty as a man of great ability and force of character, for he appeared to be possessed of no unusual amount of capacity. At the same time, however, he seemed to have been a man with an extraordinary amount of vigour and popularity among the Manipuris. Such rash explanations as those to which he had referred were capable of causing a great amount of mischief. (Hear, hear.) They would be repeated in every native newspaper in India, and discussed in every bazar. They would be commented upon with pain by our friends, and would give secret triumph to our enemies; they would alarm the native Princes, while they would fill with just indignation the minds of many able men with natural and laudable ambition."

The absurd cry for a Foreign Minister for India, as might be expected, found no favor with Lord Ripon. He deprecated the idea of the Viceroy not being his own Foreign Minister in India, and believed such a change would be highly distasteful to the native Princes. Regarding the Manipur trials,

"he certainly was of opinion that condign punishment should be awarded to those who had had any hand in the massacre. But he had seen it stated that, while the Regent had been acquitted of complicity in the murder of Mr. Quinton and his companions, he had been condemned to death for the crime of high treason. He hoped they would be told by her Majesty's Government that it was not intended to carry out that sentence. To carry it out would be to weaken the effect of the punishment on the men really concerned in the murders."

Lord Ripon concluded his speech with a reference to the Queen's Proclamation, and urged on his brother peers to discountenance the annexation of Manipur:—

"What he was most anxious about was to obtain, if possible, from the Government a declaration of the principle upon which they intended to deal with Manipur. He most earnestly hoped and trusted that they would be enabled to say that they had no idea of annexation. (Hear, hear.) There were people always ready to cry out for annexation, but he hoped nothing would be done that would shake the faith and confidence of the native Princes, who believed that their rights rested firmly on the pledges contained in the royal proclamation, and that they would dwell in peace and security under British rule. (Opposition cheers.)"

The Secretary of State for India replied to the points raised by the ex-Viceroy. As to annexation, Lord Cross

"had no hesitation in stating, as a broad principle, that he and the Viceroy had not the smallest intention of adding to those territories of British India which were now possessed by the Crown, unless it became an absolute necessity to do so. Annexation in the present case would, in the first place, be a punishment upon a great number of people who had given no offence; it would undoubtedly involve an application of the cumbrous machinery of British law to Manipur, with considerable expense and trouble; it would also, perhaps, breed discontent among the inhabitants of a country where revenue collections had been so carelessly carried out, if they were properly conducted; and it might give to native princes a mistaken idea of the policy of her Majesty's Government. At the same time he thought the native chiefs, supposing the facts were such, after what had taken place, as to make it an absolute necessity for annexation, would see that the circumstances of the case were peculiar. Personally, he was decidedly against annexation—(cheers)—but he would give no opinion at all upon the annexation of this particular province until he heard the opinion of the Viceroy."

With regard to the question of punishment,

"he quite admitted there was a great distinction to be drawn between those who had been found guilty of murder and those guilty of making war, and they might trust that any recommendations made to the Viceroy to temper justice with mercy would have full consideration at his hands. But the views of the Viceroy, however, were not likely to reach her Majesty's Government for some little time, as three weeks had been granted to the Senaputty in which to appeal to the Government of India."

As to Member for Foreign Affairs, he disliked the idea. At the same time, "he was happy to state that it was in contemplation to strengthen the Foreign Department of the Council by the appointment of an Assistant Secretary."

Lord Cross claimed for the British Government the right "to settle the succession in all the dependent states under its rule. This was a principle which he believed was thoroughly understood, and if it were held to be true generally, it was more specially applicable to the State of Manipur."

Speaking of the September revolt, he continued:—

"There was no doubt that it was the Senaputty who was the cause of the revolt, there having been a quarrel among the brothers in regard to the succession, and the Maharaja, not being strong enough to hold his position, ran away. At any rate, it had been shown that the Senaputty was the leader of the revolt, and had used such powers as he possessed to the mischief of the State and the disturbance of the public peace. There was no doubt that he was a bad man and to say it was because he was an able and independent man that he was put on one side was to say what was absolutely opposed to fact and common-sense. Indeed, he (Lord Cross) found it difficult to understand how such a statement could be made, and if any words of his could have weight with the native Princes of India he was sure they need have no fear of any of their number being removed because they were able and independent. (Hear, hear.) On the contrary, such men would always be gladly welcomed by the Indian Government, the difficulty being not so much to remove them as to find them. (Hear, hear.)"

Lord Cross justified the order for the expulsion of the Senaputty, but repudiated any idea of treachery in his arrest at Durbar:—

"There were durbars and durbars, and everybody knew that in this case the durbar was to be a court, and that the decision of the Government of India would be pronounced at it. No attempt was made to induce the Senaputty to go to the durbar on false pretences. Personally, he should entirely discourage such a course as that of arresting a man at a durbar, and it appeared that an arrest in durbar was never thought of till March 21, and the Viceroy had no notice that such an attempt was to be made. (Hear, hear.) He knew it was said the Viceroy gave a qualified sanction to what took place: but it was one thing to authorise a thing, and another to sanction it after it had been done."

MONGHYR.

Jamalpur, July 15, 1891.

The flight of locusts has of late been greatly on the increase here. Their appearance in this part of the Province, has materially affected the local crops, &c., especially in Bhagulporc. I hear no less than 80 to 90 biggahs of land, containing indigo plants, have been spoiled. In fact, I do not remember such a very large number of them appearing of late.

Owing to a number of interesting criminal cases, the Monghyr magistrate's court is nowadays frequented by a number of Bengal Barristers-at-law, both European and native.

The new Agent, Major R. Gardiner, R. E., of the East Indian Railway Company, accompanied by the Chief and Consulting Engineers being out by special train for inspection of way and works on the line, paid a vast to the Locomotive workshops on Monday last, the 13th instant. They minutely inspected the rolling mills and other plant and machinery in the various shops.

The want of rain is keenly felt. In consequence of the protracted drought, the weather has become unbearably hot. The people can have scarcely a sound sleep at night. The cholera has already made its appearance, both at Jamalpur and Monghyr, two cases in the European quarter of the town having proved fatal. In the neighbouring villages, the disease has assumed an epidemic form.

A MAHOMEDAN MEMORIAL.

THE SUNNI PROTEST AGAINST THE SHIA TABARRA.

[Continued from page 334.]

17. This difference about a single point naturally led to others. From secular to religious, the step was easy. Claiming greater fidelity to the interests of the Prophet's family than his own people, they came to profess more punctiliousness in regard to his teaching. The Schism was soon complete. Under cover of being more Mussulman than the Arabs--the offspring of the Companions of the Apostle of God--the Persians strayed farther and farther away from Islam. They made a lip avowal of the highest attachment to His Holiness Mahamad a convenient cloak for dethroning him--at least relegating him to a really subordinate position--in favour of his son-in-law. In their scheme, Hazrat Mahamad is a mere name--the instrument of Revelation to be sure, but of little practical moment in the worship of the Believers. His progeny are the more important figures, the centre of interest being his son-in-law. They tried to set up a Koran of their own, but failed. Of the Traditions of the Prophet which form the essential supplement to the Koran, they made light of, and supplied their own supplement, with anecdotes of their own creation and the explanations and casuistry of their own doctors. In fine, if they could not quite condemn, they tried to supersede, and where supersession was impossible they overlaid the canonical scriptures with new matter on which they laid the chief stress. They began with changing the wellknown Mahomedan Confession of Faith by seating an impudent and blasphemous rider on it. The formula was, as it is and will remain to the end of time, "No God but God--Mahamad the Prophet of God." It was altered into--"No God but God--Mahamad the Prophet of God--Ali the Vicegerent of God." No more confounded heresy could be imagined. It was certainly a clear abatement of the Faith foretold by the Prophets of the Favoured Race and revealed by the last of the Order. After that, nothing else need surprise. Thus, in their system the pilgrimage to the Holy Places--by which is meant Mecca and Medina--that pilgrimage which is the one visible mark of loyalty of the Believer towards the Founder of the Faith and the consecrated seats of his race--was to all intents and purposes suppressed. The *Haj* was not interdicted in so many words, but came to be regarded as an act of superfluous piety. Their Holy Place *par excellence* is the plain of Kerbala, made memorable in connection with the martyrdom of Hussein, and the tomb of that Imam is the indispensable pilgrimage. The divine doctrine of marriage in the illustrious Koran they degraded by the intrusion of a system of unlimited concubinage under the name of *Muta*. Some of the details of their canons regarding the relations of the sexes are too horrible for mention. The acme of degradation was reached in the favorite doctrine of *Tahia*, by which the Shia is permitted without reproach or sin to pass himself off as a Sunni, Christian, Hindu, Buddhist, or even atheist, when it suits him. This formal sanction of Hypocrisy in the most essential subject is the unenviable distinction of this truly Persian Creed. How different the example of the martyred saints whom these men degrade by professing to follow!

18. Such a miserable pretence of Religion--such an organization of falsehood and licentiousness in the name of Prophets and Saints--Your Memorialists might well ask a civilized Government to put down as a reeking nuisance. But Government is exceedingly scrupulous and cautious on this head, as the Government of aliens of a vast Empire distracted by innumerable varieties of faith has need to be. Nor do Your Memorialists care to see the heretics' descent to everlasting misery arrested by the fiat of Power, if the wretched men themselves do not see the error of their ways. All that Your Memorialists want is to have the excesses of bigots,

schismatics and innovators stopped--to see the mischievousness of the sect in question punished and, above all, their attacks on the true Believers prevented.

19. Your Memorialists have represented Shism as the creation of Persian spite against their conquerors and converters by force. At best, it was the fond device of Persian patriotism. It was the only way the Persians could think of for nursing their self-respect as a race and preserving their individuality as a nation. This is proved by the subsequent history of the Schism too. Shiasm never spread. Indeed, it was never propagandist. It sufficed the Persians and they were content with it for themselves, without particularly caring to embrace other nations in the same communion. Originally, when the opportunity offered, some efforts were made in that direction, but without success. From first to last, Shiasm has not only flourished only in Iran, but has been confined to it. It has been an attribute of race, too, being confined to Persians or men with Persian blood. If it is found anywhere out of Persia, it will be found to have been carried there by Persians. That is the way it is met with in scarcely half a dozen spots in India. In Afghanistan, it is the faith of the handful of Kuzilbashes--Persian emigrants, maintained by the rulers as a resource against the defection of the natives. The Empire of Islam is vast--more stupendous in extent than the dominion of any other Creed--extending from the shores of the Atlantic Ocean to the islands of the Indian and Pacific Oceans, from the Cape of Good Hope to the plains of Kamskatika, embracing a slice of Europe, a great part of Asia and nearly the whole of Africa. With the infinitesimal exception of Persia, the whole of that grand Conquest of the Faith is Orthodox ground. Even in Persia, specially in the bordering districts, there is a strong Orthodox minority. India has always been Orthodox. Formerly, Heresy was in some repute at some places under the influence of certain Persian families, as Fyzabad, Patna, and Moorshedabad. But this was mere seeming; it was, for the most part, an affair of the sound and fury of festivals and shows and superstitious demonstrations to which the original inhabitants of the country were partial. The heart of the country was untouched. The Hindus, ever ready for multiplying the members of their already crowded pantheon, gladly accepted a new triad consisting of Ali and Hasan and Hussein. The lower class of Mussulmans, recruited from the lowest classes of the country, with the Hindu instinct for *tamasha* fully developed, were also open to a little bribery with grants for the purpose of the Moharram. Then, women are everywhere inclined to superstition. Beyond these circumstances and the general drawback of ignorance in certain classes of people or parts of the country, India, from the Throne of Solomon to the Chittagong Hills and from Cashmere to Cape Comorin, has always been thoroughly Orthodox.

20. At Lucknow, indeed, there used to be great fuss about the progress of the "established Church." The Urdu newspapers talked of conversion to the Royal Faith *en masse*. Enquiry reduced the triumph of Shiasm to the king's sweeper and his castemen--if the most degraded of Hindu outcastes could be called of caste at all--having been tempted to improve their status by turning Mussulmans under His Majesty Wajid Ali Shah's religious instruction and auspices--*Pink*. That is about the sum total of any conversion on any scale. On the other hand, although the court was Shia, Oudh was Orthodox. The very District around the capital was Sunni to the backbone. Even at the capital, Sunnism exacted thorough respect. No nonsense of abusing the Leaders of the Faith would be tolerated by the formidable Afghan element. On the few occasions that offence, real or fancied, was given, the streets of Lucknow were drenched with blood from Sunni resentment.

21. As a rule, whether in metropolitan Oudh or in metropolitan Bengal, the Shri rulers or magnates were far too sensible to irritate the overwhelming Orthodox majority. They held their Moharram Festival and had their processions and their theatrical exhibitions and there was an end of it. There was no offence and there was no quarrel. The Orthodox themselves, many of them, in their ignorance or laxity, would have been sorry at the abolition of the demonstrations. Such as were *emphatic* certainly looked forward to the prospect of the holiday.

22. At all other places at Delhi and Agra and Hyderabad--Orthodox capitals, seats of Sunni power or influence--it was wholly different. There no such idolatrous exhibitions were permitted. There was toleration to Shiasm, but it was not allowed to shock the Mussulmans with the sight of the, to them, worst form of idolatry--the making the sainted Chiefs of Islam themselves the objects of idolatrous show and worship. Since then, with the British Ascendancy, matters have improved for the Shias. They have had more scope for their idolatrous zeal. Their public exhibition of passion at the martyrdom of Hussein was allowed to be conducted through specified routes in a quiet way. Still, much as under British protection they were relieved of fears from the overwhelming numbers of the Orthodox, the possibility of heretic impudence was out of the question. It was as much as the Shias could hope for that they should be allowed to go in solemn mourning procession to their mock plain of Kerbela to bury their mar-

believe coffins. In those great Mahomedan, but not Shia, cities and such other places only, indeed, the Moharram becomes a tolerably respectable ceremony—a procession of mourning—dissociated from noisy street music and wild shrieking. The least disposition to noise and defiance of the general sentiment of Islam was sure to be visited with severe chastisement by an enraged people.

23. If Moorshedabad was somewhat of an exception, there was a particular reason for it. Though the established Religion of the Empire was orthodox, this city had become the capital of a Shia satrapy when the British came to power. And for a full century and a half it has been under the influence of a Shia court maintained by British generosity. The Feasts and Festivals and Shows of this Nizam have been the wonder of travellers and the admiration of distant provinces. Happily, the Chiefs of the House have always borne their honours well and used their advantages of position with due moderation. Their Moharram exhibitions were brimful of pomp and circumstance and, above all, of noise, but they carefully eschewed every other cause of offence. There was no indulgence in that lowest dissipation in the name of religion—the *Tabarra* or showering of curses on the heads of the holiest Chiefs and Founders of the Faith. If on any occasion any individuals in the Nizam processions ever broke out in anathema, the head of the Nizam disowned him and apologised for the accident and endeavoured to remove all causes of irritation in future. The present Nawab Bahadur has followed this good example of his noble Father and his house. Indeed, he has, acting in the true spirit of this liberal Age, even gone beyond his predecessors in the right path. Unfortunately, there has come a great degeneracy in the Family, and, with one or two exceptions like Jaffer Mirza Sahib, his brothers are imbued with different principles. Without his wide experience, they see not with him, and without his responsibility for conduct they act not like him. Pampered in idleness, devoid of occupation, surrounded by worthless companions, they have grown up in a spirit of religious intolerance and persecution, which is a source of annoyance to their neighbours of other creeds. Their malevolence is naturally greatest against the Mahomedans of the Orthodox persuasion. Against them they have opened war with every sort of demonstration of insult towards Islam in its highest names that the fertility of Infidel ingenuity or the depravity of Infidel taste, might suggest. To begin with, they revived the blasphemy of the *Tabarra*. During the last Moharram, under their lead or countenance, this profanity was indulged in in the public thoroughfare, under protection of Authority as it were, certainly under the eye of the Police and magistrate accompanying the Shia Procession. No wonder that there was a scuffle between the Mahomedans and the Shias. That scuffle in due course went up as a subject for adjudication to the criminal courts, and the justice of courts was meted out according to their mechanical methods. It is usual in such serious breach of the peace cases in British Indian Judicature to punish both sides. To Your Memorialists's misfortune, even that partial effort at a truly blind justice was not observed on this occasion. Nor was this, as Your Memorialists have intimated at the outset, wholly unexpected. By way of fitting prelude, the Police arrested only the Sunnis, for the universal reason that these were poor, and for the special reason that they attacked with blows whereas the Shias, though aggressors, did not go beyond exercising their lungs. Thus disadvantaged, the aggrieved Sunnis were left no other way of showing how injured they were than that of bringing counter-charges against the Shias. No sooner had they taken this step than the members of the Nizam family were fired with uncommon reverence for Authority and its Christian representatives. They frequently waited upon the British head of the District, and their demeanour was as modest as possible. Your Memorialists do not impute motives, but they must be allowed to lament culpable indiscretion in neglecting the decencies of official life. The Magistrate was but a human being and he should not have allowed himself to be the objective of pointed personal adulation, nor placed himself within the possibility of misunderstanding. There is matter enough in the records to explain the upshot of the two sets of cases, but the explanations popularly given in the District are not calculated to enhance the credit of Government. Nor can even sober men be wholly reconciled to the result that the Sunnis were punished and the Shias all let off, and this notwithstanding the Magistrate's frank admission that there had been the *Tabarra* pronounced—that gage of battle thrown to the Sunnis—in the Moharram procession of the 27th August last. The records in the cases have been printed and are hereunto annexed as a general Appendix for convenience of Government for reference. They will, it is believed, bear out Your Memorialists's remark that everything was done in these cases except that substantial justice which the people expect and without which mere technical accuracy is a mockery. As for political justice, it entirely escaped the Head of the eminently political District of Moorshedabad. It was justice of the same school as that of the Subordinate Judge of the Twenty-four Pergunnahs who lately, doubtless in accordance with the strict provisions of law and rules of evidence, decreed the mosque on the Upper Circular Road in Calcutta to a Hindu purchaser of the land on which it stands, to be demolished by him—a judgment

which led to a formidable *émeute*. The Magistrate did not, in a place like Moorshedabad, recognise the need of teaching a lesson to the irresponsible rowdies, who, much more in fun than in faith, had started this new apple of discord among the Mahomedans. Still less did he perceive the prime and indispensable necessity, as a political measure, of condign chastisement on those who, in disregard of the Nawab Bahadur's manifesto, and in defiance of magisterial proclamation, had dared to indulge in the dangerous dissipation of the *Tabarra* in the streets of Mahomedan Moorshedabad.

24. Your Memorialists are far from expecting or even wishing to see men convicted on insufficient evidence. The punctiliousness of courts is the defence of the subject. It was generally believed at the moment that there was sufficient evidence against not the Shias only but individual Shias. The *Tabarra* is admitted by Mr. Luson. Can any reasonable man doubt that it was pronounced by the leading Shias or under their immediate auspices and personal protection? And was it not the duty of Authority to leave no stone unturned to gather evidence enough to have such dangerous peace-breakers and enemies of order brought to account? In the amenities of intercourse with the polished princelings of a pensioned court, the gravity of the issue was wholly ignored. Nothing in juridical literature or history is nobler than the emanation of the British mind that it is better that ten guilty persons should escape than that one innocent man should suffer. But that is a principle for courts and to be confined to courts. It would be out of place anywhere else. It would be simply dangerous in camps. The justice of states, too, is different. In the sphere of statesmanship, highhandedness may be true legality, and severity a roundabout humanity. Hence the extraordinary powers vested by law itself in the Executive. But even without recourse to extraordinary provisions, there was sufficient material in the three Police prosecutions of last year (marked A. B. and C. in the Appendix) on which the Magistrate could have come down upon the loudly disturbers of the public peace and reassured the great Mahomedan community. Instead of that, the way in which the riots were dealt with only promoted ill feeling between classes and led to no end of fruitless litigation.

25. Nothing can exceed the contumacy of the Moorshedabad Princes in this matter. They who should have been the last have taken the lead. Surely, it is not for this that they are maintained at the expense of the people. Prosecution or no prosecution, a warning—an unmistakable word from the Collector was sufficient to keep them straight. But that word has to this day been withheld.

26. Your Memorialists submit that even admitting for argument's sake the Shias to belong to Islam, the *Tabarra* can never be held to be a legitimate religious ceremony. It is not enjoined in either Koran or Hadis—the only two sources of Mahomedan Belief. Your Memorialists, having never heard any authority given by the Shias for the strange practice, conclude that it must be of no essential or obligatory character, and they have reason to believe that many good Shias omit it. Even taking those Shias at their word who insist on the indispensableness of the *Tabarra*, the proceeding is of a nature which cannot be tolerated in public. To allow it would be to set a most evil example of religious intolerance and quarrelsomeness to all demoninations. To the Sunnis in particular, it would be at once an outrage and a challenge to prove the sincerity of their profession by coming to blows. It may or it may not be the duty of the Shias, professing as they do to be Mussulmans, to revile the first three Caliphs, friends, relations, and companions-in-arms of Mahamad and earliest members and Elders of his infant Church. There can be no question that it is the duty of the Sunnis to resent the insult to their Faith and its earliest revered Chiefs after the Prophet. Therefore a public *Tabarra* means a menace to the public peace and order—a call to zealots to shed blood. In the nature of things, therefore, if anybody could not hope to save his soul without the *Tabarra*, he must not shout it in the ears of any other man, and by no possible chance in the hearing of a Sunni.

27. This rule is everywhere followed. It is the rule even in places where Shia influence is paramount. And for very good reasons. It may be that a court is Shia, but then the country at large may be Sunni. And this latter is invariably the case out of Persia. In India, there are Shia Houses, once powerful and now pensioned off, as there are Sunni Houses—any number of them; but in not a single instance is there anywhere a Shia people. So throughout the world. Thus poor Shiaism out of Persia is *per force* condemned to nurse its provoking impudences and preposterous wrath in secret. Sometimes the Chief is Shia whereas his Minister is Sunni. Hence, in some cases from a expediency and in others in delicacy, the *Tabarra* is omitted, or, what is practically the same thing, perhaps relegated to the inmost recesses of the seraglio. At Delhi, at Lucknow, at Hyderabad, at Calcutta, there is no *Tabarra*. The law courts of Upper India, headed by the High Court, have pronounced against the *Tabarra*. The Chief of Indian Shias, His late Majesty Wajid Ali Shah of Oudh, proclaimed the *Tabarra* down. Nor is that all. Above every other authority in this question, His Majesty the Shah of Persia, the Caliph of the Shias, has formally forbidden it.

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1. On the Legislation of the Rishis and the Age of Consent Bill. One anna.

2. The Memorial to the Viceroy. Half anna.

3. The Bengali translation of the Memorial. Half anna.

4. The Oordoo translation of the Memorial. Half anna.

5. The *Gurubhadhan Vyavasta* by Pandit Rannath Tukaratna (of Santipore), author of *Pasudeo Bijva* (a Sanskrit epic) and Pandit attached to the Asiatic Society, Bengal. One anna.

6. Abstract of the *Vyavasta* in English with notes by Nyalankar Nilmani Mookerjee, M.A., B.L., Professor of Sanskrit, Presidency College, and a preface by the President of the Committee. Half anna.

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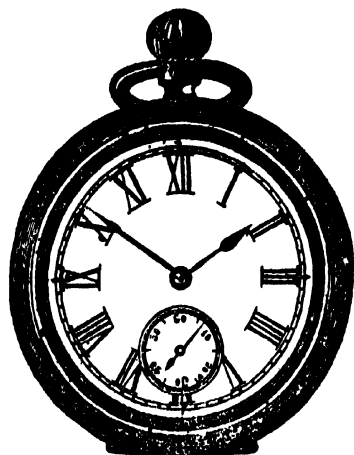
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REVIEW OF POLITICS LITERATURE AND SOCIETY

Vol. X.

CALCUTTA, SATURDAY, JULY 25, 1891.

No. 484

THE CAPTIVE LADIE.

By THE LATE MICHAEL MADHUSUDAN DUTT.

Reprinted from the Madras edition of 1849.

[Continued from page 338.]

"And all around the dazzled eye,
Met scenes of gayest revelrie :—
For, here beneath the perfum'd shade,
By some bright silken awning* made,
Midst rose and lily scatter'd 'round—
That blush'd as if on fairy ground—
Bright maidens—fair as those above—
Sang softly—for they sang of Love—
How fondly in the moon-lit bow'r,
When midnight came with star and flow'r,
Young Krishna with his maidens fair†
Mov'd joyously and sported there—
Or, on the Jumna's holy stream‡
Where star-light came to sleep and dream,
From his light skiff, that sped along,
His soft reed breath'd the gayest song,
Which swelling on the fitful sweep
Of the lone night-wind's sigh—so deep—
Wing'd ravishment where'er it fell—
Love's accents in their aery spell !

"While there the bard in loftier strain,¶
Sang war and mighty heroes slain :
How when Nesumba's impious pride
Swell'd high like storm-lash'd ocean tide,
And made his very Mother Earth
Oft curse the hour she gave him birth,
And the great Monarch of the Sky,||
Realmless to other regions fly—
And quench'd the Brahmin's holy flame,
And curs'd—oh ! horror—Vishnu's name—
How then the Goddess§ from her throne
Descended to the Earth, alone,
And in the tyrant's noon-tide how'rs,
Like a fair Virgin cull'd soft flow'rs,

* The Hindus have no regularly constructed theatres. All their dramatic performances are displayed in the open air, under awnings put up for the occasion. This will, no doubt, remind the classical reader of the ancient Roman custom. *Vide* : Luciet : iv. 73. vi. 108. Plin. xix, 1-6, xxxvi. 15-24. For further information see Sir W. Jones' Preface to "Sacountala" and Wilson's Hindu Theatre.

† This refers to the "gambols" of the god Krishna with the milkmaids, which have furnished almost all the Indian dialects with innumerable lyrical Dramas acted during the celebration of the Festivals in honour of the numerous gods and goddesses who compose the Hindu Pantheon.

‡ Vindabonum, the favourite haunt of Krishna, stands on the banks of the Jumna and is still looked upon as a holy place.

¶ This is the subject of the "Tchandi,"—a poem which is ascribed to the god Shiva.

|| The giant Nisumba drove away Indra (the "Monarch of the Sky" the Indian Jupiter) from heaven.

§ The goddess Doorga—the martial consort of the poetic author of the "Tchandi."

Till thro' his chamber-lattice high
He saw her sporting joyously,
And sent to seize that lonely maid,
In Beauty's fairest blooms array'd—
Then rose the battle's dreadful yell,
And the fierce blasts of warriors' shell*—
For, lo ! that maiden—erst so fair,
Stood like a tigress in her lair,
And swept th' accursed race away
Far from the smiling realms of Day,
And banish'd Peace restor'd again
O'er hill and vale and mount and plain !

"Or,—how to Beauty's† lonely bow'r
The false one came at noon-tide hour,
And pluckt its brightest—fairest flow'r ;
And on his aery-wheeled car
He wafted her to realms afar—
And how the Wanderer of the wood
Came home—but came to solitude—
And in his grief sought her in vain
O'er mount—in cave—by fount—on plain :
But when he knew the cruel hand
That tore her from her sunny Land,
How in the hero's madden'd ire
He swore in words—all breathing fire—
That he would cross the ocean-wave
And make fair Lunka all a grave,
And light a quenchless funeral pile
On the green bosom of that isle—
Incarnadine the very wave
That comes its fairy shores to lave !
And how with mightiest hosts he came,
As comes some whirl-wind winged flame,—
The very ocean wore his chain,‡
Nor could his onward rage restrain—
And how he wrought his work of gloom,
And made thee, Lunka ! all a tomb—
Left not a living soul to light,
The funeral lamp at fall of night,
Where calmly in their bloody graves,
The warriors slept by the moaning waves,
And won the bride, who was to thee,
The evil-star of Destiny !

* The ancient warriors of Hindustan used to challenge their enemies by blowing conch-shells,—Sanskrited "Sanchadhunnee."

† This is the subject of the Ramayana of Valmiki. The abduction of Seeta—the Indian Helen, and wife of Rama—by Ravana, King of Ceylon. Seeta was taken away from the forest where Rama resided during his banishment from his kingdom. The consequence is well known.

Ilion, Ilion,
Fatalis, incestusque iudex,
Et mulier peregrina, vertit
In pulverem !

‡ Rama is said to have thrown a bridge across the arm of the sea which separates Ceylon from the Continent.

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NEWS AND OUR COMMENTS.

INDIA has been called a Government of paragraphs. In some parts, it threatens to degenerate into a Government of play and pleasure.

THE Commander-in-Chief of Madras reached Bangalore on Tuesday. It is satisfactory to learn that Sir James Dormer has left Utakamund and devilling. They are now in for another diversion.

THE Governor of Madras will leave the same on the 7th August for Poona, in view of the cricket match between Bombay and Madras. The constitution of the Empire does not, we suppose, stand in the way of a proconsul or satrap leaving his post and province, any more than the constitution of another Empire interfered with the musical tastes of the Supreme Ruler during a conflagration of the capital.

OUR brethren in the press are unanimous in denouncing the sentence of capital punishment on the Manipur Princes and deprecating their execution under confirmation of the Viceroy. Herein they are acting as true Hindoos. For once at any rate the instinct of Hindooism is in complete harmony with legal justice and political expediency. The arguments used will not all hold water, however. One paper, conducted by a Hindoo gentleman who had been connected with the radical press in the United States, has gone to this length, namely :

"People's minds were full of misgivings when the passing of the Age of Consent Bill appeared inevitable. They felt that things would not go well in the country if the Bill were passed, and things have not gone well since."

We suppose now these writers will quote Sir Charles Elliott's Hoogli speech in support of their view that all the outrages and calamities which have since occurred, from the Manipur disaster to the scarcity in Madras, are, directly or indirectly, due to the failure of a knot of our Bengali agitators to bully Government into abandoning the Consent Bill.

THE *Englishman* has been inquiring into the story of outrages by British officers at Manipur, and reduces it to the following reasonable and credible proportions :—

"Two officers were out for a ride one morning, and saw a large house on the road-side, about quarter of a mile from the palace. The house, like many others in the locality, appeared to be deserted, and on examination this was found to be the case. The officers on entering the empty house saw signs on the floor which led them to suspect that Residency property was buried there. They instituted a casual search on the spot, and while so engaged were set upon by from twelve to fifteen Manipuris, who pounced upon them in a body. One of the officers was borne to the ground by the sheer weight of his opponents, and it is no exaggeration to say that for a time his life was endangered. Fortunately, after a fierce but brief struggle, the two Englishmen were able to beat off the gang of over a dozen Manipuris, and they then returned to the Barracks; the incident, as far as they are concerned, ending at that point. That an event so promising should end thus tamely did not, apparently, satisfy the artistic sense of Janoki and his friends, and they were at no loss for a telling *dénouement*. Luckily for them, in the very nick of time a disturbance took place in Manipur in which the Transport coolies looted some of the houses near the lines."

There are elements in the incident of which the malcontents will not be slow to make the most. It was an unfortunate occurrence, in the present state of feeling both in India and in England, and no doubt an inquiry will be called for from Head-Quarters and a report published. Meanwhile, whatever may be thought of the indiscretion involved, our contemporary's account will go far to reassure the unprejudiced part of the public that nothing shameful or tyrannical had occurred.

WE are glad to learn that the *Dakrid* festival at Durbhanga was a tame affair this year. The guardians of the peace were on the alert, ready in force for any emergency. But they were not called on to interfere. There was no slaughter of a cow, as on the last occasion, (near Baboo Brj Behari Lal's residence,) and no attempt even at it, and there was no disturbance.

TENNIS too is having its victims, like Polo. Two years ago, poor Colonel Robert D. Osborn died in London tennis bat in hand. And here at Durbhanga the other day Mr. Gwatkin Williams, manager of the local Raj, met with instantaneous death while at play.

BABOO Chandra Sekhar Bose, who will be remembered as an able officer in the Calcutta Municipality, from which he joined a responsible position under the Maharaja of Durbhanga, is now in charge of the Raj, pending permanent arrangements.

MR. Phil Robinson, formerly of the *Pioneer*, who had lately been suddenly driven from the *Sunday Times*, which he had been editing some two years, talks of an action for libel against Mr. Augustus Harris, the proprietor.

THEY have opened a *dhobikhana*, called the Madras Bleaching and Ironing Company, at Triplicane, under the management of a Brahman graduate, Mr. A. Sambasiva Iyer. The rates are—for 4 washes per month, at 30 clothes a week all ironing only 12 annas. The rate is very cheap considering the promises made. The Company will make good all losses, the usual wear and tear excepted. The clothes will not be lent out but returned regularly duly washed. Infected clothes will be disinfected before washing. The preparations do not seem to be complete. The Company await public patronage to set up the requisite machinery. They deserve that encouragement. When will Calcutta have its *dhobikhana*?

MR. Edward Hammond Hargreaves, of Melbourne, who obtained the reward of £10,000 offered by Government, and that of £2,500 offered by other bodies, to whoever might discover a payable reef of gold, and has been receiving from the Colony of Victoria a pension of £250 a year, turns out to be a bit of an imposter. A Parliamentary Committee of Enquiry of New South Wales now report that the credit belongs primarily to two men named Tom. brothers and another named Lister, though a reflection of the glory circles round Hargreaves as their predecessor and teacher. He instructed them in the metallurgy of gold, taught them the scientific and practical methods of seeking gold and the use of the many implements required. Thus they were able to go about in searching for ores to any purpose and, when found, to extract the metal from them. The master had given up the pursuit in disappointment, when the disciples, after no end of difficulties and trouble, brought him four ounces of gold extracted by them from ore of their own discovery. But Hargreaves had the meanness to abuse the generous confidence of these poor fellows. With their gold he set up discoverer. He not only defrauded Tom. brothers and Lister of their merit but also of its reward from the State and the public. Truth, however, will be out. After the lapse of many years the fact began oozing out. At first darkly hinted at, it was afterwards openly declared. And now, after forty years, it has been settled by a Committee of the Legislature. The pity of it is that only one of the long-defrauded discoverers remains to enjoy his deferred triumph. The two—one Tom and Lister—died without touching a pence of the land which their discovery converted into a Golden Lanka—an Eldorado. Will the surviving Tom receive any of his dues?

THE following notification, under the Indian Arms Act, 1878, appeared in the *Calcutta Gazette* of July 8, above the signature of the Chief Secretary to the Government of Bengal :—

"The 30th June 1891.—With reference to the notification of the Government of India, Home Department, No. 2343, of the 2nd December 1890, amending clauses (3) and (8) of paragraph I of that Department's notification No. 518 of the 6th March 1879, the Lieutenant-Governor declares that the following officers of the Police, Forest, Postal and Jail Departments, employed in these Provinces, shall, under the amended clause (3) of the latter notification, be exempt from the operations of all prohibitions and directions contained in sections 13, 14, 15 and 16 of the Indian Arms Act, 1878, other than those referring to cannon, articles designed for torpedo service, war-rockets, and machinery for the manufacture of arms and ammunition :—

Police Department	...	All Police Officers.
Forest	ditto	... Forest Guards and Forest Officers of the rank of Foresters or above.
Postal	ditto	... Superintendents, Assistant Superintendents, Independent Post Masters, Inspectors of Post Offices, Overseers and postal runners.
Jail	ditto	... Assistant Jailors and all officers superior to them in rank.

The Lieutenant-Governor further directs that the following pensioned officers shall be exempt under the amended clause (8) of the notification of the 6th March 1879, referred to above :—

Police Department	...	Inspectors of Police and officers of superior rank.
Forest	ditto	... Sub-Assistant Conservators of Forests and officers of superior rank.

Postal Department ... Assistant Superintendents of Post Offices and officers of superior rank.
Jail ditto ... Officers above the rank of jailors."

Under the Government of India notification No. 518 of 6th March 1879, the following persons among others were so exempt:—

(3) all military and naval officers, all soldiers, sailors, volunteers, police officers, forest officers, postal officers, jail officers, serving the Government;

(8) all pensioned officers of the Native Army, and pensioned officers of the civil department who, when employed, were exempt.

These two clauses (3) and (8) were by the notification No. 2343 of 2nd December 1890 changed into—

(3) all military and naval officers, all soldiers, sailors, volunteers and such officers of the Police, Forest, Postal and Jail Departments as the Local Government, by general or special order, may direct.

(8) all pensioned officers of the Native Army and such pensioned officers of the civil departments as the Local Government, by general or special order, may direct, except as regards the Punjab, to which Province the following clause applies:—

All commissioned officers of the Native Army, pensioned or on active service, such pensioned officers of the civil departments as the Local Government, by general or special order, may direct, and all non-commissioned officers and men of the Native Army under the circumstances provided for and subject to the conditions prescribed in section 12, paras 71, 72, 73, 74, and 77 of the Bengal Army Regulations.

The latest order on the subject not alluded to in the Bengal notification is No. 996, dated 4th June 1891, which amended clause (3) thus:

All military and naval officers, all soldiers, sailors, volunteers, and such officers of the Police, Forest, Postal, Jail, Salt, and Excise Departments as the Local Government, by general or special order, may direct.

MR. H. C. Streatfeild, Under-Secretary to the Government of Bengal in the Financial and Municipal Departments, goes on leave for three months, Mr. J. Windsor, officiating Joint-Magistrate and Deputy Collector, on leave, being appointed to act for Mr. Streatfeild.

THE remaining Mahomedan holidays during the year in Bengal offices, excepting the excepted offices, are redirected to be,

Mohurruin, on the 15th and 16th August, or, if the moon be not visible on the 6th, on the 16th and 17th August. The 16th August is a Sunday.

Futti doaz-dohum, on the 16th October, or, if the moon be not visible on the 4th October, on the 17th October.

LANDS measuring 40 miles in length with an average width of 200 feet, in several mozdahs of the Purnea district, have been declared under the Act for a branch line from Barsoe to Kissengunge, "Behar Section, Eastern Bengal State Railway."

LORD Lansdowne has had a bad attack of influenza. He is however, it is satisfactory to learn, convalescent. He was able to preside at the meeting of the Legislative Council on the 23rd.

THE weather has been unseasonable at Simla. The residents have been troubled with sunstroke, influenza, typhoid and other sickness. The rainfall has been deficient and scarcity of water is apprehended.

MR. H. H. Risley, C.S., the prig of the Bengal Secretariat, is already in high favour. His value has been further enhanced. He has been admitted a member of the Academy of Science—a section of the *Institut de France*.

A WARDER in the Presidency Jail is being tried for murder of a prisoner. The Coroner's inquest was conducted in secret, reporters of the press being excluded.

AS officiating Chief Justice of the Madras High Court, Mr. Justice Muthusawmy Aiyar is entitled to the attendance of two silver-sticks. But he prefers to be attended, like the Puisne Judges, by only one. He probably thinks one silver macebearer already too many for the pomp of the gymnosophist, or at least the consistency of the descendant of the Rishis who enters court in the simple covering of a *dhotti* and the antique purity of pedal nudity. It is a relief to know that he can

rely on his own worth, without any insignia of office or external aids, to maintain the dignity of his exalted position.

THE new Rampore Council of Regency is reconstructing the administrative machinery. The old Superintendent of Police has retired and been succeeded by Munshi Abdul Majid Khan, an Inspector of Police in the Mainpuri district. The new Chief Secretary to the Council is Munshi Hamiduz-Zafar Khan, Deputy Collector and a late Manager of the Court of Wards in the Bara Banki district.

THE whole East Indian community of the Indies may well be proud of the academic success of a young gentleman of twenty-two of their body. Francis Xavier De Souza is a distinguished *alumnus* of the Madras University. He stood first in the B. A. with honours in two branches, English literature and science, and winning the first Government of India scholarship, went to England to study for the bar. Some two months ago, he won the 200 guineas prize of the Inns of Court in Roman Law and Jurisprudence. Since then, he stands alone in the first class in the Law Tripos of the University of Cambridge.

NOTES, LEADERETTES, AND OUR OWN NEWS.

THE serene dignity of the court and cabinet of Vienna has been ruffled by a—pamphlet. It appeared anonymously at Leipzig but is attributed to political intrigue. The German General Staff knows nothing about it. Meanwhile, Prince Bismarck's organ, the *Hambürger Nachrichten*, is popularising its contents. The pamphlet speaks contemptuously of Austria as a military Power. She does not contribute to the effective strength of the Triple Alliance and may prove in time of war a source of weakness. In the next conflict with France, she will not be able to protect the rear and flank of Germany. She has a splendid cavalry, but then the infantry is below par. The whole army is weighed down by anomalies and incongruities of all kinds, while it does not easily pass from a peace footing to one of war. Deficient in numbers and organization, how can it confront the multitudinous Russians who have profited by all the military progress of the day?

In England, the chief topic in military circles must be the expected resignation of the Commander-in-Chief. The Duke of Cambridge has made no secret of his dissatisfaction with his position—a dissatisfaction heightened to the withering point by the recent evidence of eminent officers at the Special Committee on Recruiting. On the other hand, the complaint has at length found audible expression that H. R. H. is in the Army what Lord Eldon was for a long course of years at the Chancery—an incubus. Considering his age and the demands of the hour, the C.-in-C. is evidently an anachronism.

WE learn with a shock and record with sorrow that the leading Bengali in Upper India is no more. The Hon'ble Baboo Bireswar Mitter, of Benares, died of cholera, last Saturday. Stupid and mischievous Hindu Orthodoxy will not, we are afraid, be slow to attribute his death to the rage of Ramji for his action in connection with the Bhadani temple and the displeasure of Vishwaswar and the rest of the gods for his share in the water works in that holy city, while the NeoHindus nearer home will see in the occurrence another effect of the Consent Act. An enlightened Benares will surely yet arise to appreciate the transcendent merit of such men as the deceased. May we hope that there is already a decent minority to see things in the proper light and give honour to whom honour is due, who will in due form recognise the worth and services of Bireswar Mitter. His fellow citizens must always remember him with gratitude. He devoted himself to the city, and, so far as one man might compass such an object, made it an endurable place for human residence. To him is also due the new Benares drainage works. He was the soul of the Municipality.

THE Government of Sir Charles Elliott has cut the Gordian knot of the question of embankments. Nature's law is always for the best and he would leave her to her own course. Replying to the Moorshedabad addresses, at Berhampore, on Monday, the 20th July, he said:—

"The question of embankments was one of exceeding difficulty, and one into which he had partly come here to see for himself. The

present inclination, however, of the Irrigation Department was to abolish as many embankments as possible, so as to allow the rivers to freely overflow the surrounding country and deposit its fertilising silt, and thus improve the later crops. This deposit, too, would also tend to raise the surrounding country above flood level and to keep the river in their beds. Embanking, on the other hand, meant that the river, bound to deposit its silt somewhere, had to deposit it in its own bed, the level of which was consequently raised. This meant raising embankments and and so on alternately, till the level of the bed of the river got to be well above that of the neighbouring country, and that a breach in the embankment at one point caused a terrible disaster. There was, therefore, no hope whatsoever that Government would undertake any system of embankments which was deemed to be a shortsighted policy of reaping the benefits of the present at the risk of future danger and loss, but that a policy would be followed of letting nature have her way and protecting the country by her own natural means."

The Moorsheadabad Association supplied the occasion for this declaration of policy. In their address of welcome they "craved the indulgence of His Honor's attention" to the "works and improvements which," they thought, "are necessary for the welfare and prosperity of this district," the chief among them being "Construction of embankments with sluice gates for affording protection against submersion of lands with crops by inundation, and for giving facilities in the way of irrigation."

THE Ranaghat Municipality must forego the honor and the satisfaction of the Chairmanship of Baboo Jogesh Chandra Pal Chaudhri. The Commissioners' appeal for reconsideration of the order nullifying his election has resulted in a stronger expression of dissatisfaction of Government with the Baboo and of doubt as to their wisdom. In forwarding the proceedings of the Commissioners, the Commissioner of the Presidency Division reminded Government that "the Baboo was practically convicted of knowingly allowing a riot that was attended with loss of life to occur in his interest; and that the Commissioners appear to underrate the serious character of the offence." He was therefore unable to recommend modification of the former order. The Government letter in reply to the Commissioner thus elaborates the offence of the Baboo in justification of the disgrace heaped upon him:—

"Sir Charles Elliott has carefully studied the judgment of the Sessions Court on the appeal of Jogesh Chandra Pal Chaudhri. It appears that three successive riots were committed in the interest of the Pal Chaudhri family, with the object of gaining possession of a certain ghât, and that the third riot, in which a man was killed, occurred while criminal proceedings were pending against the manager of their property in respect of the two earlier riots. It was proved that this manager, who was convicted under section 156 of the Penal Code, had his office in the house of Jogesh Chandra Pal Chaudhri, and the Sessions Judge held that the evidence showed that the latter did acts of management in connexion with the estate, and was actually at Ranaghat when the riots occurred. These circumstances raise the strongest presumption that Jogesh Chandra Pal Chaudhri must have known of the first and second riots if he did not himself instigate or encourage them. It is proved, however, that he did nothing to prevent the recurrence of similar disturbances or to censure the culprits; and the fact that a third riot, at which a man was killed, was allowed to take place in his interest, constitutes a very serious offence against public morality. For these reasons the Lieutenant-Governor is unable to modify the orders already passed, in which he pronounced Jogesh Chandra Pal Chaudhri unfit to be Chairman of the Ranaghat Municipality. The Commissioners should be desired to proceed to a fresh election under section 23 of the Act."

The Commissioners too come in for their share of the castigation:—

"I am to add that Sir Charles Elliott notices with regret the tone adopted by the Municipal Commissioners in dealing with this matter. He would not have expected to see such inability on their part to appreciate the sacredness of human life, and the duty towards the public which devolves upon a land-owner."

It is unfortunate that Baboo Jogesh was convicted. He usually keeps away from the management of his family joint estate and avoids the least suspicion of interference. He might have known of the riots, and not being of the disposition to put his finger in every pie, he perhaps did not think it his duty to take any active steps for their prevention. It is significant that three owners of the joint estate where the riot had occurred were prosecuted in addition to the manager. It is a barbarous law that permits every member of a joint family to be hauled up for an offence committed on the family estate. The present order of Government accentuates that harshness and awards additional punishment. Baboo Jogesh must console himself as best he may, and the Ranaghat Municipality is left no other choice but to elect another Chairman.

MR. Kelleher, District and Sessions Judge, has been put on deputation to inspect the Subordinate Civil Courts of Bengal for their reform. He commenced his special duty with the examination of the courts in the

district of Hooghly. This deputation is independent of the High Court. Mr. Kelleher is, we believe, expected to report with a view to retrenchment where possible. We hope he will see how the ministerial officers do their work. Here is the experience of a Subordinate Judge in the N.-W. P. We quote from the pamphlet "The Police and a Gambling Case" by Baboo Sanwal Singh, Subordinate Judge, Muzapur:

"The majority of the ministerial officers exact as much as they can. Copies are not easily obtained unless the copyists are illegally paid. In the absence of such a payment, the preparation of the copy is, unnecessarily, delayed; and if the matter goes up to the notice of the presiding officer a report is submitted by the official in charge of the record, who shares the spoil with the copyists, that the record is not to be found, owing to its having been misplaced. The poor applicant for the copy, then, takes into consideration the losses occasioned by attendance, the amount of necessity for the copy, and the friction that is to arise between him and the ministerial officers, and thus at last is compelled, by dint of circumstances, to consent to illegal payment. The execution clerks in civil courts are, generally, paid to expedite execution work. The readers in civil and criminal courts have a very handsome income, in the way of illegal gratification—the latter far outrunning the former. Other ministerial officers also levy, within their respective domains, as much as they can."

The Ameen of Civil and Revenue Courts do no business unless an illegal fee is paid. Some Moonsarins also levy this blackmail. Registration mohairs raise innumerable impediments unless they are illegally fed."

Will the special report of Mr. Kelleher take note of these impediments to public business and the inconvenience to suitors—the despair of honest men? The law severely condemns these practices and yet they are rampant in the courts administering the law.

THE following is an extract from the Report of the Director of Land Records and Agriculture, Bengal, for the year 1889-90:—

"At the conference of the Directors of the Department of Agriculture held at Delhi in 1888, the question of relieving the surplus population of the overcrowded districts was discussed and it was suggested, with reference to the congested districts of Behar, that it would be desirable to obtain and circulate information as to the precise terms on which lands could be had in Burma, the nature of the soil and the prevailing climatic conditions. The Government of India subsequently expressed a wish that the Government of Bengal should depute an officer to Burma, for the purpose of discussing with the local authorities, the procedure which should be adopted in order to attract settlers from Behar and the terms on which lands might be obtained. In March 1889 it was suggested that the most practicable way to test the feasibility of promoting emigration to Burma would be, to take some representative Zemindars and capitalists to Burma, to show them the lands that may be available for settlers from Behar, and to let them decide for themselves whether it would be desirable for them to take such lands, and to settle Behar cultivators in them, on such terms as might be agreed upon. This proposal was accepted by the Government of Bengal and I was deputed, accompanied by Rai Jai Prakash Lal, Manager of the Dumraon Raj, Mr. Hudson, Secretary, Behar Indigo Planters' Association, Mr. G. Walker, of Messrs. Gishorne & Co., and a party of cultivators from Dumraon. The results of the visit were:—

(1) That detailed rules were drawn up and approved under which land can be obtained in Burma, on very favourable terms by Behar cultivators and capitalists.

(2) That Rai Jai Prakash, Manager, Dumraon Raj, applied for and obtained a grant of 15 thousand acres of land in one district, for settlement upon it of Behar cultivators and that another Behar gentleman applied for and obtained a grant of 15 thousand acres in another district.

(3) That the Chief Commissioner of Burma undertook to pay a subsidy of Rs. 8,000 per annum to the British India Steam Navigation Co., with a view to encourage immigration to Burma, on the condition that the Government of India or Government of Bengal was willing to pay a similar amount for encouraging emigration from Behar. The precise terms on which this subsidy is to be granted are still under the consideration of Government."

Who is the "another Behar gentleman"? Surely, he is entitled to be mentioned in a matter which concerns Government and the people. Is Mr. Finucane ignorant of the gentleman's name? or is the name unpronounceable?

THE Mahant of Tripati sentenced to imprisonment for misconduct in connection with the buried treasure of the temple in his charge, has been released from jail before his time. By his good conduct he earned a three weeks' respite of his sentence. A large number of persons waited at the gate of the Vellore Central jail to welcome him back to society, but not before a purification. The released Mahant was taken to Bhyragi Muttam in the Vellore town, where the purificatory process was gone through. Though he was not put to strict discipline in jail and his comforts were specially attended to, he is very much reduced in bulk. The indignity of the punishment to a man accustomed to receive divine honours—the loss of liberty to a Prince of the church of a joyously free and easy life—drives, we suppose, the superfluous fat out through all the pores of the body. His

Holiness next proceeded to Tripati where too a welcome awaited him and he was taken in some pomp to his residence.

These demonstrations were a mistake, from every point of view, as much as the public petition which was presented, by our Hindu brethren of the South to the Governor, for mercifully setting him at large when he was first convicted and sentenced to jail. There was not a single element of triumph in the business, on the contrary, there was every element of degradation and woe. As a Hindu gentleman, to say nothing of his ecclesiastical eminence, his future, if he would but accept it, was clear from the moment he was adjudged a felon.

We wish the Mahant Maharaj could say—

all is o'er

For me on earth, except some years to hide

My shame and sorrow deep in my heart's core ;
instead, we think we hear him sing to a different tune, scouting shame and sorrow,

These I could bear, but cannot cast aside

The passion which still rages as before.

Then Heaven help you, Mahantji ! For, if again you are caught tripping your disciples and clients will not soon have an opportunity of receiving you out of Government residence.

THE following appeared in the *Englishman* the other day :—

"A wellknown native gentleman writes to us :—It is with deep regret that I inform you of the precarious condition of our much beloved and venerable Pandit Iswar Chunder Vidyasagar. It was he who in conjunction with Lord and Lady Canning and Mr. D. Bethune established the Bethune School in Calcutta. It is he who is trying to raise the Santhals from their ignorant state by establishing a school in their midst. Our ex-Lieutenant Governors, Halliday, Grant, Beadon, Richard Temple, and men like Seton Keer, Wakoob were his pupils when he was a Professor in the Fort William College. He was for some time Principal of the Sanskrit College and greatly raised its character. He was the first to introduce the system of widow remarriage, was a personal friend of Sir William Mansfield, and is the proprietor of the Metropolitan College. Surely here is a man whom the enlightened among his countrymen should delight in honouring ; and their admiration might well take an enduring and commemorative shape."

Is the author of that wonderful contribution a wellknown native gentleman? Our contemporary must have taken him at his own description. He is a wellknown gentleman by himself, though, to be sure, he does not know those not to know whom argues himself unknown. That paragraph contains almost as many blunders about persons as there are names in it. Lord and Lady Canning had nothing to do with establishing the Bethune School, which was founded before their time. Of course, Pandit Iswar Chunder Vidyasagar could not have joined them in establishing it. Nor did he join Mr. Bethune in the work. The fact is at the time when the school was founded Vidyasagar was not yet the prominent person that he became since. Another Pandit occupied the position of vantage. The philanthropic Law Member's Pandit coadjutor was the late Madan Mohan Tarkalankar, wellknown as the Hon'ble Mr. Bethune's "My dear Madan Mohan." That it is Vidyasagar who is trying to raise the Santhals from their ignorance by education, will be news to most. We thought that that credit belongs to Christian missionaries. Vidyasagar has lived among the Santhals and may have assisted those of his neighbourhood, as he has assisted his countrymen in other parts. But if he had organized any large measures for the education of the aborigines, we should have heard.

The sentence about the galaxy of his pupils is a pointless exaggeration. We very much doubt that he taught them all. But even if he did, what then? There are dozens of Munshis whom nobody knows who can produce dozens of such certificates. And who is this Yacoob Khan? Vidyasagar might have given lessons to Yacoob's grandfather not to Yacoob.

Two of our most well-known men who had long been ailing have, of late, been brought very low, to the anxiety of their numerous friends. Both are still bad, but Raja Rajendralala Mitra is without any immediate fear, unless indeed some new complication supervene. Pandit Iswar Chunder Vidyasagar, however, is reported to be somewhat better. Having been given up by practitioners of different systems, he has reverted to his own. Unless it be a symptom of delirium, that is a good sign so far as it evidences stamina. His chief enemies may be his friends.

THE Government of India have forwarded the representation of the Bengal Chamber of Commerce for reform of the Sea Customs Act, to the Government of Bengal for consideration and report. We noticed the Chamber's letter in our issue of the 11th July. It will be found that the Chamber ask for revision generally of Act VIII of 1878, and lay special stress on the repeal of the fee of one per cent on the value leviable on goods shipped after the grant of port clearance to a vessel, and press for the replacement of the Indian by the English system, under which exporters of goods on which no drawback is payable are permitted within a week after the departure of a vessel to present a specification of the goods shipped by that vessel, the taking out of shipping bills beforehand being a great inconvenience and hindrance to trade.

In forwarding that representation to the Bengal Government, the Government of India indicate the direction wherein immediate reform is possible, and virtually reply to the whole letter. Their despatch alludes to the Departmental Committee which has been sitting in London for some time past, to consider and report upon a uniform method for obtaining and recording statistics of imports and exports throughout the British Empire. They would await the Committee's report for their own action in the present matter. Even if that Committee recommended the retention in the United Kingdom of the present system, the Government of India would then consider whether the English system is complete for all necessary information for Government purposes or applicable to the conditions in India. It is questionable whether the previous shipping bill system can be relaxed in favour of that substantial proportion of trade between India and other countries in the East carried on in a more or less small way by natives of India, by Chinese and other Asiatics whose business is in many cases occasional and retail rather than regular and wholesale. These and occasional shippers and such Europeans who ship goods on their own account when proceeding home in the same vessel with the goods, or leaving Calcutta immediately after transacting a business which brought them out, it would be difficult to get at. The English system may therefore, if at all, be applied to only established firms of merchants or agents. The Government letter says the proportion of relands and short shipments is small and the trouble saved by the abolition of these can not be so appreciable as to weigh against the disturbance of a system which certainly furnishes more accurate returns than can be expected from the proposed one.

The Government of Bengal are asked to consult the Collector of Customs, Mr. Scoble Armstrong, when he returns from England, where he is engaged on this very subject, enquiring into the working of the English system. The Government of India recognise the hardship of the fee of one per cent. leviable on goods shipped after the grant of port clearance, and enquire whether there are special reasons for its continuance. In the Government's opinion, however, there is not yet sufficient justification for a general revision of the Sea Customs Act and the appointment of an expensive Committee for an enquiry in that behalf. The Chamber must furnish specific illustrations to prove their general statement of the inappropriateness of the Act to present conditions and requirements to lead the Government to move in the matter.

THE following has been going the round of the Press throughout India :—

"'Camille' and the Governor of Brisbane. —Some sensation has been created in Brisbane by the incidents connected with the performance of 'Camille' by Mr. Charrington's Company. The acting Governor, Sir Arthur Palmer, had consented to attend, and a large and brilliant audience filled the theatre. After the fall of the curtain on the first Act, Mr. Charrington came forward and read a letter from the A. D. C. to the Governor stating that 'His Excellency, having read the book which the play "Camille" is written from, objects to be present with ladies at a play of its character'."

The anecdote, we hope, is all right in the main, having been taken presumably from some trustworthy original. It is evident, however, that those who are thus retailing it in this country have the haziest notion of the locality to which it refers. This geographical uncertainty has involved our good contemporaries in a conflict with grammar. We know no such appointment as that freely given to Sir Arthur Palmer. Where is the state, or island or colony of Brisbane? There is no Governor of Brisbane any more than of Calcutta. There is, of course, a town of that name, but of inferior importance, having,

although a capital, only a population of some 70,000. Brisbane is the seat of the Governor of Queensland. Even as such we can scarcely reconcile ourselves to the "brilliant audience" at its theatre. It is not a land of, or for, "society" men and women. We doubt whether, with the exception of the Governor and the Chief Justice and one or two others lately imported from the Old Country, there are any gentlemen to be found in the Colony.

ALTHOUGH Mr. Rattigan has not yet taken his seat in the Supreme Legislative Council, we see that at the last meeting of the chamber, on Thursday morning, he was put on the Select Committee to which the Christian Marriage Amendment Bill was referred for report. Mr. Rattigan is not only not at Simla but is not even going there, just at present at all events. Our private advices from Lahore under date the 20th instant report that that gentleman had been suffering from influenza and that he was on the start for a change to Cashmere. It is understood that after a month's stay there he will proceed to Simla.

OH the times! Oh the manners! The venerable Father of the Indian Press has been elaborately boaxed and neatly "sold." There is not the slightest foundation for the rumour in the *Indian Daily News* that "Nawab Abdool Luteef Bahadoor, C. I. E., is engaged as a Political Secretary to H. H. the Nizam's Government" and that he goes "to England by order of the Nizam's Government, in the interest of the Hyderabad State, about the middle of September."

We need scarcely say that the appointment, in the same paper, of the *soi-disant* Prince Zaigoomud Dowlah "as Chief Secretary to His Highness (the Nizam) in the Judicial and Political Departments of the State, on the monthly stipend of R. 3,000 with other allowances, as house rent, carriages," &c. &c. &c., is a mere paper appointment. Prince Zaigoomud Dowlah had the satisfaction of seeing himself similarly appointed, not many years ago, as Hindustani Tutor to Her Majesty herself. Next we will find him in Cabool as the chief adviser of the Ameer. All who know the Prince know what faith to place on these announcements. Dr. Pentecost's educator "Mr. T." ought to know him; he will discover that in drawing the long bow, Bengali Pandits, whether Professors or Principals of colleges or private tutors of Europeans, are but poor sportsmen before the bolder spirits of Upper India who, inheriting the traditions of degenerate Durbars, have attained perfection by constant practice.

The good Nawab's name, we are afraid, is dragged in to put an air of probability to an impossible story.

REIS & RAYYET.

Saturday, July 25, 1891.

THE THREATENED SIKH WAR IN CALCUTTA ARRESTED.

SINCE the Shambazar riot over a mosque, the Calcutta Police has had no respite from religious affrays. Last week we reported a threatened fight between the Sikhs and Mahomedans in Machooabazar Street, in connection with the Bakrid festival. The Mahomedans and Sikhs having become friends, the wise men of the Sikhs discovered that they had still one chance left them—that of falling out among themselves. They had already a little split in their body which they now deliberately proceeded to widen into a regular raging gulf. Commanding cash and enjoying leisure, the chief men among them readily caught the infection of the wealthy Oswals, who recently spent three lacs in proving whether or not one of their young men who, permitted by their own rashness to learn English, had been to England, had, on board and during his stay in Europe, subsisted on air or, at most, on Fruits and Farinacea the Proper Food of Jain Man, strengthened by a lacteal beverage drawn direct from Nature's taps, and washed down by Adam's ale, uncontaminated by foreign touch. There is a constitutional difference, however, between

the two peoples. The Jains in their civil wars fight only in the legal field, and even there they confine themselves to the civil side. Men calling themselves Sikhs can scarcely be trusted to be always so moderate.

The Punjabees of Calcutta are divided into two parties over one of their community accused of unorthodox practices and therefore declared ineligible for admittance into the Temple—Sangat—at Narcoldanga within the jurisdiction of the Sealdah Magistracy. The Police apprehending a row, applied to the Deputy Magistrate Moulvi Syed Mahomed for process against some of the leading Sikhs to shew cause why they should not be bound down to keep the peace for one year. The parties summoned being residents of Calcutta, demurred, under a ruling of the High Court, to the Sealdah jurisdiction. That counsel should make the most of this plea was but natural. But it was a pity that an able advocate should forget the respect due to the court—the court even of a Deputy Magistrate. Mr. Garth pressed his point with extraordinary fury on Saturday last and, under taunts and threats, almost demanded the immediate dismissal of the complaint. Luckily for the *morale* of subordinate judicature, he had a strong presiding officer to deal with. Moulvi Syed Mahomed Khan maintained his temper, kept the enemy at bay by his intelligent urbanity, tortured him with his serene forbearance, and in fine adroitly preserved the dignity and credit of the court. It was true that the contention of Mr. Garth was nothing recondite, that the feeblest intellect could understand it, that, as he repeatedly loved to remind the court, a child of six years with just half an eye could see the point raised in favour of his clients. But as the authority relied upon was not the Code but a judicial ruling modifying the Code, and as there were many courts and numerous Judges, and there had been no argument on the other side, there was a possibility of mistake, and specially as the case was one of the last importance, involving the peace and safety of a populous suburb right on the skirt of the metropolis and near the terminus of a whole system of railways, it was necessary to be cautious. A few hours' delay surely, would prejudice no interest. Such, at any rate, we for one take to be the tenour of the reflections that passed through Moulvi Syed Mahomed's mind as he sat impassive through Mr. Garth's badgering. The Magistrate took time till Monday next for his final order. This exasperated the Counsel who characterized the order as ingenious, as he was come to march off his clients with triumph then and there. He now applied to the court for review of the order made, but to little purpose.

The final order was passed on Monday, when the Magistrate found that he had no jurisdiction. Thus set free, the parties prepared to celebrate their triumph and a religious feast in the Narcoldanga Sangat garden the next day. Immediately after the Magistrate's order was passed, an application from the less wealthy party was made to fix the hours for the respective parties to perform their religious ceremonies, which, under a ruling of the High Court, the Magistrate was competent to do. This the Magistrate would not do in the absence of the other party. But how to prevent a row between the two parties the next day in the garden? was the question for immediate solution of the Police and the Magistrate. The parties could not be bound down for peace. But a fight was imminent. The Police had information to that effect which there was

no gainsaying. The Sikhs were openly saying that they would drain blood rather than be ousted from their temple. The situation was serious. The Magistrate was now put to his last resource, and made the extreme order, under section 144 of the Criminal Procedure Code, prohibiting any person professing the Sikh religion from being in or entering the garden. The matter being urgent, he himself drove to the Sangat to promulgate his order. The garden is now protected by the Police. The next day an application was made to amend the prohibitory order, but as there was still no disposition to settle the difference amicably among the parties, the Magistrate would not even moderate his order.

THE PERSECUTION OF THE PRESS.

THESE are hard times indeed for the Indian Press—native and English. It has always had a melancholy history. In its earlier days, it lived on sufferance and its annals were illustrated by the sufferings of every editor worth the name, from Hickey to Buckingham. With the enfranchising Act of Sir Charles since Lord Metcalfe, a new era dawned on the Press—an era of safety and honour and prosperity. In course of time, however, multiplication reduced the honour and competition whittled away the prosperity. So far as the native Press is concerned, it had never any prosperity to boast of. Still, there was safety for the Press—every side of it. Not so now. The Press has turned into a noxious trade most unfavorable to the liberty and substance of those that engage in it—specially the native part of it. The position of the Native Press was bad enough; of prospects it had none, but it was at least tolerably protected by the laws and public opinion, European and native. Now-a-days, it seems to be at the mercy of any vindictive man or any obscure magistrate. The higher courts may aggravate the mischief. The Executive looks on the wreck of institutions as though it enjoyed the fun. The Press always a thankless occupation among us, has now become a truly hazardous one. Not only journalism does not pay, but journalists, proper and constructive, on all sides, are being heavily fined and sent to prison in shoals. The law of libel of the Indian Penal Code is harsh in all conscience. And its administration has been outrageous. The proprietor, the editor, the publisher, the printer, in fact every body connected with a journal, may be hauled up for defamation. They may be summoned to answer the charge in any part of British India, however distant from the place of publication. The word "publication" has been given free and unlimited interpretation. The *presumption* is always against a journal. Mere receipt of a paper in any place howsoever it may happen to get there, is its publication in that locality, and is by itself evidence against the journal without any other proof, or any proof to the contrary by the accused. Any person not directly connected with the bringing out of a paper may all the same be prosecuted as an abettor. Not only is the equity of the matter ignored but there is an entire confounding of the true nature of either journalism or defamation. Nor is the spirit of the law any better regarded. Surely, the writer of any defamatory matter is the real culprit, the publisher and printer being technically liable under the law. In the absence of the writer, these may be punished, but it is a waste of power and a cruelty to be severe with them. Such is the law, and its policy is plain. But why touch the poor editor? Nowadays, he is much in request—though not for his good.

The proprietor too has come in for a considerable share of attention and—incarceration. He might be perfectly innocent of what is being written in the paper, yet he must not only suffer in civil damages but must be hounded as a felon. The native press may originally be to blame for the present state of things. We are afraid it has been much to blame, though probably half a dozen or so of journals only are guilty of causing that exacerbation of feeling to which the dead set owes its origin. Be that as it may, can their *laches*, or the *laches* of the whole native Press, be any justification for distorting the law? It is a horrible distortion that we suffer from. No more melancholy travesty of judicature has ever been exhibited than the present administration of Chap. XXI, Act XLV of 1860. Nor can there be any propriety in amending the law so as to fit it into the present rulings. Justice lies the other way. The Press is under the evil eye of Power. Journalism needs protection.

THE TWO RECENT PRESS CONVICTIONS FOR LIBEL.

NOT long ago, native society throughout India received with a shock the news that all was up with Baboo Mahendra Nath Chatterjee of Mhow. The leader of the educated natives of the place and introducer of civilization in Central India, had at length been deposited within the four walls of the jail. As editor and proprietor of the *Eastern Herald*, he was sentenced by the Sessions Judge of the Indore Residency to 9 months' simple imprisonment and a fine of Rs. 1,500, for defaming Captain Norman Franks, English Secretary to the Maharaja Holkar. Baboo Chatterjee has appealed to the Viceroy for mercy. He complains that he has been hastily punished without being fairly allowed all opportunities for making his defence. True, all the formalities of the law were gone through, but there was a preceptancy which greatly prejudiced him. He received on Good Friday eve the summons for his appearance before the Residency Magistrate on the Saturday following. The same day, Saturday, the 28th march, 1891, the Magistrate committed him to the Sessions, binding him over in his personal recognizance of Rs. 500 to appear at the Sessions. On the 9th April, he was convicted and sentenced. On Saturday the 11th April, he put in a preliminary petition by way of appeal to the Agent to the Governor-General for Central India exercising the powers of a High Court, praying for suspension of sentence, and his release on bail, and for permission to file supplementary grounds of appeal. The Sessions Judge Mr. A. Tucker, as First Assistant to the Agent, at the presentation of the petition, enquired if the fine had been paid, and being informed that the prisoner wanted a few days to pay it in, on ample security being taken if necessary, refused to grant any time and threatened realization of the fine unless paid by noon of the following Monday, the 13th. The fine was duly paid, one thousand of the fifteen hundred going by order of the Judge to the Captain who was about to go home. A fine family sort of arrangement! Here then was disclosed the cause of the cruel speed with which the fine was realised. Two days after, on the 15th April, the Agent, Mr. R. J. Crosthwaite, without hearing Counsel, passed an *ex parte* order on the petition of the 11th, refusing the prayers and fixing Saturday—that is the 18th at 5 P.M., for hearing of the appeal. That order was received by the petitioner's solicitor on the 16th.

There was thus not enough time to engage and instruct Counsel from Bombay as the petitioner intended, or to prepare and submit the supplementary grounds of appeal. The petitioner was represented at the hearing of the appeal by a Pleader from Khandwa, who could not be fully and sufficiently instructed. That appeal was dismissed on the 20th following.

The offence of the petitioner was that he allowed two letters said to be defamatory and insulting of the Captain to appear in his paper, and for which original offence, the writer, one J. A. Manuel, was punished on the 20th March by the Residency Magistrate, at the instance of the Captain, with an aggregate imprisonment of 19½ months and fine of Rs. 650. Manuel had claimed the privileges of a British-born subject. He however had not the satisfaction of being tried by a British-born magistrate. In jail, the Baboo is being treated as a common felon and made to wear a convict's dress and put to as rigorous discipline, denied books and writing materials. The petitioner prays for his release and remission of the fine.

The petition is a modest document which prays simply for mercy and just adduces grounds for claiming it. We hope it may reach the Viceroy himself and that his Lordship may be in a mood for an act of statesmanlike generosity. A petition from the local residents supports the prayer.

After a protracted and costly trial, the Brahmo prosecution of the *Banganibasi* for libel closed on Saturday the 11th July. There were three informations—two on behalf of the Sadharan Brahmo Somaj and the third by Baboo Dwarkanath Gangooly, of the same fraternity in his individual capacity. Summonses were granted against the proprietor, the editor, the publisher and the printer. The person summoned as editor disclaimed all knowledge of the article complained of as he had not charge of the paper at the time the alleged defamatory matter appeared. He was let off at a later stage of the proceedings. To the first two informations, the proprietor, the publisher and the printer pleaded guilty and expressed regret. To the complaint of Mr. Gangooly, the pleas recorded by the defence were that the article was not directed against him or his wife, that if it be held that it was, the defendants were ready to apologize, and to give up the name of the writer, if that would satisfy the complainant. The prosecution would not accept the offer, as it shewed no disposition to settle the difference out of court. The court discharged the the accused on the charges to which they had pleaded guilty and sentenced them on the complaint of Mr. Gangooly, under section 500 of the Indian Penal Code. The proprietor is punished with 6 months' simple imprisonment and a fine of Rs. 100, the publisher with 3 months' imprisonment and a fine of Rs. 50 and the printer with only a fine of Rs. 50. Mr. Handley finds "the libel a very bad one indeed. It refers to somebody being the slave of his wife, a prostitute, and goes on to say that his passport is his prostitute, that he is known to society by the name of that prostitute, and that he is illumined by her light." That is the sting of the libel. The prosecution claimed the description as of complainant which the defence repudiated, and the Chief Magistrate held the prosecution justified in so fitting the cap. Among the objections taken by the defence were, that the proprietorship of the paper was not proved in the prosecution in which punishment has been awarded, that the true aggrieved party was the wife and not

the husband, that the proprietor was not responsible, that the character of the complainant had not suffered by the article. The Magistrate found all these objections against the defence. We are afraid that in remarking that Mr. Allen of the *Pioneer* was punished, at the instance of Captain Harsey, as a proprietor of that journal, Mr. Handley was led away by the grossness of the libel. It was in evidence in the Harsey-Allen case that Mr. Allen was the writer of the defamatory words. A publisher may no doubt be punished for defamation under section 500. It is a gross abuse of the law to punish a proprietor under the same section. But in these easy-going days, High Courts are not particular in exacting strict obedience to the law, specially where they conceive that there is no failure of substantial justice.

MOORSHEDABAD.

Moorshedabad, the 18th June, 1891.

1. A poor dealer of the Chowk, of the Sunni sect, had contracted *Nikka*, nearly two years ago, with a handsome young lady by name Sultani Begum a widow of the Shia sect. As the marriage was solemnized after a long courtship of three years, commencing a few months after the death of her first husband, their mutual love existed for about 5 years. During this long period of courtship, they both of them fell in love with each other, and had often meetings of each other in the house of the lady's uncle (the house belonging to the estate of the late Nazir Ali Khan) whenever opportunity suited them.

2. When her uncle came to know that she had contracted an intimacy and love with a man of the other sect than his, he expelled her out of his house; but she was kept by her lover in some private place. After a few days, he, with her full consent, contracted *nikka* with her, and the event was celebrated in a joyous gathering (*Mahfil*). The fair young lady was so enamoured of this man that she could not live a moment without his company. In loyalty to him, she abandoned the faith of her father and mother, receiving at his hands the Sunni Confession of Faith (the *Kalama*).

3. In due course she conceived. During this interesting condition, she suffered from an accident which brought on abortion, on account of which she became very weak and finally asked her husband's permission to go and live among her people in the seraglio of Bukrigully.

4. Prior to her going to the Dehori, she gave her husband instruction to sue in *forma pauperis* for the recovery of her dowry from the estate of her first husband, whose father's properties are said, whether truly or falsely, to be in the possession of her uncle Syud Moosa. Application was duly made in the Court of the Subordinate Judge of Berhampore about six months ago. After the usual enquiry and the deposition of the lady and of a few witnesses, she was at the end of two or three months accepted as a pauper by the Court and permitted to sue as such. The claim was for Rs. 15,000. This news spread through the city and there was a sudden accession of interest in her favour. She will now stumble upon fortune and take rank among the thriving and wealthy of the city. This was the signal for the attentions of the whole Shia community of Moorshedabad towards her. Several big folks, such as sons of the late Nawab Nazim and other members of the Nizamat family, therefore, blind with covetousness, came forward to court a lady who to her personal charms joined the substantial attraction of as much as Rs. 15,000. But their hopes of marrying her, according to their own Shia rites, were dashed to pieces when they learnt that she is the well beloved wife of a sturdy Sunni, who will surely invoke the aid of the courts for his protection and satisfaction.

5. Still, as she lived in the Dehori of Bukrigully, which is the seraglio of an old lady (a Nizamat pensioner) who is sister to the late Nawab Nazim of Bengal, where many of the sons of His Highness the Nawab Nazim used to go to see their aunt, where there is no *pardah* (concealment) from such visitors for any of the ladies residing in the house, the lady in question was not only seen but some private intrigues were contrived to entice her away.

6. To return to the pauper suit. After the application to sue as a pauper was granted by the court, the husband went down to Calcutta in order to get some attested copies of documents from the Calcutta Registration office, some of which were executed in favour of the lady's deceased husband's father by some other parties, which were understood to be in the possession of the lady's uncle.

7. During the comparatively long absence of the husband on this mission, the wife used to go out of the Dehori to the house of one Kazi Mohamad Hossain at Raja Bazar, There one Mahamad

Ali *alias* Mungoo Saheb, a member of the Nizamat family and political pensioner, used to go to make love with the lady who is to be lord of Rs. 15,000. He laid persistent siege on her. The outer defences were carried by frequent attacks, but the citadel, as protected by law, long defied his efforts. At length, however, it was won by stratagem. The lady was made to understand that her marriage with a Sunni according to Shiaism--her early and true faith--was not legal. That was all nonsense. But so it was. Every art was employed to unsettle her mind, until the poor lady came to think that she could not be a wife of a Sunni. Thus prepared, she was removed to the seraglio of one of the sons of the Nawab Nazim, with whose *Nikka* wife she is distantly related. There she was hated by all the inmates of the house, until at last she was squeezed, pinched and compelled to contract a marriage with the Shia gentleman already mentioned, member of the Nizamat family, by name Mungoo Saheb. This took place last month very privately (3 or 4 persons only being present besides the parties, the priest, the agent, &c.) in the house of the aforesaid Kazi Mohamad Hossain, at Raja Bazar. It is said that for his share in the transaction, the Kazi has obtained a document granting him a two-anna share--one eighth--of the whole property which may or may not come into the lady's hands. This allurement of Rs. 15,000 was more charming to Mungoo Saheb than the fair lady.

8. When her lawful husband came back from Calcutta and heard how his wife had been tampered with and had left the protection of the respected old lady of the Bukrigully Palace, and was living at Kootubpore in the house of Mungoo Saheb, as his unlawfully married wife, his rage knew no bounds. He lost little time in instituting a case in the Civil Court for the vindication of his rights. The case is before the Subordinate Judge at Berhampore. He has sued his wife (1) Sultani, (the desertress) (2) Mungoo Saheb who contracted *Nikka* with her, and (3) Kazi Mohamad Hossain (the go-between) in whose house and by whose contrivance the matrimonial ceremony was solemnized, for the recovery of the possession of his wife and damage and loss of the dowry (which he had already paid to her in cash or ornaments, &c.)

9. Notices were duly served upon the three defendants. The second husband, Mungoo Saheb, finding himself in a fix, went, along with some other members of the Nizamat family (his relatives), to the Reis, to whom they all misrepresented the case basely, crying for pecuniary help in the matter, as the victim of Sunni intrigue, informing the Nawab Bahadoor that the contested wife is a true Shia who has contracted *nikka* with a true Shia (Mungoo Saheb), and as such was an worthy object of sympathy of all Shias. His Highness asked several of the family to get the case anyhow compromised as he felt it was a scandal which ought to be kept out of courts. They all tried very hard, and at last convening a meeting in the house of a respectable member of the Nizamat family at Raja Bazar, at which the Plaintiff was threatened with pains and penalties if he did not at once withdraw his suit. The distracted man would do nothing of the kind. He however succumbed to milder treatment. The delay and vexation of litigation was pointed out to him. However just his claim might be, it would undergo investigation in a regular way, and the ordinary delay might be indefinitely protracted. As for his wife, whether the second marriage was valid or not, she had proved faithless to him and he should not trust her again. He had better divorce her. If he will be so wise and good and will withdraw the case, he will gain the favour of the Reis, and get all his claims, loss and damages, and the fees of the pleaders, with the cost of the suit. He was satisfied and promised compliance.

10. Thereupon, next morning, when the date was fixed for hearing, a petition of withdrawal was filed by the Plaintiff. The petition mentions the compromise effected at the meeting but adds that if they would not do justice to him and would not satisfy the claim as promised by the members of the committee, he would not divorce her and would renew the case.

11. On this two applications are filed by the accused nullifying the circumstances, ignoring the proposal and result of the committee, and praying the court to dismiss or to hear the case, thinking that this method would weaken the suit. But they are quite ignorant of the fact, that the members of the committee may be called on to depose to the facts.

Berhampore, July 22.

It is a pity that nowadays the officials are at times hoodwinked in matters affecting the public interests. During the recent visit of His Honor the Lieutenant-Governor of Bengal to the city Moorshedabad, an address from the Jain community of Moorshedabad was presented. The address contained seven signatures only. When the name of city Moorshedabad was associated, it might naturally be inferred that the address had at least the consent of all the Jains of the District. But in the present instance, nearly all the residents, even men holding Government titles, gentlemen of wealth and public spirit knew nothing about it. Some of those who signed it were in darkness till the last

moment when they were obliged to join the movement to preserve decency. The great historical family of Jagat Sett who were and are still esteemed not only by the Jains of this District but by the people of the whole of Bengal, were discarded, and the present head of the family was conspicuous by his absence. He is not only the proper personage but is the person who can represent the whole community and give His Honor a cordial welcome on their behalf. Surely, this does not reflect credit either on the gentlemen who were pulling the strings from behind or the subordinate officers whose duty was to have made thorough enquiries before the presentation of the address to His Honor. I write this in consideration of public interests to prevent repetition of such tricks being played in future.

A MAHOMEDAN MEMORIAL.

THE SUNNI PROTEST AGAINST THE SHIA *TABARRA*.

[Concluded from page 346.]

28. It is only at poor, decayed, miserable Moorshedabad that the *Tabarra* nuisance is in force. And there it is a recent innovation. What the great Nawabs Nazim of the past had not dared, has now, in these latter days of feebleness, been compassed by the brood of Nawablings, against the express disavowal of the Nawab Bahadoor himself. It began in 1887 only. In that year, for the first time, the Shias indulged in curses on the holy Caliphs, with the usual consequences to the public peace. The Nawab Bahadoor from the first set his face against it, and promptly proclaimed his displeasure against whoever uttered the *Tabarra*. (See Notice dated the 6th November 1887, Appendix K.)

29. Notwithstanding, it was feared that there would be a repetition. From certain information received by him, the Magistrate (Mr. Gupta) on the 26th October 1888 notified a prohibition of the *Tabarra* and threatened the pains and penalties under section 144 of the Criminal Procedure Code and section 298 of the Indian Penal Code on all who disobeyed. (Appendix M.) In the face of that, the following year, 1889, on the 18th September, Ali Jan, a notorious character, shouted the *Tabarra* through the public thoroughfare, the Police keeping itself out of the way. The Deputy Magistrate of City Moorshedabad, hearing of it, directed the Police to keep a watchful eye to the preservation of peace and arrest whoever might pronounce the *Tabarra* on the public road. (Appendix N.) These repeated fiat of authority having been disregarded with impunity, the young bloods of Heterodoxy and the scapegraces of the Nizamat family grew bold. Four or five men, members of the Nizamat family, specially gave themselves unenviable prominence, namely, Iskander Ali Mirza,--the present Chairman of the City Moorshedabad Municipality--Naser Ali Mirza, Asad Ali Mirza, Wala Kudr Hossein Ali Mirza and Nawab Zainul Abdeen Khan. In conjunction with others, they resolved, in evasion and contempt of authoritative prohibition, to indulge in the *Tabarra*. The Sub-divisional Officer being a Mahomedan gentleman, living in the midst of Mahomedans, soon learnt of this mischievous compact, and on the 8th day of the Moharram, corresponding with the 25th August 1890, issued a Notice or Proclamation under section 144, Criminal Procedure Code--the express remedy of Indian Law for preventing riot. In that instrument, the Magistrate of City Moorshedabad, commencing with stating that no one is allowed to repeat the *Tabarra* on the public road, warned the public, under the section in question, against the pronouncing of the *Tabarra* as a sure provocative of breach of the peace by causing an affray between the Shias and the Sunnis, and denounced punishment on whoever might be guilty of uttering the *Tabarra* after his prohibitory order. (Appendix O). All to no purpose! In spite of the proclamation of the City Magistracy, and, but two days after, on the 10th of the Moharram--the 27th August 1890, the Shias, in procession bound for their mock Kerbala at Amanigan, came out bravely and determinedly, not like men mourning for their masters or Imams but like men meaning mischief and courting a quarrel, and lustily pronounced the *Tabarra*, repeatedly shouting curses loud and deep on the heads of the holy Caliphs and other sainted Chiefs of the Faith. All this took place in the presence of the City Magistrate and the District Superintendent and his Police in great force. This profanation, aggravated by the insolence of the Shias and the apparent connivance of the agents of the Civil Power, the Sunnis could not possibly bear. They resisted--not of policy aforethought but simply on the spur of the moment, because they could not help. Without preparation or concert, or thought of consequences, good Mussulmans, exasperated by the speech and gestures of the Shias, flung themselves upon the procession. Two different fights took place that day at two different points of the route, in the very presence of the local and Police authorities. Then the latter interfered. The Sunnis being poor were arrested on the spot. The Shias, consisting mostly of members of the once ruling family, could not be laid hold of so summarily, but security for their appearance was exacted. Finally, the latter were all acquitted for want of unexceptional evidence. The same sort of evidence, however, was sufficient to convict the Sunnis. The Police sent

up three cases, to wit, No. 9, against four young Nawabs of the Moorsheadabad family, Syed Faizuddin, Bundhu Sahab, Syed Sahab, and Munir Sahab, No. 10, Empress against Dad Khan and five other Sunnis, and No. 11, Empress *v.* Abbas Mirza, Supan Sahab, Mir Ali Jan, and Syed Faizuddin, a member of the Nizam family. (Appendices B., A., and C.) The Magistrate, however, took up the second case (Appendix A.)---that against Sunnis---first, and, notwithstanding proof of provocation from the uttering of the *Tabarra*, convicted four out of the six accused. After that, the way was easy for the disposal of the other cases. The remaining two were cases against Shias for having outraged the religious feelings of Sunnis, and attacked them with sticks. Both the cases were dismissed. (Appendices B. and C.) In justice to Mr. Luson it must be said that the Magistrate in the same way threw out the crowd of cross prosecutions between the two classes which arose out of these riots. He impartially dismissed them all, without distinction.

30. Great was the grief of the Mahomedan community. Great was the wonder of the whole population at the way in which the authority of Government was set at nought, as if with its consent. Mr. Luson seemed himself to have had qualms of remorse. So, on the 3rd October, he issued a notice prohibiting the *Tabarra*. As if these manifestoes had not been already brought to the lowest contempt in Moorsheadabad! These British officers seemed to have no other specific for riots and commotions than fulmination of notices and proclamations! But even in that document, Your Memorialists confess they were scandalised to see the care taken by the Magistrate to humour the Nizam pensioners who were the cause of all the trouble. The Magistrate actually discharged the offenders with a handsome certificate by averring in the recital that the Nawab Bahadur and all his relations were of opinion that there should be no *Tabarra* in the public road. What, then, is the necessity of Mr. Luson's prohibition at all and of all similar proclamations during these several years? It is not pretended that a new inspiration has seized them. Shiaism is not the creed of Mahomedan Moorsheadabad; the heresy is confined to the Nizam family and its connections and *entourage*. If the Nawab Bahadur and his brothers were so right-minded as Mr. Luson believes them to be, would there have been any difficulty? could there have been any riots? So far as the Nawab Bahadur himself is concerned, Mr. Luson's statement is true. But is it true of all his relations or any body of them? If Mr. Luson thinks so, it only shows how he has been worked upon. Everybody in the city knows that the whole body of Nizam pensioners, with almost the sole exception of the Chief, are pledged to the *Tabarra* in the procession. It is they that have introduced the *Tabarra* and they are in honour bound to maintain it.

31. Mr. Luson's proclamation can only have the effect of its numerous predecessors. The demoralization caused by the weakness of the official treatment of the riots cannot be cured by a feeble notice. What is in store for the next Moharram may even now be guessed from the preliminary symptoms already manifest. The Shias are adding fresh methods and occasions new---unknown in the District, and certainly without precedent in their own practice---for indulging in the pleasure of damning the heads of the Faith. (Appendix V.)

32. Under these circumstances, Your Memorialists appeal to the Temporal Power to keep the peace between subjects of different creeds. The justice of Your Memorialists's cause has, they trust, been sufficiently demonstrated in the foregoing pages. Historically, legally, politically, the Shias have not a leg to stand on. Indeed, they are disowned by their own leaders, secular and sacred. Themselves a Standing Minority in Islam, their house is divided within itself. Themselves a Schism, there is Dissent within Dissent. The progress of the world has not been wholly lost on them and Shiaism has been humanised. Its better spirits and most eminent exponents are evidently ashamed of the old bigotry and mean aggressiveness. They do not see the wisdom or glory of irritating the whole Orthodox World by low abuse and insults heaped upon the greatest names in Islam. The pretence of the *Tabarra*---the public demonstration of damning the souls of the venerated dead---has been exploded by the King of Oudh and the Shah of Persia. [*Vide* Translation of His Majesty Wajid Ali Shah's manifesto in the shape of a Letter to Moulvi Hafez Syud Jamaluddin marked I, and Translation of His Majesty Nasiruddin Ahmed Shah of Persia's Proclamation marked J, among the Annexures.] Here in Moorsheadabad, the Nawab Bahadur too has declared himself against it. [*Vide* Translation marked K.] Shia learning does not countenance it. The High Priest of the Shias in Calcutta, Shams-ul-Olema Moulvi Mahmud Jilani, has given a strong Opinion against it, a translation of which is hereunto annexed. (Appendix W.) It is nowhere allowed. In India, it is punished by British Magistrates and put down by High Courts. [*Vide* copy of Judgment of the City Magistrate of Lucknow, dated 28th June, 1879, convicting certain Shias accused of uttering the *Tabarra*. Also retranslation of an Urdu translation of a Decision of the High Court of the North-Western Provinces, of the 20th December, 1878, Criminal Appellate Side, F. B. Pearson, J., mark-

ed G. and H. in the Appendices.] Here, then, is the most formidable consensus imaginable against a barbarous exhibition. Yet, notwithstanding all, these minor Moorsheadabad Princes, proud of their influence, would not submit. Against Reason and Authority, against their own secular chiefs and religious teachers, they persist in defying the Law. It is for Government to make itself respected.

33. For Your Memorialists it is a more difficult question. It is a question of Faith. What consequences may follow from the Shias' persistence in the *Tabarra* they fear to calculate. The coming Moharram, which falls in the first week of August next, may cause a scene of bloodshed in the streets of Moorsheadabad such as has never occurred. Your Memorialists trust that suitable precautions will be taken. But the first measure, in their humble judgment, should be to allay the soreness of the Mahomedan mind by assurance from Head-Quarters that the *Tabarra* shall strictly cease, and that effectual measures will be taken to that end.

Your Memorialists pray that, after a careful consideration of their Statement and after such enquiries as may be required, Your Honor will be pleased to stop the *Tabarra* in every form and under all pretences as well as the other forms of outraging the religious feelings of the great majority of the Mahomedan world which the Shias, whenever they are intent on mischief and are allowed a chance, adopt.

Calw.

A HINDU INHERITANCE CASE IN THE N.-W. P.

(Before the Chief Justice and Mr. Justice Knox.)

In this case Radha Kishun and others appealed against the judgment of the District Judge of Farukhabad in a suit, in which the appellants were defendants, to recover possession of certain zemindari rights, the plaintiffs-respondents being Chandhri Raj Kuar and others. The case originally came before the Sudordinate Judge of Farukhabad but on an appeal to the High Court was remanded for trial to the District Judge.

Mr. Ajudhia Nath appeared for the appellants and Mr. Sunder Lal for the respondents.

The Chief Justice in giving judgment said:---This was a case for the recovery of possession of certain zemindari property and some houses and land and other property from the surviving sons of one Khaman and the mother of these sons and the widow of a deceased son. The other defendants are brothers of Khaman, who sold to the plaintiff. The facts of this case are peculiar. Khaman was a Brahmin, and having taken a bunia widow to live with him he was outcasted. He left his village, removed to another village, and there lived with the bunia widow. In course of time she bore children to him. The eldest of these is now thirty-five years old. She and her son and the widow of one of her sons are the first lot of defendants to whom we have referred. Khaman and his sons, as we infer from the judgment of the lower appellate court, carried on cultivation together, and Khaman, according to the finding of the lower court, acquired the property in dispute in this suit. It has been found by the first court that the plaintiff paid no consideration whatever for the sale to him. That finding is not dissented from in the judgment upon which the decree under appeal was founded. The judgment appeal gave the plaintiff the decree for possession. Against that decree this appeal has been brought. We have been referred to the texts of Manu, passages from West and Bühler and to several authorities. None of them seem to us precisely to govern this case. We have here a case of the illegitimate offspring of parents who belong to the twice-born class of Hindus, the father being a Brahmin and the mother a bunia. We have also to deal with a case in which the property in dispute, which was in possession of the offspring of these parents, was according to the finding of the lower appellate court, which we must accept, the self-acquired property of Khaman after he had been outcasted, after he had left his family and his village and had started in another village to make a livelihood for himself and the woman who lived with him and their family. If we were trying this case as a court of first instance or a court of first appeal we should come to the conclusion that Khaman, having lost his caste, had started a private family, altogether separate in the sense of total and absolute separation from the family of his birth and caste fellows. We cannot find amongst the authorities and texts cited to us any sure principle to guide us in this case. Under these circumstances we must act on the principle of equity and good conscience, and decline to oust from the possession of the property acquired by Khaman his sons, their mother, and the widow of the deceased son for the benefit of the vendee of brothers who were not parties to the acquisition of any portion of this property, which was not acquired by any ancestor of theirs. This is a very peculiar case, and the view we take of it might be absolutely inapplicable in other cases but, holding the opinion which we do as to what a good conscience dictates in the present case, we allow the appeal with costs and dismiss the suit with costs.

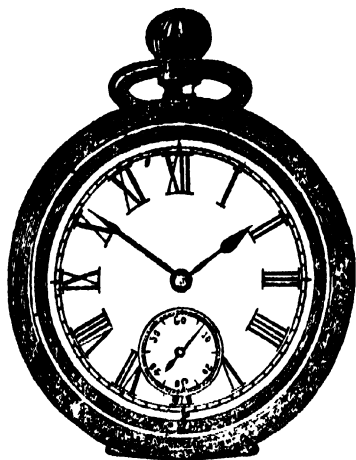
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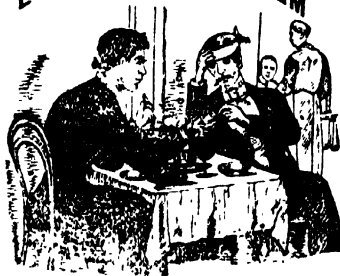
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WEEKLY NEWSPAPER

AND

REVIEW OF POLITICS LITERATURE AND SOCIETY

Vol. X.

CALCUTTA, SATURDAY, AUGUST 1, 1891.

No. 485

THE CAPTIVE LADIE.

By THE LATE MICHAEL MADHUSUDAN DUTT.

Reprinted from the Madras edition of 1839.

[Continued from page 349.]

"Or—how like to the sunny tide,
Of ocean rolling far and wide,
The Curu* came in all his pride,
And led the mighty and the brave,
But led them to a bloody grave,
When on the fiercest field the sun,
Hath ever shrunk to gaze upon,
He lost the throne—he died to save !
How fatal was that bloody field,
Where warriors came—but not to yield—
Where Lord—chief—vassal—serf—and all,
Wild carnage ! swell'd thy festival !—
How loud the dirge, which o'er them peal'd !
For nations raised that bitter cry,
From peasant-shed,—from palace high—
The regal bride on vacant throne,
Midst scenes of splendour—yet how lone—
The widow'd wife in cottage low,
Now desolate—how darkly so !—

"The Rishi† fed the sacred flame
Lit to high Brim's mysterious name,
With delicate leaves o'er which the dew
Nightly caught its moon-lit hue,
For the fire-fly—on gay wing of light
To quaff it like a spuit bright—
And in each hoary fane—and grove
Of Beauty—where e'en Gods might rove,
And think they were in Swerga's‡ bow'rs
With ceaseless founts—and deathless flow'rs—
The solemn chant—the tinkling bell—
Rose sweetly wild—as gladsome swell

* This is the subject of the well-known "Mahabarat" of Vyasa.—
"The Mahabharat details the dissensions of the Pandava and Kaurava Princes, who were cousins by birth, and rival competitors for the throne of Hastenapur. The latter were at first successful, and compelled the former to secrete themselves for a season, until they contracted an alliance with a powerful Prince in the Panjab, when a part of the kingdom was transferred to them. Subsequently this was lost by the Pandavas at dice, and they were driven into exile, from which they emerged to assert their rights in arms. All the Princes of India took part with one or other of the contending kinsmen, and a series of battles ensued at Kuru Kshetra, the modern Tahnesar; which ended in the destruction of Daryodhana and the other Kaurava Princes, and the elevation of Yudhishtira, the elder of the Pandava brothers, to the supreme sovereignty over India." Wilson. As. Res. xvii. 609.

† Though the "Tchandi," the "Ramayana" and the "Mahabharat" have not escaped the Dramatist, yet they are oftener recited by Pundits than subjected to scenic representation.

‡ A holy Bramin—something like a "seraphic doctor" amongst the Hindus. "Brim" is the name of the Deity.

§ The Hindu Olympus.

Of hymned praise at twilight hours
From out some lone and silent dell !

"It was a scene—around—above—
All bright as Glory—sweet as Love—
Such as Husteena's palace high
Beheld—when ocean—earth and sky
Sent glittering hosts, at thy proud call,
Idasteer* !—to thy regal hall,
Where they all humbly bow'd the knee—
And own'd thy might—thy majesty !

"But there was one—a monarch he—
Came not to that high revelie :
They said—he once had sought to gain
That chieftain's daughter—but in vain—
And that his slighted love had taught
Hate deathless—deep—and unforget—
Such as the bosom's inmost core
Will darkly nurse for evermore—
Such as will ever fiercely blight
Love—Friendship—Mercy—all that's bright
And gilds Life's path with starry light—
And part but with the latest breath
That heaves the breast embrac'd by Death !
Perchance this was a whisper'd lie—
An idle tale—foul calumny.

Yet—tho' Inquiry all around
Breath'd from each hurried look and sound—
'Why comes he not ? once in this hall,
'Now gay with blithesome festival,
'How oft he came—a welcome guest,
'Best lov'd—best cherish'd—honour'd best ?'
Calm was that chieftain's brow and stern
From which Conjecture naught could learn
Yes—calm it was as is the grave—
Or some unfill'd—slumbering wave !

* * *

"Now herald† from each skyey tow'r
Peal'd proudly forth o'er earth and sky,
The might—the grandeur of his pow'r—
The glory of his majesty !
And nations heard that haughty sound,
And bow'd them lowly to the ground,
As if on thunder-wings it came
Or on some lightning-wheeled car,
Burst from a dark cloud's womb of flame,
Appalling Nature from afar,

* Judasteer—one of the Pandu Princes, celebrated the "Raj shroon Jugum" Vid : Mahabarat lib. ii.

† This refers to the conclusion of the ceremony, when all present were expected to prostrate themselves and acknowledge the supremacy of their royal host.

Subscribers in the country are requested to remit by postal money orders, if possible, as the safest and most convenient medium, particularly as it ensures acknowledgment through the Department. No other receipt will be given any other being unnecessary, and likely to cause confusion.

To chain the storm's death-dealing course
 To curb the madden'd whirlwind's force !
 And thus it came—that haughty sound,
 And roll'd with proudest accents round :
 'Let all the Sons of Earth,
 'The King—the vassal—and the slave—
 'From where the Sun receives his birth,
 'To where beneath the western wave
 'He seeks his azure—pearly cave,
 'Bow to the mightiest Lord of all !
 'And own his Majesty and thrall !
 'His sway is boundless as the sea—
 'A very God on earth is he !'
 Now rose the trumpet's shrilly yell,
 And music in her joyous swell—
 From battlement and turret high,
 The loudest shouts now rent the sky—
 And Echo—waken'd from her sleep,
 From sunny vale all green and deep—
 Prolong'd that sound in its onward sweep.
 The warriors bow'd them on their steeds—
 The Rishi paus'd to tell his beads—
 The maiden from her fairy bow'r,
 Started from dream of fount and flow'r—
 The very babe e'en ceas'd to cry,
 And look'd up to its mother's eye,
 As if in voiceless wonderment,
 It, too, its share of homage sent.—
 The bard now dropp'd his sounding lyre,
 And paus'd to wake its notes of fire—
 And at that monarch's proud behest,
 Throngs countless were now prostrate laid,
 From north to south—from east to west,
 All at his throne low homage paid !

NEWS AND OUR COMMENTS.

THE Government of India have decided to perpetuate the Manipur disaster by the erection of a memorial, at the public expense, on the spot in the Residency compound, where the remains of the massacred British officers lie buried. A useless expenditure in obedience to the sentiment of the hour. The storied obelisk raised over the remains of the victims of the Black Hole was pulled down sixty years after. In Calcutta, a tablet will be put up in the Cathedral to the memory of the victims in Manipur.

THE Maharaja of Patiala at Simla has caught the prevailing fever of that—shall we say infected? capital.

ON the occasion of the Bakrid, Resaldar Sayadulla Khan, of the 1st Bombay Lancers, Native A.D.-C. to the Governor, entertained to Nautchies at his residence, at Ganeshkhind, Lord and Lady Harris and their staff.

SPECULATIONS as to the date of return of the Public Works Minister have been set at rest. Sir Charles Crosthwaite has taken furlough till the 18th January 1892 and at the same time resigned his seat in the Viceroy's Council.

FROM pillar to post, Mr. P. C. Lyon has reverted from the Government of India to the Bengal Service, and been sent to the right about for the space of 2 months and 25 days—on leave.

BAROO Krishna Chandra Bandyopadhyay, C.E., Executive Engineer, Chittagong Division, has, we find, patented a calculating machine.

THREE natives have been accepted in the last Civil Service Examination—two Bengali and one Mahomedan. They are Satyendra Nath Palit, a son of Baboo Tarak Nath Palit of Amarapur in the Hoogly District better known to fame as Mr. T. Palit, of Calcutta, Barrister-at-law, Birendra Chandra Sen, son of Baboo Prosonno Chunder

Sen, of Panchdona, and Ahmed, son of M. Karimunnissa Chaudrani of Deldwar, Maimensing. The second, Mr. Sen, is a Gilchrist scholar and went to England only last winter.

MR. Warburton has filed a civil suit against the proprietor of the *Tribune*, Sirdar Doyal Singh, claiming Rs. 50,000 as damages. May Gooroojee save the good Sirdar from an Afghan's vengeance !

AN old chief, up Baluchistan way, it is said, being asked if he would like to go through and examine the Khojah Tunnel, said—"Wah ! if you stick a dagger into a man's heart, do you think that he wants to look at the hole it makes ?" A pregnant remark.

A JAT, of Jagrawan, District Ludhiana, a good and kind man, murdered his unfaithful wife, then her paramour, and lastly his own self. He struck himself on the head with an axe, and, not being dead, jumped into a well where he expired. A characteristic Indian determination of individual domestic infelicity from conjugal infidelity. The justice executed is unexceptionable—in the men as well as the measures. There is not an Indian or true Oriental but will endorse this view. And this notwithstanding a century of education of British legislation, British administration and European example.

Well may our rulers despair of our people. Nor can we offer them any hope in the direction contemplated by them. That is not an isolated case but a typical instance—one of hundreds occurring every day in all parts. It is its commonness that gives the case its importance in the argument. It reveals the native bent—the national sentiment. It is another illustration of the truth that laws are nothing without manners. No legislation will make our people abandon their peculiar notion in favour of the value-payable to honour.

THE Governor-General in Council has exempted from the operation of any prohibition and direction of the Indian Arms Act, 1878, all Gurkha pensioners of Her Majesty's Indian Forces who reside in British India in respect of weapons known as Kukris.

A NEW Police district, under the Lieutenant-Governor of the N.-W. P. and Chief Commissioner of Oudh, has been created which embraces all the lands for the time being occupied by the portions of the East Indian Railway, including the Delhi-Umballa-Kalka Railway, which lie within the North-Western Provinces and the Punjab (including the lands occupied by stations, by out-buildings, and for other railway purposes). A Police force for service therein has been ordered for enrolment under Act V. of 1861. The order is made by the Governor-General in Council under the Police Act III of 1888.

It is a pity we do not strive to read some papers which are without responsible conductors. We thereby simply deprive ourselves of a rare treat.

THERE is always something in the *Hindoo Patriot*. The last issue (July 27) being before us, we see on the first page, referring to the increase of suicides now remarked among the Parsees of Bombay, there having been ten cases among their whole body of 90,000 against 75 cases among 830,000 of all the other classes and creeds of the whole population—our contemporary gravely writes :—

"Servants in Europe and America have been lately telling us that suicide is an index to civilization."

Has our contemporary been slipping out by the backdoor for an extensive outing ?

TURNING over the leaves, we are arrested by a new word or perhaps a new disease. We are sorry to read that poor Baboo Kali Krishna Mitter of Baraset "is in the last stage of thisis"—whatever that may be. We are all the more anxious on account of the gentleman because it is added that "the end may not be very far." Surely, it must be a terrible malady, this "thisis," which is capable of so speedily reducing the sufferer to *that was*.

THAT reminds us of a Ruler of Turkey's obituary notice in *Punch*. It was announced that the Sultan As-is is the Sultan aswas.

THE many who had known Baboo Kali Krishna Mitter during the long period of his residence in Calcutta, would no doubt be glad to know

something more about him, and some particulars are furnished—if anybody can make head or tail out of them. We are told that

"His last days are being enlivened and made easy as best as they may be by Babu Kali Charan Ghosh his nephew-in-law and his son by Babu Jadu Nath Ghosh with whom he is now stopping and who are unremitting in their care and attention."

"His son by Babu Jadu Nath Ghosh"! That is beyond our poor Brahmanic inspiration. It is a Kayastha business and therein the Sarvadhikaris must come to the rescue. We see they have in the same issue noticed at length Mr. H. H. Risley's unpublished book on the Tribes and Castes of Bengal, and have laid the butter thick on on the official ethnographer, in return apparently for having traced their origin to the veriest menials and slaves—Kahars and so forth. Here is a fine opportunity for a contribution from those who ought to know to the literature of the engendering of tribes and castes and their sexual relations.

THEY are not only rum ones on that establishment, but something more, besides. They are sharp fellows beyond question. They have reduced literature to a mechanical operation, and a very easy one in their hands. It is a matter of cutting and clipping, of paste and scissors. Thus we see the whole of the leading article on the "Tribes and Castes of Bengal" is a bodily reproduction without acknowledgment of the Resolution of the Bengal Government.

THE trial of the Benares "rioters" committed up to date is over. In the last batch, the jury convicted five, and the Judge sentenced two of them to five years' imprisonment including three months' solitary confinement for one, one to four years, another to nine months and the last to one day. The catalogue of the convicted is a long one, including all the punishments in the Indian Penal Code, except capital.

•••

THE Criminal Sessions of the High Court closed last Saturday with the conviction of Ambica Churn Bose. The jury unanimously found him guilty of the murder of Girja Sundari, and Mr. Justice Wilson sentenced him to death. There was no direct evidence as to the identity of the accused as the murderer. His Counsel pleaded for him insanity—the madness of love.

THE sure cure for drought, among the Russian peasantry, is the throwing the dead body of a drunkard into the river. Accordingly, at Samara, six peasants disintered the body of a woman who had died of intoxication and floated it down the Volga. Whether rain fell or not, the six were tried criminally and sentenced to terms of imprisonment up to four months. Law is deaf to superstitious appeals.

•••

SIR James Lyall's time will be up on the 3rd April next, but he lays down the Lieutenant-Governorship of the Punjab a month earlier on the 1st March.

SYED Ameer Hossein, the Northern Division Magistrate just returned to duty from leave, fined a milkman rupees ten for adulterating milk with water. He will have done a service to Calcutta, if he can maintain his law.

•••

THEY are going to have an electric tramway at Madras. Four companies have tendered for the construction. That is just the thing for hot countries.

NOTES, LEADERETTES, AND OUR OWN NEWS.

THE mail brings gloomy prognostications of harvest in Russia taken as a whole. The Minister of Imperial Domains has instructed the stewards of the Crown lands and forests to allow the peasantry to enjoy free pasture and freely to gather mushrooms—a great article of food with the Russian lower classes—as well as wild fruits in the woods and forests of the State. At an extra meeting at Nijni Novgorod, the Zemstvo decided to ask for a grant of five million roubles for seed and victualling stores. According to an experienced landowner of Kastroma, there has not been seen such a "frightful famine, such a hopeless condition of the people in all the grain producing provinces

of Russia." "There is no more old corn left and the new harvest will not suffice for the seed." The *Exchange Gazette* says that such a failure of the rye crops has not occurred in Russia for many years past. Rye forms the basis of the Russian peasant's food.

THE *Times* warns the English people of the quiet progress which both Russia and Turkey are making in certain quarters—the former in the direction of the Gulf of Iskanderan and the establishment of commercial colonies; and the latter in the Western valleys of Asia Minor under Turkish rule in the increase of population by Mussulman emigration from Thessaly and Bulgaria and the extension of railways.

THE Emperor William is touring in Norway. He has had a bad fall, having slipped on the deck of his yacht and injured his knee.

THE African explorer Stanley has fractured his ankle. Walking on "muerren," in Switzerland, he stumbled and fell some distance.

ON the 25th July, the Czar with his family visited the French Squadron now at Cronstadt. His Majesty entertained the officers at lunch on board his yacht and toasted the health of President Carnot. Four days after, on the 29th, the Mayor of St. Petersburg splendidly entertained the French officers. Dwelling on the importance of the Franco-Russian friendship, he presented to each vessel of the fleet a silver loving cup and to each officer a smaller one.

THERE was a frightful collision between two excursion trains at the Saint Maude, a suburb of Paris. Forty-nine persons were killed instantly and over a hundred injured, it is feared, fatally. Three carriages ignited and burned several of the passengers to death. A crowd of twenty thousand including friends and relatives of the excursionists made the night hideous with their shrieks and howls. Somebody must answer for so many deaths. Already, two railway officials are under arrest.

AT a banquet at the Mansion House, on the 29th July, Lord Salisbury breathed Peace. The political firmament of Europe was never so tranquil as now. Though the Eastern Question is still unsolved, it was for Egypt and Bulgaria—now rapidly developing—to settle the Question. The visit of the Emperor William to the Guildhall was for peace. The friendly reception that awaits the French fleet shortly expected in England is a guarantee of the amity of France.

THE day of triumph for Dr. Koch is over. That of humiliation has come. Owing to the failure of his cure for consumption, he has resigned all public offices.

THE Hon'ble Sir Philip P. Hutchins has introduced a law into the Supreme Legislative Council, giving what he calls a *regular* side to the Madras Court of Small Causes, and raising its jurisdiction to the immediate limit of Rs. 5,000 and a future one of Rs. 10,000. That is a move in the right direction. Notwithstanding the simplification of procedure in the High Courts in modern times, litigation in those courts is still unnecessarily costly and not unoften disproportionately so to the matter in dispute. We hope this is only the commencement of the great and needed reform in that direction in all the Presidencies. We will leave the Hon'ble Member to explain his measure. We give elsewhere the principal portion of his speech in moving for leave to introduce the Bill.

THE North British Borneo Government confess themselves beaten. Failing to weed out habit from the Chinese, they have decided to regulate gambling. Certain places will be recognized for the purpose, and gambling permitted therein from 6 A.M. to 10 P.M. but not to youths under sixteen. The proceedings must be with open doors with free access to the Police to all parts of the buildings. The stakes are to be only in current coin.

SIR Joseph Hooker, the famous botanist, had long been urging upon our neighbour Dr. King the desirability of a thorough botanical survey with a view to collection of specimens across the Sikkim frontier. Dr. King, being near the scene and familiar with its politics, could not act up to the representations of the eminent *savant* and ask Government to send a botanist to certain destruction in the mountains. With the close of war

and the conclusion and ratification of peace, the time at last came when science as well as sport might be humoured. The Bengal Government now thinks the project feasible, if not absolutely free from danger. It has, accordingly, on the recommendation of the Superintendent, Royal Botanical Gardens, Calcutta, deputed, for six months, Mr. George Gammie, of the Chinchona Plantation, for the purpose. According to Dr. King, Mr. Gammie is an enthusiastic botanist and a good collector and no better man could be selected. He will draw a deputation allowance of Rs. 150 a month and Rs. 30 a month in addition for the collections. He will move about in such parts of the Eastern Himalayas as Mr. White, the Political Agent, thinks safe. In fact, Mr. Gammie will be under Mr. White's protection. We hope Gammie's enthusiasm in the cause of science will not land our Government in another difficulty.

ONE of the ablest writers of the day in military matters is Colonel Maurice. He had been contributing some excellent articles to the magazines. These, we see, have been republished as a book on War. From the notices of them, as well in their collected form as in their previous fugitive antecedents that we have read in the *Army and Navy Gazette*, the author seems to have well shown the difference between present and past fighting. The difference is not in degree only but also in kind. Thus, speaking of recent warfare, Colonel Maurice observes :—

"It is upon the surface of the facts that the extreme loss of life suddenly occasioned at particular points by the effectiveness of the fire of the new weapons, both of artillery and infantry, compelled the gradual abandonment of close formations of men, massed together in dense columns or even in closed lines, and the gradual adoption of what are known as skirmishing or open-order formations. In other words, when the French fire fell upon the solid columns of the Prussians, the columns instinctively scattered. The officers and non-commissioned officers were often lost in very large proportion, and during the actual course of the fighting a method of attack was adopted which proceeded by successive swarms of dispersed men taking advantage of such shelter as the ground permitted."

A great and radical change has come over the spirit of war. The progress of improvement in fire arms could not but have a great influence over the methods of fighting, and there has been improvement all round. The Armies have to adapt themselves to the change. We doubt whether the military authorities of all the Powers are sufficiently alive to the situation. England is far from ready with all the necessary adaptations.

STILL harping on their daughters twain killed by fall from the Clock Tower, are the Parsis! They have not accepted the verdict of the Jury, strengthened as it is by the full concurrence of Mr. Justice Farran, who presided at the High Court Sessions trial. And they have kept up their clamour and agitation. The most respectable journals like the *Rust Gostar* and the *Indian Spectator* have either lost their heads, or their free will. Either way they are driven down the irresistible current of sentiment in their community. Blood for blood! still cries the secret soul of our Zoroastrian brethren. They are behaving more like wild beasts of prey than rational and generous human beings, reminding one of the alligator or the tiger which has lost from its grip its prey and prowls in frenzy about the neighbourhood, till it has got back its own or a substitute or is killed. They scarcely conceal their disappointment at the escape of their intended victim. They would, if possible, again put poor Manockjee Aslajee on his trial—on fresh evidence, of some sort. They have not now eyes to see the injustice to the living such a proceeding would involve, to do justice to the dead. It is fortunate not only for Aslajee but also for his persecutors and all the subjects of the Empire in the long run, that, notwithstanding all Sir Fitz James Stephen's labours to destroy the integrity of British Jurisprudence for India, an acquitted prisoner cannot be repeatedly harassed except at the instance of the Crown. But if not Aslajee, they would be content with any other. Somebody must dangle down the gallows, no matter who. They are determined to have their man—a man, apparently, will do, if not *the* man. They have decided to their satisfaction that there has been murder, murder most foul and brutal and unprovoked, yea, double murder of unoffending budding girlhood, and they must hang some one for it. It is madness—that is all we can say about it.

We suspect there is a respectable minority who have seen the error of their ways, but they are afraid to declare themselves for fear of boycotting. Only one man has had the courage to brave the inevitable storm, and he is a man of weight as of years, indeed the Nestor of the Parsis as a Hindu journal of the West calls him. We

refer to Shapoorjee Bengallee who has written a very wise letter in a Gujarati paper. They are all down upon him, of course. The usual charge of inconsistency is made against him. He had been one of them—of the camp of the wild tribe. All the more honour to him! He was open to conviction. He saw his error and seceded from the rest. But then he was of the conference that got up the petition to the Governor, only by the time it was ready he was not to be found. He slunk away without notice. No great harm there, we fancy, nor dishonour. It was no organised society with well-defined duties, which he had joined in due form, that he was to resign formally. When the light was dawning on him, he could not speak out.

The *Pioneer* has a most able and wise article on the Police and the Parsis worthy of a leading journal in a mixed society like that of India. The writer is exemplary in his moderation to all parties and interests, while he does not compromise in the least the great interests of law and constitution and justice at stake. If anything, it is just such an article from the mouth-piece of the governing race and the higher civilization which is calculated to wean our deluded friends. The Parsis are treated almost with tenderness. We hope our brethren of Bombay will in an earnest spirit ponder well the remarks of our contemporary.

THE Police are capable of any crime in India. The power and facilities afforded them by law for detection of crimes and criminals are not always used for the protection of honest citizens and are oftentimes prostituted for personal gain and aggrandisement. The most efficient officers are usually the greatest licensed criminals. They escape punishment while innocent men are sacrificed for the glorification of unprincipled officers for crimes undetected. A horrible tale of Police iniquity comes from Travancore. The highest court has found the Police guilty of the highest crime. We give the facts as summarised in the *Travancore Times*. The case is nicknamed the Coolooray scandal :—

"Ashana of a well-to-do family was accused of a theft and he was arrested by the Police and was kept in the station lock up. The prisoner being a man of easy circumstances, the bobbies thought that an excellent opportunity had presented itself to reap a good harvest, they asked the prisoner for some 'tips'; he being conscious of his innocence and unwilling to part with his money for the purchase of natural freedom declined to come to terms. This considerably exasperated the blue bottles who, of course, were never at a loss for expedient. At once that night the deceased and the prisoners left the lock up and slowly bent their way to the river. (This was seen by the deceased's brother as was subsequently deposed by him.) Of course once beyond the haunts, the peelers were free to pursue their nefarious practices. All manner of the vilest tortures were attempted at the time so much so that the poor fellow who was, when he entered the lock up, in robust health was breathing his last in a few hours. This was not anticipated by the prisoners who of course when they saw matters had gone too far, hastened to the station with the dying man. No sooner was the man inside the lock up than he gave up his ghost. At once means were sought for to screen this, one of the *tro* who thought that he was more ingenious than the others said, that his death should be attributed to cholera. With this view some dirty things were done to give a show of the appearance of cholera in the premises of the station. The local vaccinator was fetched in the morning to see the dead body and administer medicines to it. Being a shrewd man he did not allow himself to be befooled by the police. By this time horizon in the east was slowly brightening up showing that day break was at no great distance. To remove all traces of suspicion and to be on the safe side the police removed the dead body to Parayachaley for *Post Mortem* examination. While on their way to the Hospital the constables in charge of the dead body met Assistant Superintendent who was returning from the capital, and the matter was reported. Then was seen a vast deal of very serious movements between the Chattram where the Asst. Superintendent lodged and the Police station house—much whispering between constables and many consultations between officers. As the result of all this, the cart carrying the corpse was countermanded. And when the body was brought back an Yadast was prepared to the effect that death was the result of hanging and accordingly the body was submitted to a post mortem examination."

Public indignation was roused and the Maharaja was appealed to for justice. The District Magistrate was specially entrusted with the enquiry. After no end of obstruction from them, he found the facts against the Police. The chief culprit was committed for murder and found guilty. There was an appeal but the conviction stands good. The British Indian Police are equally up to any crime. As an instance of their ordinary peccadilloes, we refer our readers to a correspondence elsewhere under the title of Police Oppression at Barrackpore. The Police as maintained are more for creating offences than for their suppression. We have always thought that the country would fare better without than with the Police. With the present lower standard of *personnel*, the real culprits escape while the honest citizens suffer.

IT is a week of mourning in Bengal and for Bengalis and Indians in particular. Two of our greatest men have died in quick succession—within three days of one another. There has been no surprise, however, nor sorrow, unless of the sordid kind. They were two of our oldest men and had long since received their notice to quit. They were down with incurable disease, prostrate and helpless to serve even themselves. They had been suffering like martyrs, and it is a relief to know that the Great Healer has at last taken them under his ministrations.

We have given an outline of the career and character of Raja Rajendralala Mitra. We have neither time nor space for more. As regards Pandit Iswar Chunder Vidyasagar, we may say in one word that he was a most remarkable man, who rose from poverty to be not only a Prince of Pandits but a Prince among Pandits. He was one of the most munificent men of his generation. Money he knew was for expenditure, and he freely expended it, whenever he had an opportunity. He is justly esteemed as an improver of the Bengali language, though our opinion is rather that he has given it a pedantic bias, which will take long to recover from. Without genius or great learning or philosophical insight, he could not enrich his literature with permanent works. But he provided his countrymen with a series of educational primers which greatly facilitated their progress. His specific social reforms proved abortive, and their failure had the direst effect on his character and happiness. His charity became mechanical—a thing of habit. He who was so fitted to shed joy around him and enliven the dullest society, turned a prodigious misanthrope. For a good many years, in consequence, he had lost all relish for life, and it is well for him that he has been removed—to the activities of another region.

REIS & RAYYET.

Saturday, August 1, 1891.

THE LATE RAJA RAJENDRALALA MITRA, D.L., C.I.E.

THE deceased was in every respect a self-made man. Except his rudimentary schooling and his introduction to the world, and, we may add, his special pension, almost everything in life he owed to himself. His education, his rise in life, his knowledge, his distinction in letters, his fame, his position in the literary and political world, were all of his own acquiring. His pedigree no doubt served to round off the corners of his greatness. But, at first, it was more of an incubus, and probably it had an unfortunate lasting effect on the character. According to a vanity common among men, the aspirants to titles and rank have filled the world with spurious genealogies. The deceased, too, on this side was weak to a degree. Without anything like the same necessity as most, he carried his pretensions to absurd lengths, and, through sundry biographies, has allowed to be circulated as facts his speculations on the evolution of his ancestry. Those statements were of the wildest. Most men are content to be noble; he would be royal. Writing on the question whether the Sen dynasty of Bengal were Vaidyas or his own Kayasthas, he derides, from the vantage of high philosophy, the weakness of the controversialists of the castes to prove that the kings belonged to their respective classes. Yet, with an inconsistency by no means rare among the races of Adamite man, he himself evinced the utmost solicitude, and strained every argument and utilised every appearance, howsoever flimsy, to establish for himself a higher pedigree than all his fellows. More than twenty years ago, Dr. Max Muller committed the blunder of making Rajendralala Mitra a Brahman and hereditary

Pandit. As a foreigner, ignorant and helpless for all his knowledge and cleverness, the great European *savant* was doubtless deceived by his very studies in ancient Sanskrit literature and by our countryman's surname. He had known no vulgar Mitras. Instead of hastening to set Dr. Max Muller and the public right, the Bengali took it easy and proceeded leisurely to build on the foundation of error. He talked of Viswamitra, the Vedic Rishi, and the royal Mitras as among his ancestors. This was not only impertinent, but, from a Hindu point, a sinful presumption for a Sudra. Yet he, as the most illustrious of his family, only carried the family hobby farther than all his people. The Mitras of Soora—the village of the deceased's family house—claim to be a Raja family, and one of them at least—the great grandfather of the deceased—obtained a Mansab. This was his bane and that of his descendants to this day. He had gone, like many others, to the great world of Upper India in quest of fortune, and returned with enough for comfort. But he posed as an Omrah, pretended to rival Raja Nava Krishna, of Sobhabazar, and commenced building a palace to support his state. In a few years, he saw the hopelessness, with his limited and dwindling means, of maintaining the struggle. To retire from it with decency if not grace, he turned pious—a *Vaishnab*—posed as a *re-ligieuse*, a hermit, or a fakir. The way was thus opened for the final step in economy—the retirement to a humble house in the country, towards the Soonderbuns. There, in a few years, Pitamber went, leaving his unfinished mansion, to reside in a few one-storyed rooms, backed and fronted by some thatched sheds. For, by that time, he had dissipated his whole fortune. The ruling passion pursued him still, however, and he was made miserable for nothing. He would not receive any letters which did not address him as Raja, and he received more communications than necessary. Lucky for him that he did not live in the days of cheap postage and the cheap and nasty post card! Thus he lived several years at Soora, in the District of the 24-Pergannas, until he died, in 1806, leaving an only son. Brought up under such an example, the heir Brindaban did as much as he could to wind up the family affairs. In his time, the house in town—Pitambar's folly—was sold. Brindaban was so pinched that he at length took service with the Collector of Cuttack, then a recent British acquisition. Still the fortunes of the family went down and down. Poverty and Malthus leagued against it. For, without any diminution of property, the domestic population outran its supporting capacity. Brindaban was an only son, but his son Janmajay had six sons. The second of them was Rajendralala. In order to be relieved in some measure and to benefit the child, he made over his second son to the protection of his sister, a widow without any issue of her own. Thus, Rajendralala, born in February 1824, at Soora, went to live at Pathuriaghata in town, to be brought up in all the affection of a childless Hindu lady. His aunt would have adopted him and given him what little her husband had left her, had the law permitted it. Here he received the rudiments of his education—indeed his entire general, as distinguished from special, technical, or professional education. For his initial Bengali instruction, he was indebted to the family vernacular master—*Gooroomohasoy*—in Raja Baddynath's house. The foundations of his knowledge of English were laid

at some of the petty local adventure schools which started up about the time in every quarter—first Khem Bose's, and afterwards Govind Basak's School. On the death of his aunt, poor Rajendralala returned to the coarse living and insufficient and indifferent accommodation and crowd of the Soora retreat in the "backwoods" of Beliaghata. It became a serious question what to do with him. He was the only promising one of all the six sons, and it were a shame to let such parts waste. There was only one resource for the aspiring poor—the Medical College—where not only a good professional education was given free of charge, but actually a solatium was given in the shape of a monthly stipend of Rs. 8 to each of the *alumni*. But then to study there entailed social degradation. However, there was no choice left. Unfortunately, Rajendra, now in his fifteenth year, fell into a nasty fever—caught probably from the miasma of his new residence and his changed conditions of living—which long kept possession of him, developing enlarged liver and spleen and reducing his life to a minimum. He suffered for more than a year. At first, there was some treatment, but, latterly, his recovery being despaired of, he was left pretty much to himself. But God is great and brings unexpected succour to his creatures. A poor Portuguese woman cured him, with her rude recipe. The difficulties of obtaining medical aid at a village so out of the way yet near Calcutta like Soora, gave the finishing to the considerations in favour of his medical training. Reestablished in health, he, in November 1839, at the age of sixteen, went to the Medical College and got himself enrolled as a stipendiary student. He made fair progress in his studies. The Principal, Dr. O'Shaughnessy, was an enthusiastic investigator, and Rajendralala, at his request, gave him, after due enquiry, some information about the medicines used by Hindu women for certain purposes. He had established such a reputation that, in 1841, Babu Dwarkanath Tagore was willing to add him to the four students of the same College he had selected for taking them with him for completing their education in England. The difficulty was whether his father would permit him to take that final step of breaking with Hindu society, namely, crossing the sea. Meanwhile, there was a great row in the College and there were serious charges of misconduct against the students. There was no charge against him in particular, but he had taken oath not to divulge what he knew, and at the inquiry he declined to accuse his fellows. So, notwithstanding the good graces of the Principal, Rajendralala, with many others, were rusticated. The door of Æsculapius closed against him, he turned towards the porch of Temis. If not a doctor, he would be a lawyer. He procured the books prescribed in the Pleaders' Examination and studied them with diligence. He appeared and thought he had passed. But *Cui bono*? There were rumours of foul play, and at length it appeared that the questions had oozed out and the papers been tampered with, and the end of it all was that the whole examination was cancelled and nullified. These repeated disappointments might well have crushed a feeble soul, but they had, we suspect, without breaking his spirit, only a souring influence on Rajendralala's character. He threw up law—a study to which he never showed any leaning—for ever, and now as a man whose hopes of a professional career had been exhausted, he, like his other brothers, lowered his aims

in life. He must do something to live upon. He was prepared for any employment. Broker or Bani-an's mate would be grand, but where was the interest for it? He was ready for any opening as a clerk in any public department, or private establishment.

He was thus exposed to a great danger. It was a critical point in his life. An accident—a slight incident—might make him or mar him for ever. Luckily for him, his was a making incident. While he was in search of employment or opening, there occurred a vacancy in the Asiatic Society's establishment, in the office of the Assistant Secretary and Librarian. He applied and got the post from the kindness of Dr. O'Shaughnessy, then Secretary, who knew and loved him at the Medical College and pitied him for the circumstances under which he had been virtually expelled from it. Dr. O'Shaughnessy had not to regret his recommendation, nor his colleagues their choice of this unwarranted animal. In a few years, they were reassured, without being conscious of the brilliant hit they had stumbled upon in this slender youth. Still less could they perceive that they had secured memorable service to the Society and to its cause and to the country. For Mitra himself, the paltry appointment saved him. It gave him direction for life. His career was now chalked out. Whatever else he might have the opportunity of being or doing, he would remain an Asiatic Society man. He would be an Orientalist and an antiquarian. It was not all of a sudden that his ambition was fired, or all at once that he felt all his latent powers, or realised all the possibilities of his career. At first, he was only frowned upon by the difficulties of his work. Without a proper equipment of liberal education—with but the rudiments of instruction of obscure native schools at which English is taught by men who know it most imperfectly and frequently wrongly—he had come among Englishmen who were all scholars and at a place where they were entirely occupied with learned matters. It would be foolish to suppose that Mitra was equal to his work. He was, we believe, less able than any of the seven or eight native gentlemen who have held the post from Ram Comul Sen to Pratap Chandra Ghosh. Had it not been for the kindness of the Secretary and others, his nakedness would have been exposed any day and he been compelled to beat a retreat. It must in justice to him be said that, if he could not suddenly make up for the deficiencies of early education, he strove manfully to supply them. Meanwhile, he was not useless, for he tried to be useful in various ways. Thus, he became a favorite as an humble assistant before he could show his intellectual mettle. At the same time, he plunged himself into study. The Society had a great literary collection, but he was not able to use the treasures on account of his linguistic deficiency. So he devoured the current literature—the newspapers and magazines—on the Library table—long before he attacked the tomes in the book-cases. He also gave special attention to the correspondence that passed or that was on record and tried his hand at composition—a thing he had never been called upon to do in the days of his formal education. His drafts and notes passed under the correction of the Secretaries, and he profited by the alterations and additions. He showed a notable promptitude in learning. He proved a valuable official on the establishment. He loved the Society and worked with enthusiasm for it. He catalogued its books and other collections and got the catalogues printed, and

for the first time the valuable treasures in its library and its museum were made available to outside scholars, enquirers, and students. He also latterly commenced insinuating contributions to the Society's sittings. Thus he advanced in efficiency and in reputation. Of course, he made many friends among the European members of the Society, including high officials. His daily intercourse with Englishmen required him to talk English constantly, giving him such facility in the tongue and such fluency as to make Europeans stare in astonishment. In his special pursuits as an Asiatic-Society-man exploring the ancient literature of the country or poring over musty records or faded coins, he was alone among all his countrymen. In fine, in eight years' time, he had got looked upon by the leaders of our learned Society as a sort of prodigy among the natives.

But he could not live by this kind of pursuit—in this country at any rate. His pay was a pittance, good enough for a young man to begin with, but preposterous for a grown up gentleman with family. Nor were there any prospects at the Society. He might be taken in into the Subordinate Executive Service, but that would have meant his virtual abandonment of literature. He might be compelled to make it, but it were a tremendous sacrifice. The gods were more kind and had better taste than to see such a fine flower nipped in the bud—to blast such a promising career. About this time, the subject of the up-bringing of the minor sons of landlords whose estates on their death passed into the hands of the State, had attracted public attention. The Government in its capacity of Court of Wards managed the property of the deceased, but their sons were left to grow wild in ignorance and vice, and well fitted to squander away their estates when they came to possession, and maltreat their tenantry and otherwise abuse their position. Tutors were no doubt appointed, but living as these did with their pupils in the latter's houses, where the influence of the minors and their families were supreme, they were cowed into inaction at the best, but more often the tutors were reduced to mere *Amla*—servants of the house, and sometimes to panders. It was decided to mass the minors altogether in a single institution at the capital, and to bring them under organised influence. So the Wards' Institution was founded and Mitra was fortunate in obtaining the office of Director. Although he thereby got a larger pay, his position remained dubious. He was not enrolled as a public servant, being paid by contributions from the different estates of the minors who resided in the Institution and, of course, without the privilege of pension. His appointment is dated March, 1856.

The Wards' Institution was a godsend to the Soora Rajbansis. He and his people made the most of all the opportunities offered by it. Their passion for pomp and circumstance was at last gratified, however vicariously. The brood of Mitras billeted themselves on the several Rajalings and Baboolings. Their chief posed as a Prince. His morning and evening drives were more like royal progresses. He went out in his state coach, attended by a bodyguard—not of ordinary sowars but of gentleman—and even Raja troopers. But though unable to emancipate himself from a family failing, Mitra was no fool. He was not the man to give himself up to luxury because good living was open to him. He employed the opportunities of his place for cultivating letters. He not only pursued his

Sanskrit and archæological studies, contributing papers of more or less value to the Journal of the Asiatic Society and editing Sanskrit MSS. and sometimes translating them for its Bibliotheca Indica, but he joined the Vernacular Literature Translation Society and the School Book Society and took an active part in their labours. With the help of a grant and other advantages from the former, he established and continued for many years an illustrated Bengali magazine called *Bibhidharta Sangraha*. But he neglected his legitimate duties to attend to pursuits more to his taste or to jobs to eke out his income. His administration was not one of which he might be proud. He left his elder brother a free hand in the stewardship. The wards were left very much to themselves. At any rate, in not a single case did they show that they had been under the daily and hourly influence of one of the most intellectual and learned men in the country. The Director apparently enforced no discipline over boys in his charge, surrounded by all the temptations of a great capital. At length, the scandal became too great to be ignored. Still, out of regard as well for his feelings as for the reputation of Government, inquiries were rather quietly and gingerly made, and, in the end, he was let off with a warning. It was in vain. The disease was radical from which the Institution suffered and no smelling salts could cure. There were repeated scandals, and complaints again and again, until at last, in 1880, the Government made an end of the Institution and pensioned the Director off.

As before, so now, great efforts were made by his influential friends to save the Institution and Mitra's honour. But the country had declared itself with one voice against it. He did not die without a struggle. The occasion could not but produce some good and trenchant writing. He defended himself in the *Hindoo Patriot* as well as officially.

The history of the Wards' Institution is a melancholy one. A momentous experiment, begun and pursued with every advantage, under the immediate charge of the most renowned scholar of the country, had to be abandoned under painful circumstances. The friends of the Director, however, contrived to convert his fall into a sort of triumph. Rajendralala Mitra was honourably dismissed with not only a pension—to which under the original terms he was not entitled—but a special pension, for his important services—not in destroying the Institution but in—astonishing the Germans. His loss of appointment on the abolition of the Institution involved him in no loss or diminution of income. For he continued to draw as much as his full salary, which was Rs. 500 a month. A pension he richly merited, although the transaction looked a huge and palpable job. It was effected by Sir Ashley Eden, then the head of the Bengal Government, not out of love for the person benefited, whom the Lieutenant-Governor hated, but under pressure from his friends, of whom we may mention one, the late Kristodas Pal.

Mitra was one of the earliest members of the British Indian Association, though not one of its founders. The Association, a revival of the old Landholders' Association, was established on the 29th October, 1851. We find Rajendralala Mitra seconding Babu Nilmoney Muttylal's motion proposing the office bearers for 1853. Not long after, he was admitted into the Committee. He was regular in attendance and attentive to the proceedings, but he never was a weighty member, until towards the end,

when all the able men of practical experience of business and knowledge of the country had been carried off by death. He was more of a freelance in politics than one with convictions worked out by himself. For bearing down the enemy he was first-rate. The speech at the meeting, at the beginning of 1857, in favour of the Black Act, which made him famous, was characteristic. In it he denounced the whole non-official European community of India as made up of the "sweepings of England." It raised a storm against the orator. He was threatened with personal vengeance. He was more anxious about his situation, having heard that influence would be brought to bear upon his superiors to oust him. It was rather a vain anxiety, considering that the objectionable passage was an extreme expression of opinion in favour of a Government measure. Still he waited upon old Mr. Dampier, the senior member of the Board, and disclosed his fears. The Englishman gave a characteristic answer which thoroughly reassured him. He had no more opportunity for public speaking until he was made a Justice of the Peace, by virtue of which commission he sat as a Municipal Commissioner. In the Corporation, he found himself among friends and he delighted to try their patience to the utmost, forgetting that there were others and, above all, that there was work to do. Between the two Doctors—Mitra and Banerjee—they succeeded in driving the European element out of the Municipality. On some occasions, no doubt, they did good service, as on others they did ill.

Mitra was connected with the Press as an occasional contributor to the *Hindoo Patriot* in assistance of Kristodas Pal, or to air his own grievances or wreak his vengeance. His journalism was like his oratory, more slashing than sound. He not only excelled in abuse but he rarely went beyond it—speaking generally, that is. He never wrote on a large or important question of legislation, or administration, or policy. Yet he envied his friend Kristodas his position as editor, equally for its pecuniary and its social advantages. On the death of Kristodas, he allowed no proper successor to be appointed, apparently hoping to conduct the paper through some submissive go-between. And so it happened. His reign commenced with a gratuitous transformation of the paper in its essential features. Nor could he maintain the new order with spirit. Although he ever plumed himself in society on being a *Sub Janta*, he had not sufficient adaptability to apply himself to different departments of thought and different descriptions of questions, nor sufficient versatility even to supervise the work of others. Compelled to exertion to maintain his credit, not without the stimulus of good cash payment, he overwrote and exhausted himself. The *savant* ruined the humdrum, statistical, matter-of-fact journal. In his hands, it was neither the one thing nor the other; neither elegant nor useful. Had he died with his colleague Kristodas Pal, his local reputation all round would have stood higher.

But if he brought the famous old weekly to death's door, the newspaper was fully avenged. It proved his death. It prostrated him first and finally sent him to his last rest—drove him to a bed of sickness and afterwards laid him on his bier.

He was not made for a journalist and had never been one, in the proper sense. He was a brilliant *guerilla* warrior, and that was what he had ever been. He had not the facile pen that printers so admire and which Kristodas Pal possessed in full

measure. He could never dash off an article or an editorial note at short notice. He had never been accustomed to write "as the boy waits," and it was a desperate game to try it in the sere and yellow leaf. He broke down under the heavy strain of journalism. All the more because, not content with mere direction of the policy of the paper and supervision over the work of others, he tried to put as much money as possible in his purse by working, as his principal contributor. Thus he brought on paralysis. Even then he would not take warning but continued in harness. Then the machine was peremptorily stopped.

His character was not such as his countrymen can contemplate with unmixed pleasure. He was an example of perseverance in the pursuit of knowledge under difficulties. But the example was not illumined by other virtues, specially by those of the amiable sort. Haughty, quarrelsome, implacable, unfair, he was more feared than loved. His ability and a certain sturdy fibre in his constitution saved him from vulgarity. Still he was not quite saved. We have already adverted to his hereditary weakness. That led him to prize such empty titles as a foreign Government grants to successful Rajmistris and assiduous *dolly-givers*. He would not be content to be the learned Sudra whom the great Max Muller mistook for a great Brahman Pandit, but merged the Doctor in the Rai Bahadoor and the Raja. Could vulgarity go farther?

Rajendralala Mitra's best title to respect is as a literary man. He was not a profound scholar in any language or in any branch of learning. His acquaintance with Sanskrit was commonplace and far from accurate. The stories about his Greek and Latin are fables. Of modern European languages, he knew only English—the English of the day. With the exception of a few choice authors, he had but scant familiarity with English literature. Poetry he no more understood than he heard music. Philosophy, jurisprudence, political economy, the science of government, even general history, he did not care about. Of science, he had the veriest smattering in certain branches. Yet what an amount of sterling work has he left! He had a genius for utilising all that he knew—the merest scraps of information picked up at random were instruments in his hands. His place among the *savants* of the world was very high. He investigated the antiquities of India and of Sanskrit literature shoulder to shoulder with the greatest, fighting with them at times but always assured of their respect. Both Weber and Max Muller had received hard blows from him. Fergusson was sent raving under his castigation. The whole republic of letters knew the power of this Bengali's English pen. But his very strength and his triumphs made him reckless, and, latterly, he hurt his reputation by his controversy with Messrs. Pedler and Elliot. There he had ventured out of his element, and he got a suffocating ducking. These Professors proved to him what Horne Tooke proved to Junius. He has left a large quantity of laborious and solid work in Indian archæology and in the editing and translating—with hired assistance—of old Sanskrit works, besides some popular essays. He had no constructive genius—no power of generalization, but he was a very able critic. He was the greatest native Indian author in English, and the only Indian who had achieved a world-wide fame. Let us console ourselves with the reflection that he will never be forgotten.

POLICE OPPRESSION AT BARRACKPORE.

SIR,—On the night of the 2nd June last, two young men, Nibaran Chunder Ghose and Sheikh Ismail were seated on the parapet of a bridge near their house, in Moncerampore, smoking and enjoying the cool night air when two constables came up and in an insolent tone asked them "if they were concocting theft." Upon this an altercation ensued and the constable struck Nibaran with a stick. Nibaran raised a cry which brought the villagers to the spot, and, on their demanding names, the policemen took to their heels closely pursued by some of the villagers. Evidently, the constables went to the thannah and there with an acuteness peculiar to the police got hold of one Ram Parsad Passi and made him complain against Tokuray and Hurry Ghose, of theft of toddy from his garden. The man, simple as he was, felt some remorse, and next morning went to an Honorary Magistrate and made a clean breast of how he was pressed by the police to bring a charge of theft against the villagers. Armed with this complaint the Sub-Inspector proceeded to make arrests. Next day the Sub-Inspector arrested eight men, assaulted two, handcuffed six and marched them all to the thanna. The case came on for hearing in due time. Babu Hem Chunder Rai represented the Police and Babu Mohendra Nath Dutt, the defendant. Mr. Sterndale, in a lengthy judgment, discharged the defendants. In commenting upon the evidence for the prosecution, the Magistrate observes, "The statement of the witness Russick hardly calls for notice; he neither recognizes the men who were said to be in custody, nor those who are said to have rescued them; but he is brought in to speak to a very curious bit of corroboration of the arrest story. The constables on meeting him on the road somewhat inconsequently remark to their prisoner 'We will take you to the thannah,' to which the penitent thieves reply 'Let us go, we won't do so any more.' Could anything be more convincing? Here is a plain admission in the presence of an independent witness that they had done something, for which they were in lawful custody. One does not know which to admire most the ingenuity or the ingenuousness of the person who put this case together." Ram Pershad in his cross-examination admitted that he was in the thannah for 3 mortal hours before the Sub-Inspector could write or "conduct" the first information as the Magistrate puts it. Upon this the Magistrate observes, "If the Passi's evidence is to be believed the first information was a work of imagination." The Magistrate concludes by observing, "I am aware that this decision involves a condemnation of the Police officers concerned, but I cannot but come to the conclusion that having themselves offered an insult calculated to cause a breach of the peace to two unoffending men, followed by an assault, they trumped up this charge to cover their own wrongdoing." I understand that the executive are trying to screen this offending Sub-Inspector, but he deserves to be severely punished. Babu Mohendra Nath Dutt, of the Jaun Bazar Dutt family, Calcutta, being appealed to by the accused, took up their case gratuitously at a considerable pecuniary sacrifice, and got them released.

Law.

MADRAS SMALL CAUSE COURT BILL.

The Hon'ble Sir Philip Hutchins moved in the Supreme Legislative Council on the 23rd July, for leave to introduce a Bill to extend the jurisdiction of the Court of Small Causes of Madras. He said:

"As indicated by its title, the effects of this Bill, when it becomes law, will be to transfer the cognizance of certain original civil suits, arising within what is called the City of Madras, from the High Court to the Court of Small Causes. It will give to the Madras Small Cause Court a jurisdiction which is at present excluded from it by section 19 of the Presidency Small Cause Courts Act of 1882, and that is the reason why it has to be introduced in this Council; but it is really a local measure only, and it has been framed in order to give effect to proposals which have been frequently pressed on the Government of India by the Governor of Madras in Council.

Last year, after we had obtained the approval of Her Majesty's Secretary of State to those proposals, we drew up a rough Bill and transmitted it to Madras in order that before its introduction we might be quite certain that it expressed the intentions of the local authorities. This rough sketch was unfortunately treated as a carefully prepared measure which the Government of India was determined, without any regard to local criticisms and at all hazards, to pass into law before the day which the Secretary in the Legislative Department had, in accordance with ordinary practice, tentatively inserted as the date on which it might come into force. The day thus fixed happened to fall within the High Court's vacation, and a cry was at once raised that our aim was to abrogate the Court's jurisdiction without allowing the Judges a chance of being

heard. This point was immediately put right by its being explained that the 1st July was merely a tentative date; that we had no sort of desire to hurry on the Bill; and that in any case it would have to be circulated after introduction, when, according to rule, a reasonable time would be allowed for its consideration and criticism by every one concerned. I am afraid, however, that the idea which got abroad that we were trying to rush the Bill in spite of opposition has not even now been altogether dissipated; and it seems to have infected the mind of the High Court itself as then constituted, for the Hon'ble the Judges repeatedly declare that the measure has been launched without that serious attention and consideration which its gravity demands. I shall presently show that the outlines of the scheme had emanated from the High Court itself, and had been under the consideration of the local authorities for something close on twenty years. Those outlines, however, had perhaps been filled in by our sketch draft in a manner which was open to some objection; and before I proceed further it will be well to make clear both what the Bill which I now lay on the table contains and in what respects it differs from the rough draft to which I have referred.

"And, first, as to the date on which the measure is to come into force, in order to avoid all possibility of future misunderstanding I propose to allow the Governor in Council to appoint the day by notification in the Fort St. George Gazette.

"In the second place, I have cut out all reference to the insolvency jurisdiction. The Government of India recognize the disadvantage of a dual jurisdiction in such matters, and fully accept the assurance of the Hon'ble the Chief Justice that an alteration of the present practice would fail to afford any material relief to the High Court.

"In the third place, at the suggestion of my hon'ble and learned friend Sir Alexander Miller, I have preserved the concurrent jurisdiction of the High Court even in those cases which are to be brought within the cognizance of the Court of Small Causes. Personally I am inclined to agree with the Local Government in this matter, and to hold that we ought to apply the ordinary rule laid down in the Code of Civil Procedure, which is that, when a transfer of jurisdiction is made from a superior to an inferior Court, the power of the former to take cognizance of cases included in such jurisdiction, except by specially calling them up for trial, is *ipso facto* ousted. Section 15 of the Code enacts that every suit must be instituted in the Court of the lowest grade competent to try it, and therefore in no other Court. My own view with reference to the change of jurisdiction now under consideration is that, until the new tribunal has proved its ability to deal with cases involving difficult questions of mercantile law and usage, it would not only be right and proper for the High Court, but would even be its duty, to lend a favourable ear to an application that such a suit should be called up for trial by itself. The Hon'ble the Judges have, however, repudiated the idea of any understanding as to the course which they would adopt, and, as it is impossible to fetter their discretion upon such a point by legislation, the only alternative seems to be to allow plaintiffs for the present and under certain conditions to choose their own forum. The condition will be similar to that which already prevails in regard to suits cognizable by the Small Cause Court under the existing law. If the plaintiff chooses to resort to the High Court when he might go to the Small Cause Court, he will be debarred from recovering costs, and in case of failure he will have to pay costs as between attorney and client, unless the presiding Judge certifies that the suit was one fit to be brought in the High Court. According to my recollection, there is no class of plaintiffs who give the High Court more trouble than paupers, and I do not think that any provision as to costs is likely to influence them much in the choice of a forum. Perhaps the Hon'ble the Judges may wish to propose some special proviso for the exclusion of pauper suits from the High Court; but I will not venture to do more than suggest the matter for their consideration in this general way.

"Then as regards court-fees, the chief ground, and I think, I may say, the only ground, on which the High Court based its suggestion that the Bill had been launched without due consideration was that the sketch draft omitted to say in so many words what scale of court-fees should be levied. We intended that the scale which Chapter X of the Act lays down for small causes proper should be followed in regard to all suits which might be instituted in the Court of Small Causes. The High Court considers that this Chapter cannot apply to suits which are excluded by section 19 of the Act, and to meet this objection it has now been provided in the Bill that Chapter X of the Presidency Small Cause Courts Act shall govern all proceedings which may be heard before the Court or any Judge thereof.

"I now come to another point about which the High Court as constituted last September has expressed itself with perhaps unnecessary warmth. The jurisdiction which the draft Bill before them, which, as I have so frequently pointed out, was only a rough attempt to sketch what was believed to be the intention of the local authorities and should have been so treated—the jurisdiction which that draft purported to make over to the Small Cause Court

included suits up to the value of Rs. 2,500, but reserved power to the Local Government to extend this limit by notification. The idea was that the suits up to Rs. 2,500 might prove either too few to occupy one Judge of the Small Cause Court, or too many for one Judge, but not enough for two, and that the Legislature, having established the principle that the original jurisdiction should be reasonably divided between the High Court and the Court of Small Causes, might leave it to the Local Government to make the necessary adjustment from time to time with reference to the business to be done. There was certainly no thought of giving the Executive Government power to extinguish the High Court's original jurisdiction altogether; and, if at any time His Excellency the Governor in Council had been so ill-advised as to make any attempt to do this, it could easily have been defeated by the High Court calling up such cases as it thought proper to its own file. The fact was that we did not contemplate the possibility of the Executive Government exercising its powers without reference to the Judges and otherwise than substantially in concurrence with their advice. The High Court had itself proposed the transfer and might reasonably have been expected to give it effect as from time to time might seem reasonable. As, however, the objection has been raised, and it is perhaps within the bounds of possibility that a Governor in Council might go beyond what is reasonable, and even that he might succeed in securing that previous sanction of the Government of India which the sketch draft made indispensable, there can be no objection to the Legislature fixing any fair limit to his powers. The limit suggested in the Bill which I have laid on the table is Rs. 10,000, but the precise figure is open to revision, and will be a matter for the consideration of the Select Committee. On the other hand, now that the concurrent jurisdiction of the High Court is to be maintained, I think the pecuniary value of suits to be transferred to the Small Cause Court absolutely and without any special order of the Local Government may well be raised from Rs. 2,500 to Rs. 5,000.

"Hon'ble members will have now gathered the exact practical effect of the Bill which I have laid before them. Stated in a few words, it is this. There will be a regular side to the Court of Small Causes at Madras. It will try all ordinary suits up to a value of Rs. 5,000 which are not already cognizable on the small cause side of the Court. Some few classes of suits are excepted, and, speaking generally, it may be stated that the admiralty, matrimonial and testamentary jurisdiction of the High Court will remain unimpaired. It will be left to the Chief Judge to depute any member or members of the Court to preside from time to time on the regular side. The procedure will be governed by the Code of Civil Procedure, and the decrees will be subject to appeal to the High Court. Power is reserved to the Local Government to extend the pecuniary limit of this regular jurisdiction from Rs. 5,000 to any sum not exceeding Rs. 10,000; and it is intended that they should exercise this power with reference to the number of Judges who can be made available in the High Court and Small Cause Court respectively, and the business which has to be distributed between them. In other words, without going so far as to establish a District Court with fixed powers, which shall oust the jurisdiction of the High Court, and the Judge of which might not have enough work or might have too much, we shall make use of machinery which already exists, and apply it under conditions so elastic that it will be in the power of the Local Government to assign to the inferior Court just so much work as may fully occupy the one, one and a half, two or even three Judges whom it is prepared to employ over and above those required for small cause work proper, and to reserve for the High Court so much of the more important original civil business as with the criminal sessions and insolvency work will occupy the one Judge, or it may be one and a half, who can be spared from the appellate side of the High Court. My own view of the situation is that in all probability one Judge ought to be ample for the whole of the original work which deserves to be retained in the High Court. Whether a single Judge will be enough for the regular side of the Small Cause Court must depend on the effect which this legislation may have on the petty litigation of the City. It has been all along recognized that it is likely to cause a considerable increase in the number of suits, and it may well be that the work will be beyond the powers of a single Judge even with the occasional aid of a colleague not at the time required for the small cause work. Should this prove to be the case, the Local Government can at once apply an effectual remedy by appointing a temporary additional Judge, or by enlarging the jurisdiction to such extent as may seem desirable and giving another permanent Judge. This elasticity of the scheme is to my mind one of its chief recommendations. I need hardly remind any one conversant with the work of the Madras High Court in the last decade or two how extremely difficult it is to get an additional Judge appointed to the High Court by letters patent. Mr. Justice Innes' long and ineffectual struggle for the appointment of a fifth Puisne Judge must be well remembered in Madras; and, although in 1883 I had the advantage of entering into his labours, I might never have succeeded but for the fact of my having in 1886 become a Member of

the Government and for a further happy concatenation of circumstances of which I was able to take advantage to overcome the very reasonable objections entertained by the Secretary of State.

"But now it may be asked—indeed it has been asked—even granted that the scheme is a good one, why press it at the present time? There is a fifth Puisne Judge at last, and if he is confirmed the High Court will probably be able to get through the work which will come before it for some years to come—why not get him confirmed and have done with it? The simple answer is that this puts the case on an entirely false issue. I am surprised and sorry to find this put forward as the only real issue in some of the newspapers which had no full knowledge of the facts; but I still more regret that the High Court itself, as constituted last September, should have ventured to say that 'the measure appears to have been designed with a purely financial object, simply and solely to relieve the High Court of a portion of its work, and thereby enable the Government to avoid appointing permanently a fifth Puisne Judge.' If this were the sole or even the main object in view, I should still think that the measure is one which deserves to be carried into effect, first, in order that we may ascertain whether after all the fifth Puisne Judge is really necessary; and, secondly, because in a few years' time we may have a sixth Judge proposed, and exactly the same trouble over again. But so far is this from being the main object in view that the Local Government in its last letter, while expressing 'a decided opinion that the present strength of the High Court will never admit of reduction,' is equally decided that the Bill is necessary in order to provide a tribunal both less expensive and less dilatory than a High Court.

"I may say, then, that the objects and reasons of this Bill are twofold. The first is to remove that 'practical denial of justice to a not insignificant portion of the inhabitants of the city' which the High Court admits to exist, and to be inevitable under the present system of judicial administration in the Presidency-town. And the second is to obviate the lamentable waste of judicial power involved in that system, which requires every petty dispute not technically a small cause to be fully investigated by so highly paid an officer as a Judge, or perhaps even a Chief Justice, of the High Court. This waste is more marked in Madras than in Bombay or Calcutta, because the litigation is pettier, and because the original jurisdiction of the Court extends over a far wider area, and one much less distinguishable from the outer Mufassal. It includes a large number of suburban hamlets, and there is no conceivable reason why a petty dispute arising in one of these hamlets should occupy the attention of a High Court Judge on Rs. 3,750 with all his paraphernalia when a similar dispute outside the toll-bar would be adequately dealt with by a Munsif drawing perhaps no more than Rs. 200.

"I say then that, quite apart from the question whether the fifth Puisne Judge should be retained permanently or not, there are the strongest possible reasons for amending the existing state of things in Madras. Even those Judges who deprecate the measure concede this much, for they distinctly 'approve of the measure so far as its effect will be to create a cheaper *forum* for certain classes of actions which will not endure the expense entailed on suitors' in the High Court. It is true that they add a rider to the effect that the result of establishing such a tribunal will be to multiply suits to an extent which will astonish the Government; but if their estimate turns out to be correct, what will it show? It will only prove that the present denial of justice is even more serious, and therefore that the measure which I am advocating is still more necessary, than had been supposed.

"I have seen it stated that the High Court has only recently been made aware what was really contemplated, and, as I have already mentioned, the Court itself has thought fit to denounce the measure as crude and ill-considered. It must, however, be remembered that three of the six Judges then on the Bench were officiating only, while the oldest and most experienced dissented from the majority. It must also be borne in mind that their remarks were directed to the original sketch which has since been modified in various material respects. I do not anticipate that the Court as now constituted will object to the Bill which I have placed on the table; and for that reason I abstain from any further criticism of its letter; but, all the same, it is right that I should show that the measure originated with the High Court itself, and has received from it, as well as from the Government, very ample consideration.

"When I had myself the honour of a seat among Their Lordships, I was greatly struck, coming as I did from the Mufassal and from a special enquiry with a view to reorganize the Mufassal Courts, by what I have ventured to describe as a lamentable waste of judicial power. The remedy which suggested itself to me is the very remedy which I now wish to apply. On submitting the matter to the Chief Justice, I learned that the same remedy had been suggested by Sir Walter Morgan and more than once urged by himself. I mention this partly because Sir Walter Morgan and Sir Charles Turner were specially remarkable among Chief Justices for their knowledge of the country and talent for organisation, and partly because it will help to explain a letter which Sir Charles Turner drafted embodying the Court's deliberate and unanimous proposals."

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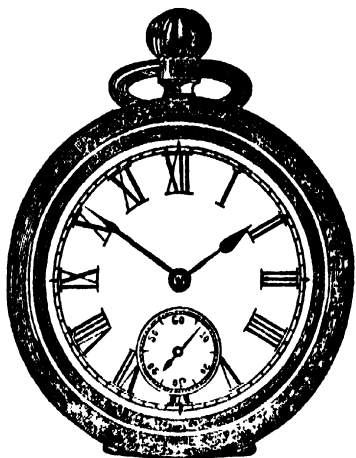
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REVIEW OF POLITICS LITERATURE AND SOCIETY

Vol. X.

CALCUTTA, SATURDAY, AUGUST 8, 1891.

No. 486

THE CAPTIVE LADIE.

By THE LATE MICHAEL MADHUSUDAN DUTT.

Reprinted from the Madras edition of 1849.

[Continued from page 362.]

"But suddenly a warrior shell,
In loud defiance rose and fell;
As if the Thunderer from on high,
To crush vain mortals met below,
In pomp and grandeur which might vie,
With realms above the starry sky,
Came there to work fierce scenes of woe!
And loud it swell'd and hall and bow'r,
And turret high and skyeey tow'r,
Shook, for it was the call to war,
Wild, fierce, and rolling from afar!
The maiden's blushing cheek was pale,
And hush'd her lover's whisper'd tale;
The hand which strung the breathing lyre,
Seiz'd falchions, bright as blazing fire;
And thousands from that blithesome hall,
Rush'd madly forth to slay or fall!—
Loud was the trumpet's shrilly yell,
And loud the warrior's deafening shell,
And madden'd war-steed's whirlwind tread,
Which crush'd the dying and the dead!
As when within the starless gloom,
Of Himalaya's snowy womb,
Ten thousand torrents madly roll,
To burst from out its dark control;
They roar, as if each furious wave,
Writhed wild with life some Fury gave!

"But there came one on blackest steed,
And there was naught he seem'd to heed;
The proudest warriors from him fled,
His path was o'er the bravest dead!
Fierce was his bloody falchion's sweep,
And fierce his shell's loud blasts and deep,
As on he rush'd, like lightning ray,
To that high hall, erst blithe and gay.

"Beside his high and golden throne,
The Raja stood, but not alone,
For Beauty's wail was on his ear,
He saw her pallid cheek and tear;
And long th' embrace she wildly gave,
To chain his falchion'd arm, so brave,
To deal fierce death around, or save!
He stood him like a lion chain'd,
By victors, whom its pride disdain'd;
And from his wide, deserted hall,
Impatient heard the battle call,
As high it rose, and rolling fell,
Then rose again in fiercer swell!

But Beauty ask'd, can warrior-breast,
List, coldly list to her behest?
'Oh! go not to that bloody field,
'We want thee not thy blade to wield;—
'Hark! to that wild, tumultuous roar,
'Like ocean rous'd from shore to shore,
'When thousand billows proudly rise,
'Like mountains tow'ring to the skies!
'Oh! go not, do not leave us here,
'Defenceless as the timid deer,
'Within the Lion's bloody den!—
She faintly said, then wept again!

"Now o'er the battle's fainter cry,
Loud swell'd the shout of victory!
'They fly;' wild Echo caught that sound,
Which rung triumphant all around:
'Who fly?—oh! let me, let me free,
'The battle-cry is fainter now!—
He paus'd, and press'd his burning brow;—
Loud steps are heard, 'they come,—'tis he!
A youthful warrior there he stood,
His falchion bare,—'twas bath'd in blood!
'Raja! I come to claim my bride,
'Thro' blood, which flows like ocean-tide;
'This is the arm, and this the blade,
'Thy proudest warriors low hath laid;
'And made this day, of festal glee,
'A day of deathless grief to thee!
'My bride'—'is far where ne'er again
'She'll list to thy vile, perjurd strain!
'But flee,'—he seized his blade, his eye
Glar'd round, but glar'd on vacancy,—
For he was gone, that warrior brave,
As some speed-wing'd, receding wave!

"Yes—he was gone, but that proud hall,
Erst glad with blithesome festival,
Where nations met, but met to die,
Now rung with sad, funereal cry!"

He ceas'd, that bard, and plaudits 'round
Swell'd high as died his Vin's soft sound;
But all unheeded; for his eye
Turn'd to that castle's lattice high,—
How soft the look which gently stole,
The silent eloquence of soul!—
But, lo! a sweet yet faded flower,
Dropp'd gently from a lofty tow'r,
Was it from Seraswatti's bow'r?—
Perchance it was;—he took and prest
Its hueless leaves upon his breast,

* The goddess of Poetry.

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As if they spoke in tongue unknown
To all save him, and him alone !—

'Tis midnight—but the Moon is pale,
And there be clouds her brow to veil ;
And faint the light her pensive smile
Sheds on that dim and rocky isle :—
The lonely warder looks on high,
On dark-wing'd clouds and lightless sky ;
And dull and listless is his mood,
As his who dreams in solitude,
When softly as Night's lonely sigh
Which wakes the leaves to rustling stir,
Or Morn's sweet breath when passing by
To fan the silken gossamer,
Some undefin'd—and nameless spell
Awakes the aery thoughts that dwell,
And tenant—all embalm'd with tears,
The sepulchre of by-gone years—
Where Memory her vigil keeps,
And the lone Heart in sorrow weeps !—

Upon the far and darkling tide
A shadowy form now seem'd to glide,
But soon it pass'd—the warder's eye
Beheld it softly gliding by
Upon that dark—wide—liquid plain,—
When next he look'd—he look'd in vain.
Perchance it was some wandering shade
Of fair but love-lorn, hapless maid,
From out her cold and watery grave
Upon the dark and troubl'd wave,
On aery skiff to haunt the spot
Of perjur'd love—yet unforget !

He reck'd it not—that warder brave,—
Full soon it vanish'd o'er the wave,
But wistfully now turn'd his eye
To hail the smile of light on high,
Which faintly spread along the sky :—
Morn came—and rock and land and stream
Soon caught her glad some—rosy beam,
And there was beauty in her smile
E'en on that lone and rocky isle !
Morn came—but now her laughing ray
Chas'd not a Captive's sleep away,
As thro' that castle's lattice high
It peep'd and smiled all joyously,
For she was gone !—they sought in vain
In hall and tow'r—on rock and plain !
The minstrel, too, they found him not,
As eagerly around they sought.
"They've fled"—Truth whisper'd to the ear
Of pale Despair—in accents clear !—

Yes—they were gone :—but who was he,
That nameless son of Minstrelsie ?
Was it some being of heavenly birth,
Had stray'd below to woo the love
Of that fair, beautiful child of earth,—
Then winged her to the realms above ?
They ask'd—conjectur'd—question'd on,
Yet only knew that they were gone :—
Till as a tale whose accents fall
Like Death's all stern resistless call,—
They heard the bard whose minstrel-lay
Once sooth'd their lonely hours away,
Was proud Husteena's * monarch high,
Who came to win from lone captivity
The bride a ruthless father's wrath would doom
To desert-solitude and donjon-gloom !

NEWS AND OUR COMMENTS.

BOTH Dr. Rajendralala Mitra and Pandit Iswara Chandra Vidyasagara, who had been long ailing, at length came to a full stop last week. The Doctor died at nine on the night of Sunday the 26th July. The event was not known to the general public till next Tuesday morning, when the papers announced the sad loss. Even his own journal—the *Hindoo Patriot*—was not aware of it, for, appearing in the forenoon of the next day, it still talked of his increasing illness, unaware that all cause for anxiety was over, that

The last of danger and distress had been passed. The Pandit, although older by four years and his disease of a more galloping nature, outlived the Doctor by as many days, dying at two on the morning of Wednesday. The schools and colleges, both Government and private, were closed in sad memory of the two deceased. The Government offices—Bengal and India—were half closed. The native share market transacted no business last Saturday. These are legitimate expressions of grief for the great departed. But some of the boys of the Pandit's own school, under injudicious advice, carried their demonstrations to absurdity. They resolved to go unshod for a space of ten days—the period of a Brahmin's mourning. Little did these juvenile gentlemen suspect that, by thus claiming by implication a superior pedigree with him to which they are not born, they simply insulted the dead, and did not advance their own position. It was an outrage on their own relatives and parents. The same boyish freak mourned Surendra Nath Banerjee as dead, with black ribbon on their breasts, when he was punished for contempt of the High Court. Public demonstrations of grief or sorrow for public men is quite a distinct business from a private mourning. The claims of the nearest and dearest dead are always superior and must not be equalled by or subordinated to the respect that may be due to public men no more. The distinction must always be drawn. Each to his own and within his limit.

Pandit Iswara Chandra Vidyasagar was born in 1821 and Dr. Rajendralala Mitra in 1824.

Sectional meetings of condolence have been held. The Presidency College Union, under the presidency of the much abused Mr. Tawney, and the Metropolitan Institution have, besides, passed resolutions to perpetuate the memory of the Pandit by some memorials the nature whereof will depend upon the subscriptions realized among the students and ex-students. The General Committee of the Calcutta Corporation have voted Rs. 500 for a portrait of the Doctor. The British Indian Association, following suit, have also decided for a portrait of their own Raja Rajendralala.

NOTWITHSTANDING the unseasonable weather and the season of sickness, there was no abatement in the festivities of gay Simla. The illness of the Viceroy himself was no bar to his Military Secretary celebrating his birthday anniversary with grandeur. At Ooty, Lord Wenlock waltzed the Devil valse while scarcity and famine stalked in his dominion, but it was expected they would shew better manners at Simla. Whatever the English etiquette, Oriental decorum cannot tolerate any demonstration of joy at the capital while the ruler is confined to a sick bed. To mark the difference as it were, the preparations for Lord William Beresford's birthday rejoicings on the 20th July were on an elaborate scale. Perhaps, at Simla they do not feel themselves in India and, being in a sort of no-man's-land, they do just as they like, according to a convention of their own. Barring that initial impropriety, all was in due form and everything was "tip top." To begin with, the little folks were first treated to music, dance, lunch, and magic lantern exhibition. The children numbered about one hundred. Lady Lansdowne, Lady Evelyn Fitzmaurice, Sir Frederick and Lady Roberts assisted at the entertainment to the little people by their presence and encouragement. The bigger folks were not neglected. Two hundred of them, guardians and friends of the boys, were regaled with a sumptuous dinner. Sir Frederick Roberts proposed the health of the host, which was, of course, most heartily received.

THE *Deccan Times* has shut up shop from the first of this month, being the commencement of the operation of the new Press regulations in places administered by the Governor-General in Council, but not forming part of British India.

* Delhi.

BABOO Bunkim Chunder Chatterjee, Deputy Magistrate, Alipore, 24-Pergunnahs, has come down sharp upon sharp practice. He has sentenced a Pleader of long standing, Annoda Prasad Roy Chowdhry, to four months' rigorous imprisonment and a fine of Rs. 200, or, in default of payment, another two months' labor, for abstracting, in the interest of his client, from the record of a civil suit, a lease (*pattah*) of his own filing. On the application of the other side, he had been called upon by the Judge to shew cause why he should not be reported to the High Court. That matter stands over.

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HERE is a story of progress of our Princes, in the unsophisticated language of British law reporting :—

"In the Glasgow Court of Sessions on the 28th June the case of Ross and another *vs.* Sir Bhagvat Sinhji came up for hearing. Lord Kyllachy heard proof on the question of jurisdiction in the action by Mrs. Elizabeth Sarah Williams or Ross, wife of, and residing with, George Ross, 109, Stamford Street, London, against His Highness Sir Bhagvat Sinhji, Thakore Sahib of Gondal in the Province of Gujerat, and Presidency of Bombay, India, K. C. S. I., LL.D., residing at 3, Belgrave Crescent, Edinburgh, for £10 10s. of inlying expenses, £50 per annum as aliment, for her child, and £2,000 as reparation in respect of alleged seduction. The defender lived in London for some time, and the pursuer states that before her marriage she was one of his servants there. The defender says that he is an Indian by birth, and that his domicile and home are in India. He also states that the pursuer is English by birth and has all along lived in England. He pleads that the question between the parties fall to be determined by the law of England, and that in respect of that law, which excludes the pursuer's claims, he is entitled to be absolved. Mr. H. C. Asquith, M. P., a Member of English Bar, and Queen's Counsel, gave evidence as to the English law in regard to actions for seduction. Mr. Brodie Innes, a member both of the English and Scottish Bars, was held as concurring with Mr. Asquith's evidence. Mr. Salvesen (for the pursuers) said he did not propose to lead any evidence upon the point. Mr. Dickson, for the defender, then asked His Lordship for absolver, in respect that he had established completely that the pursuers had no right or title to sue for damages in respect of seduction of the female pursuer, that, *quoad ultra*, there was no relevant ground. Mr. Wilson, for the pursuers, maintained that they were entitled to an issue in this case. At the close of the hearing His Lordship made *avizandum* of the case."

Our readers no doubt will stare with us at the queer terms of Scotch jurisprudence. The nett result we take to be this. Having left his seraglio behind in Gujerat, the Prince was ready to be human, but he was not apparently prepared to be humane enough, to say nothing of princely.

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THE *Indian Daily News* of August 7, contains the following leaderette :—

"We have received many communications during the last few days touching on the lives, merits, and deaths of two well-known citizens, Rajah Rajendralala Mitra and Pundit Vidyasagar. Most of these have consisted of indiscriminate laudation, which however grateful to the families and friends of the departed, are scarcely the notices which would best tell the story and moral of their lives. These notices are like the Indian sun, light and warm, but one feels them too strongly, and as Sydney Smith desired a few brilliant flashes of silence to modify Macaulay's incessant talk, so a few shadows on these sketches of the departed would have given a more correct representation of the men. Excepting one or two little errors in the notice of Rajah Rajendralala, the sketch of the man and his work in the last number of *Reis and Rayyet* is a far more correct portrait of the inner man than the more laboured but less truthful accounts which have been printed and written by other hands. The mistakes referred to are of a slight character, not affecting the substantive merits of the biography. The Rajah was the third son of his father, not the second, the third of six brothers, of whom three survive him. We have not for a long time read a better biographical sketch than the one under notice, which bears evidence of the master's hand, which has preferred to draw a truthful picture rather than one out of perspective in deference to the somewhat sickly sentiment that fears or fails to do justice on both sides of a character. The Editor has painted the pimples and the warts on 'Cromwell's' face, as well as his comely features, and we see the man as he was. There is no fulsome adoration of powers which were not possessed, and no fear of pointing out the angularities and the littleness as well as the greatness of the man. We are shown his capacities as well as his achievements: the means as well as the ends attained. While there is much seen that shows an example of perseverance, there is no attempt to conceal the weaknesses of his character. While full credit is given for what he was and all he did, his merits are not exaggerated, nor his faults magnified. It is a model biography, and there is more credit due to such correct expression of facts than could honestly be accorded to the most laboured panegyrics."

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THE Moharram Festival commenced on Thursday evening and Muthiaboorj, the place of His late Majesty the King of Oudh, was quite a scene of beauty and bustle. The Tazia procession is still in attraction, and the street from Hushmat Munzil up to Imambara Sibtainabad was crowded with a large number of spectators. People flocked in from Calcutta, and all the Mahomedans of Muthiaboorj

took a lively interest on the occasion. A large number of men formed the procession with torch lights and flags. Prince Mirza Jahan Kadar Bahadoor with other princes followed the *zareeh* on foot. The Band and Nowbat played music. Among those who took part were Princes Sultan Mirza, Kamyab Mirza, Furtookh Mirza, Tajool Mulook, Mirza Mohamed Askari, Dilawar Jah, Ibrahim Mirza, Akhtar Jah, Akram Hossain, Abbas Mirza, Humayoon Jah, Fareedoon Jah, Maimanat Mirza, Pydray Mirza. Although it was nothing in comparison with the festival that took place in the time of His late Majesty, yet something is better than nothing, and it is a great thing that Government has permitted this shadow of former glory to stay after the substance has been withdrawn.

NOTES, LEADERETTES, AND OUR OWN NEWS.

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PARLIAMENT was prorogued on the 5th. The *Times* expects another session before dissolution. The closing of the session was, as usual, preceded by the presentation of and the debate as it is on, the Indian Budget in a thin house. Mr. Andrew Provan, member for the Blackfriars Division, Glasgow, demanded further reforms in the factory laws of India. Mr. Samuel Smith, member for Flintshire, was to have moved for the elective principle in the legislative Councils, but he was not technically in order. Mr. Maclean moved that it is desirable, in the interests of Indian and Afghan trade, to extend the railway to Candahar, which, if necessary, could be placed under the control of the Amir. The motion was seconded by Sir Roper Lethbridge, who thought that such a railway would lead to economies and promote trade. Sir Richard Temple was of a different opinion. He feared the commercial advantages were overrated and apprehended a difficulty with the Amir. Sir John Gorst, in reply, said that it was against the policy of the Government of India to interfere with independent frontier tribes or to extend the frontier. It was concerned only to bring the tribes into friendly relations with India. The Amir, he further said, was an independent ruler, not a vassal, and the Government had no right to interfere with his fiscal policy. Mr. Maclean's motion was ultimately negatived without a division.

Sir John Gorst presented a hopeful prospect of the Indian finance and a prosperous condition of the country. All the receipts showed an increase except those from opium. There was no prospect of any frontier expeditions and the danger of famine had ceased.

THE British Medical Association has decided to urge that cremation should be made general. The Hindu mode of disposal of the dead is undoubtedly the best for the living.

DROUGHT is being succeeded by flood. In the Western Presidency, at one place, the rain fall was registered eighteen inches in twentyfour hours, with its attendant disasters. Long stretches of the Bombay Baroda line were breached, several bridges collapsed and the mail service was at a stand still. The greatest calamity is reported from the Bhoynagar State. At the town of Mithuva, on the coast, fifteen inches of rain fell in twentyfour hours. The streets were breast high in water, 1,027 houses fell and 74 lives and 305 head of cattle were lost.

A TELEGRAM from Simla, dated the 6th, speaks of 14 inches of rain in 30 hours, of fall of a house in Chota Simla burying three natives two of them to death, of collapse of a stable on Elysium Hill burying to death a syce and two horses, of heavy slip, throughout the station, of the whole face of the hill below Yarrows being in a dangerous condition, of the occupants of Stirling Cottage taking refuge in the Elysium Hotel in the middle of the night. On the night of the 5th, seven inches of rain fell between 4 and 8 o'clock.

THE following two paragraphs, with many others, were in type for our last issue but were elbowed out of it by the length of the obituary notice of Raja Rajendralala Mitra.

News comes to us from Hyderabad, that the marriage of one of the unmarried sisters of His Highness the Nizam has been arranged with Nawab Imam Jung Bahadur, a son of Nawab Sir Khoorshed Jah Baha-

dur, by a wife other than an elder sister of the Nizam, by whom he has another son, named Nawab Zuffer Jung Bahadur.

Sir Khoorshed Jah, who was staying out of town, was sent for by His Highness, and, at the interview which followed, he presented, in connection with the proposed match, the customary Nuzzur, which His Highness duly accepted.

EARLY this week, we received the following telegram from Hyderabad :

Nawab Imam Jung Khurshed-ul Mulk Bahadur, elder son of Nawab Sir Khurshed Jah Bahadur, is going to be married to the elder sister of His Highness the Nizam. The *mangni* or betrothal ceremony took place Saturday last with great pomp and circumstance. Nawab Sir Khurshed Jah, Nawab Vicar-ul Omra, Nawab Zuffer Jung and other members of Shums-ul-Omra family, proceeded on foot to the Nizam's Chowmahalla Palace in grand procession, the Nawab's forces, Cavalry and Infantry, going in front. The bridegroom was on horseback. The distance between Khurshed Jah's Palace and the Chowmahalla Palace is more than a mile. The procession started at sunset and by the time the bridegroom reached the Chowmahalla Palace it was passed eight. The bridegroom and party were received by Rajah Giridhari Pershad on behalf of His Highness and conducted to the Durbar Hall, where they were entertained to nautches. His Highness, who was in a separate building, having sent for the bridegroom, Nawab Sir Khurshed Jah, Nawab Sir Asman Jah, Nawab Vicar-ul-Omra and Nawab Zuffer Jung escorted him to His Highness and presented nuzzurs, while in the zenana the ladies performed the usual religious ceremonies. The nautches continued till two in the morning after which the party returned home in the same order as before. Sir Asman Jah had visited the bridegroom at Khurshed Jah's Palace before the procession started. The proposed alliance has given great satisfaction to the public.

SINCE the receipt of that telegram, we have received a letter from which we learn that the marriage itself will take place in November, and will doubtless be celebrated with befitting grandeur.

NEARER home, there will be a marriage in high life in Behar, in the ensuing cold weather, provided a suitable match may be negotiated. The Maharaja of Doomraon is anxious to marry and settle his daughter, and the active Dewan of the Raj, Lala Jai Prakash Lal, is engaged in finding a desirable alliance. As he has devoted himself with his whole soul to this subject, we may be sure he is sure to succeed. Indeed, we hear he has already offers, but he is very particular, and, besides, would not spend more money than he can help.

SIR John Macdonald, the Canadian Premier, who has lately died, was one of the most remarkable men of the age. He was the Colonial Disraeli—no Brummagem imitation but a true chip of the same block. He was a man of rare courage and indomitable energy. Scotch by birth and American by training, it was his destiny to get on, and got he on, not swimmingly perhaps, still bravely. He resolved to climb to the top and he climbed to the top soon enough, despite all difficulties. Educated at Kingston in Ontario, he chose the law for profession. He early mixed himself with politics, first local and then general. Meanwhile, between his ability and his political connections, he extended his practice and his reputation. By 1847 he obtained the office of Receiver-General and entered the Executive Council. He next became Commissioner of Crown Lands, and afterwards Attorney-General, then Minister of Militia, and finally in 1858 Prime Minister. After he was driven from power he still maintained his prominent position in the House. When the project of uniting Upper and Lower Canada was broached, he advocated the principles of the measure, and, when the union was accomplished in 1867, he easily rose to the head of the administration. He earned great distinction as the leader of the Conservative Party in the Dominion. But he was not above the frailty of the politicians of his Continent. He patronised the Canadian Pacific Railroad as an undertaking likely to advance the prosperity of British North America, but he was accused of having, as head of the Administration, agreed, for a private consideration to himself, to subsidise the Company. A Committee of the colonial Parliament was appointed to enquire and the change was proved. He had to resign, but he was under a brief cloud. The people there are not particular. He soon emerged and regained his old position.

IN a libel suit at Montreal, the defence proved that the character of the plaintiff was so high that no amount of traducing would injure his business. The jury thereupon found for the defendant. In India, as is the law now administered, a mere constructive publication of what a judge conceives to be defamatory is enough for conviction and wholesale punishment. Whether the complainant suffers or not, is not allowed to be an issue. Even when the defendant declares that the alleged defamatory matter was not intended for the plaintiff, the plaintiff is allowed to appropriate the imputation to himself and there is no escape for the defendant. As the law stands or is enforced, the greatest scoundrel, by a resort to our law courts, can stop the mouth of him who ventures to warn his fellow brethren of the miscreant. Only sing praises, never breathe aught that may in any way be distasteful—such seems to be the verdict of our law courts. It does not matter if society is rendered unsafe by allowing free access to it of dangerous characters, or history falsified by absolute misrepresentation. Truly, it is the Age, and this the Land—of Unveracities. O for a Carlyle to lash the multitudinous humbugs blatant of our times into compunction! O for a Cobbet or a Hunt to go to jail *pro bono publico* and the reform of the Press Law and its administration!

It is wellknown that Eve's fair daughters have a sneaking partiality for the wicked. That they should hang on the lips of *roués* may be understood. But it now appears that of all h—l's host they have a decided preference for rogues, specially gambling rogues. Some twenty years ago, Captain the Hon. Walter Harbord was exposed cheating at baccarat at the Circle Méditerranée, at Nice. There could be no doubt about it in England. Still on his telegraphing to a lady there, she actually left her husband on his death-bed, and proceeded to Paris to meet the sharp man. She knew the cost of her unwifely conduct. Her husband soon after died, cutting her with a shilling. She did not care, apparently recompensed by the freer opportunity to follow her knave of cards' fortunes. In due course, she married him, and possibly now gives tone to *ton* somewhere as Lady Eleanor Harbord.

THE *Effective Advertiser* is not only true to its name but is a very good publication indeed. It is a business serial, the full name being *The World's Printers, Stationers, and kindred Traders' Effective Advertiser*, and an excellent one of its kind, most useful to all professionally or commercially connected with the Press or printing. But it is something more and better. It is an interesting monthly which may be read with profit by the general reader. That it is a model of typographic art goes without saying. It is withal written with singular ability and force, being evidently conducted by accomplished literary men. Its statement of the claims of the craft is so neat that we reproduce it:—

"What are printers? What have printers done? What are printers doing now? Printers have educated the world, or most of it. Printers' books guide commerce across the seas, scare ignorance away, make and maintain liberty, elevate mankind above all its old levels, and a copy of the Bible may be bought for a shilling. Printing maintains law and order, printing keeps the free man free, and liberates the slave. Printing enables dead giants in history and debate, dead warriors, dead statesmen to speak to us again and again in their own words, giving us the benefit of their knowledge to assist ours, of their deeds to inspire us."

As a specimen of the fun of the journal, we cull a consolidated "goak," combining the characteristics of Irish and American humour, with a genial poke at Sambo, to wit:—

"A journalist who was reporting things in one of the Southern States, happened, by a lamentable accident, to be mortally shot by a negro. The journalist was an Irish joker, and the shooting hurt. His last words were: 'This is the darkey's day of my existence'; and immediately after: 'I die a nuggerminious death.'"

HERE, from the American Press, is the Mirror of the Ages—of English Premiers:—

"Since 1800 there have been 18 Premiers and one remarkable characteristic about them is that they are peculiarly long-lived. Mr. Spencer Percival was assassinated at the age of 50, and Sir Robert Peel died in consequence of a fall from his horse at the age of 62. Pitt is an exception to the rule, as he died at 46, and Canning only reached 57. Lord Beaconsfield was 74 when he died, and Mr. Gladstone is past 80; and the remaining twelve who have held office since 1800, average over 75 years of age, though the average is much decreased by Lord Liverpool, who died at 58. Lord Sidmouth, who quitted office as Premier in 1804, died at 87, in 1844. Lord Portland left office in 1807, and died, aged 75, in 1834. The Duke of Portland died at 71. Viscount Goderich resigned office in January, 1828, and died in 1859, aged 67. The Duke of Wellington quitted office in November, 1830, and died in 1852, aged 83. Earl Grey left office in 1834, and died in 1845, aged 81. Viscount Melbourne left office, the second term

of tenure, September, 1841, and died, aged 69, in 1848. Earl Russell resigned the Premiership last in July, 1866, and died in 1877, aged 85. Lord Derby was last in office in June, 1859, and died in 1869, aged 70. The Earl of Aberdeen resigned office in February, 1855, and died, at the age of 76, in 1860. Viscount Palmerston died in office in November, 1865, aged 81."

We wonder at the taste of the men who, without any definite purpose in view, hunt up such statistics. Never was drudgery less useful. There is not a single idea to be drawn—not a single generalization to be made—from the laboriously collected mass of facts. Is it the object of the collector to show that the English Prime Ministers have been a set of old fogeys? Some,\* by his own showing, were young enough when they retired. But admitting that many of them ruled the empire at an advanced period in life, it must be remembered that mere age does not constitute fogeyism. The real test is intellectual power. Can any of the great ministers be said to have been in their dotage? Not in the least; not one. They all retained the full vigor of their minds, however much they might suffer from the gout and other complaints. And Palmerston at eighty was as hale and hearty at the head of Government as Gladstone is in Opposition at eighty-three.

MOHESH CHUNDER PAL has paid too dearly for his new venture—the *Bangambasi*. He went into no small expense in floating the concern. Soon he was drawn into a whirlpool of a litigation which has lodged him in jail. He was out of pocket to the tune of about Rs. 8,000 in the Police Court, in the now famous prosecution of his paper by the Sadharan Brahma fraternity. All the lengthened advocacy of Mr. Palit could not save him imprisonment. He then engaged the famous defender of O'Hara to move for him the High Court. That means another Rs. 2,000. Mr. Woodroffe made his motion on a Tuesday. He would have appeared earlier, but the Criminal Appellate Bench was not sitting on account of the illness of one of the Judges, and the Chief Justice would not take up a motion unless it was an extraordinarily urgent one. Pal loses nothing by the delay except the subsequent costs. For the Court—the Hon'ble Justices O'Kinealy and Trevelyan—rejected the application. The principal contention of the learned counsel was whether any person in this country by reason of his being proprietor of a newspaper in which a libel was published, was responsible therefor, unless it could be shown, within the meaning of the Act, that he intended to harm, or knew, or had reason to believe that the imputations contained in that would harm. Mr. Woodroffe argued that the evidence in the case pointed to Pal being the proprietor but it went farther and proved that he never in any way interfered with the conduct of the paper, or saw or superintended what was contained in it, and certainly it was not shewn that he was in the least aware that the paper of the 19th April (containing the defamatory matter) contained any libel at all. All the evidence against him was that he had ordered a peon to sell four copies to a purchaser. Whereupon—

Mr. Justice Trevelyan.—The mere selling of a paper was publication.

Mr. Woodroffe.—In one sense that that was so, and in another it was not so. Under the law publication meant making public, intending to harm, or knowing or having reason to believe, that such information would harm. The question was whether a Judge would direct a Jury to find, on such evidence as this, a defendant guilty of publication with intent to harm the reputation of another.

Mr. Justice Trevelyan.—There was no question that these libels would attract the attention of any person reading the newspaper. Here was a case of a man who was proprietor of a paper, who sold copies the day after it was published, and who knew Bengali, and speaking for himself he thought that he would put it to a Jury that the man must have known what was in that paper.

Mr. Justice O'Kinealy delivered the following judgment:—

"This is an application made on behalf of Mohesh Chunder Pal, said to be the owner of a paper, and now suffering imprisonment on conviction for a libel before the Presidency Magistrate. Learned Counsel, who appears on behalf of the petitioner, has impugned the decision arrived at by the Magistrate, and has raised several points for our consideration. In the first place he asserts that the ownership of the paper has not been brought home to him; and secondly, he says even if this were considered to have been proved, yet his client took no direct part in the management of the paper, or the editing of it, and therefore he neither knew, nor had reason to believe, that any libel was published against the complainant in the Court below, and as a deduction from that, he has argued generally that his client made no imputation against the complainant that would injure, or would affect him in-

juriously. Now there can be no doubt, and it has been admitted at the bar that the imputation made amounts to libel, and a libel of a very serious character. It had the double fault of being extremely offensively personal, and an attempt to libel a whole community through one individual of it. This was, indeed, the defence raised by themselves, but we have no hesitation in saying that the libel was very gross and incapable of being justified, nor can we think that there can be much doubt as to who was the owner of the paper. The Presidency Magistrate relied somewhat on the notice issued in the name, or under the same name as that of the prisoner in the paper, saying that the responsibility lay on him. But he also said there was abundant evidence irrespective of this notice to prove the ownership. We think that is so. Looking at the evidence of Mr. Moore alone, which was referred to by Counsel on behalf of the applicant, we think there can be no doubt that the applicant was the owner of the paper. We now come to the last point raised by Counsel, namely, was there any evidence that the Magistrate would be justified in finding, as he has found, that the applicant knew, or had reason to believe, in the existence of this libel? Mr. Moore tells us that on the death of the previous editor, the prisoner made all arrangements for carrying on the paper. Immediately after that a dispute arose between the complainant and the paper, and the libel complained of was dated 17th April. On the 18th the prisoner sold the paper himself. He also sold papers subsequently on the 28th of April, that is to say we find the dispute beginning immediately after he made arrangements for carrying on the paper. He was the owner, and he sold it. We think, even taking that part of the evidence to which attention has been drawn by Counsel, that the learned Magistrate in the Court below was perfectly justified in convicting the prisoner. The result is that his application is rejected."

In the absence of the writer of the defamatory matter, the proprietor of the newspaper in which it appears must answer for the unconscious sin. Mr. Justice O'Kinealy bases his judgment on the seriousness of the libel. That libel no doubt deserves castigation, but it is not enough that the publisher and the printer are punished, the proprietor too must suffer. He has been proved to be the owner and to have sold or ordered the sale of copies of the paper containing the libel. He must be presumed to know and understand the contents and must be punished for the libel accordingly.

YESTERDAY, on the application of the Standing Counsel, the Chief Magistrate issued warrants against Babu Jogendro Chunder Bose, proprietor, Babu Brojoraj Banerjee, manager, Babu Kristo Chunder Banerjee, editor, and Aroonodoy Roy, printer and publisher, of the weekly Bengali newspaper the *Bangabasi*. Mr. Pugh applied for processes under sections 124 A and 500 of the Indian Penal Code, but Mr. Handley issued the warrants under section 124 A only. That section was added to the Penal Code in 1870, when the Vernacular Press Act of Lord Lytton was repealed by Lord Ripon, and runs thus:—

"Whoever by words, either spoken or intended to be read, or by signs, or by visible representation, or otherwise, excites or attempts to excite feelings of disaffection to the Government established by law in British India, shall be punished with transportation for life or for any term, to which fine may be added, or with imprisonment for a term which may extend to three years, to which fine may be added, or with fine." There is, however, a saving clause—"Such a disapprobation of the measures of the Government as is compatible with a disposition to render obedience to the lawful authority of the Government, and to support the lawful authority of the Government against unlawful attempts to subvert or resist that authority, is not disaffection. Therefore, the making of comments on the measures of the Government, with the intention of exciting only this species of disapprobation, is not an offence within this clause." Mr. Pugh examined two witnesses in support of his application—Babu Durga Dass Lahiri, proprietor and editor of the *Anusandhan*, and Sarat Chunder Roy, an ex-employee in the *Bangabasi* office, to prove that the four persons against whom he wanted to proceed were the proprietor, the manager, the editor and the printer of that weekly. The Standing Counsel then read translations of extracts from the issues of that journal of the 20th March, 16th May, and 6th June last. The Magistrate seemed to doubt whether the evidence tendered was strictly legal and regularly put in. Mr. Pugh replied that that was only the preliminary evidence for issue of the processes, and that he would place ample and satisfactory evidence at the enquiry. The Magistrate then passed the order for the warrants. Search warrant was next asked for and granted. It was now the turn of the Police. Superintendents Lamb and Robertson, and Inspectors Macready, J. C. Mitter and B. N. Chatterjee marched to the office of the journal in Colootolla Street at about 12-30 to arrest the four men and to take charge of such papers as might support the prosecution, and left the place at about 3 in the afternoon. They arrested the printer on his way to the office but the other three were not there nor at their private

residences. Later in the day, Baboo Kanyelal Mookerjee, Pleader, Police Court, applied for release of the printer on bail. Superintendent Lamb opposed the application. The Magistrate, observing that the offence charged was non-bailable, asked the Pleader to renew the application the next day when he would pass orders in the presence of both sides.

To-day, the parties surrendered themselves and through Mr. Hill and Mr. Lal Mohun Ghose applied for bail, which the Magistrate refused. Mr. Hill made an excellent preliminary address, putting as good a face on the matter as he was allowed to do with the translations of the offending writings. But the Standing Counsel spoiled his game by insisting on the prisoners being sent to confinement. In view of section 497 of the Criminal Procedure Code, Mr. Pugh warned the Magistrate against prejudging the prosecution at the outset by a step which could be justified only on a reasonable doubt as to the guilt of the accused. In justice to Mr. Handley as well as to the defence, it ought to be added that the Magistrate distinctly avowed that, were it not for the Standing Counsel's objection, he would have allowed bail. There was certainly no fear of the accused not being forthcoming at the trial.

The court was crowded. It was a sad spectacle to see so many brave men packed in that ugly box on wheels marked "V. I." and carried away. Such are the liabilities of journalism.

SIR Charles Elliott cut away from his tour and passed Wednesday in Calcutta. He arrived in the morning and left at night. In the forenoon, he held an extraordinary session of the Bengal Legislative Council and passed the Hackney Carriage Bill, with several amendments of his own motion recommended by the Calcutta Corporation, without the formality of a reference to the Select Committee.

During his flying visit to town, the Lieutenant-Governor, we hear, held a consultation with the Crown lawyers and the other eminent Counsel who have given their opinion in favour of the prosecution of the *Bangabasi*. We suspect it was not without an eye to this more important and pressing business that he came. The regulation of the affairs of Jehudom might easily have waited till the regular sessions of the Council.

The Chief Secretary has doubtless been left behind on the same business in court, to be ready at hand.

ONE more unfortunate of the Manipur Royal family and a leading official in the State, Tokendra Birajit Singh *alias* Dangkai Rakpaf, has been condemned—not to death but to transportation for life and forfeit of all his property. He was not tried by the Special Court but by the Chief Political Officer Major Maxwell. Tokendra Birajit suffers not for murder of the British officers or for abetment thereof but for omission to use his influence for prevention of the murder.

### In Memoriam.

RAJAH RAJENDRALALA MITRA, LL.D.

&

PANDIT ISWARA CHUNDRA VYDYASAGARA.

I.

Two radiant spirits, bursting earthly ties,  
Have disappear'd into th' Unknown ;  
We miss their light, for long they shone  
With genial brightness on our loving eyes.

II.

Two gifted souls all but together here  
Their mortal pilgrimage began ;  
And having filled their destin'd span,  
Have passed in glory to a brighter sphere.

III.

Amid bleak winds, in stony soil they grew ;  
Their native strength sustained them still,—  
Rare courage and all-conqu'ring will,  
Bespeaking real worth and greatness true.

IV.

One was a type of intellectual Man ;  
With varied lore he stored his mind,  
And held his own amongst his kind—  
The bravest captain of his clime and clan.

V.

To spread the light was still his heart's desire ;  
Not less in manhood than in youth  
He scaled the Alpine heights of Truth,  
And, Prometheus-like, brought away her fire.

VI.

The dull stupidities he routed fast ;  
And his clear brain and skilful hand,  
Laboring for his native land,  
Unravell'd many tangles of its Past.

VII.

As some tall palm, defying storm and flame,  
Lifts up in air its leafy crown,  
So, scorning Fortune's with'ring frown,  
The sturdy Scholar rose to rank and fame.

VIII.

He was a power in Thought's wide domain,  
And East and West alike combined  
To render homage to the mind  
Of this new Agamemnon, prince of men.

IX.

The other also toiled at Learning's mine,  
Whence rarest gems his labors drew,—  
High thoughts to Man and Maker true,  
Conceptions just, and selflessness divine.

X.

A keen, clear intellect and ample heart  
In union sweet, raised him above his peers ;  
While highest Faith, that knew no fears,  
Kept him from worldly vanities apart.

XI.

The poor and helpless found in him a kind  
And never-failing friend sincere ;  
And his great love supplied with care  
The vital fervour to young Aryan mind.

XII.

And man was brother, woman sister dear  
To him ; and thus at Mercy's call  
In cot or field, in bow'r or hall,  
He gave his heart and purse and ready tear.

XIII.

What gen'rous feelings warm his bosom graced !  
Day after day, hour after hour,  
Like Grecian Jove in golden show'r,  
He clasp'd Humanity unto his breast.

XIV.

And art thou gone to thy eternal rest ?  
As on thy bier this wreath I lay,  
A voice aerial bids me say—  
"He never dies who loves his brethren best !"

XV.

Two lives—two noble lives are ended now—  
Emblems of self-reliance rare ;  
Of iron will to do and dare ;  
Of manly virtues crowning manly brow.

XVI.

O Mother India ! mourn thy loved dead !  
Let thy sons keep their mem'ry ever green,  
And strive to be what they have been,—  
Self-helping—earnest—sound of heart and head !

RAM SHARMA.

## REIS & RAYYET.

Saturday, August 8, 1891.

### THE PROSECUTION OF A BENGALI NEWSPAPER FOR SEDITION.

THE event of the week is the Government action in regard to the Native Press. Yesterday, Calcutta was startled by the news that the office of the leading vernacular journal in Bengal had been invaded by the Police, its printer seized and its records overhauled, and that its conductors are in hiding. As



usual on such occasions, many wild rumours were afloat. One account was that the Police went without warrants, another that the High Court, moved by Government, had issued warrants, and a third that the Government had directed the Police executively. These rumours, we need scarcely say, were without the slightest foundation. There has been no *contre-temps*—nothing of the nature of a *coup d'état*. There has been nothing startling or extraordinary, or even hasty. Everything has been deliberate and proper and in due form. There was even a sort of preparation of the minds of the native town. On Thursday, there was a rumour that the proprietor and the editor of the *Bangabasi* Bengali weekly newspaper had been arrested. Although the specific statement was false, it was not absolutely unfounded in so far that it only anticipated the event. That rumour only proves that the official preparation had by that got wind. It now appears further that the matter had leaked out a few days before. There was, therefore, not much ground for legitimate surprise at the event when it did take place. Under the circumstances, wonder may be condemned as an affectation. And yet there is no doubt that the metropolis and the country have been taken by surprise. The swoop upon the *Bangabasi* camp is looked upon in the light of a sudden *coup*. The action taken is aboveboard and regular to the extent of humdrum. And yet people would have it that it is extraordinary.

Nor can we quite blame. We see how it is. At any rate, there is colourable excuse enough for the feeling. The people wonder because they cannot help. They are surprised because they did not expect it. The preparation they had was nothing to speak of. A day or even half a week's warning cannot reconcile them to the novelty of the phenomenon. Yes, it is the strangeness of the thing that strikes the people. The Government have made a departure and taken a long leap. The vernacular Press, because working away from the master's eye, as it were, is everywhere bad; we are afraid it is very bad in Great Britain—the Cambrian press, for example. The vernacular press in this country has perhaps never been our strong point. Debased in the hands of the Ganri Sankars and Iswar Guptas of old by obscenity, it has of late years been reduced to an instrument of political mischief. We offer no opinion on the merits of the present prosecution, but we think we may, without prejudice to the particular individuals accused, say that the *Bangabasi* and its complementary daily the *Dainik*, have long since established an evil preeminence. Yet nobody took them to account, any more than their prototypes in the English language, until an opinion grew that Government avoided an encounter from prudence, that they were shy of scotching, for fear of not killing, the serpent. Thus ensured, these papers proceeded valiantly in their career. No notice was taken of them and none, it was concluded, would ever be taken. What wonder then, that the people should be astonished when they saw the Government send the Standing Counsel to the Chief Magistrate to apply for warrants against the conductors of the *Bangabasi* for seditious writing?

It is a grave departure. It has been taken after long and earnest deliberation, and even then taken with far from a light heart. This is the first instance of the liberal and confiding British Government taking such serious notice of the sins of the Native Press at a time of peace. Since the Metcalfe Act, the Indian Press has enjoyed an amount of freedom which is the

envy of journalists in Europe. The Native Press, which was scarcely in existence in Metcalfe's time, specially the vernacular branch thereof, has been more free than the Press of any other country. Except for the brief period of the operation of the Lytton Act, it has been allowed to revel in license. Before that Act, there was absolutely no law against inflammatory preaching through the press. By some extraordinary mischance, the provision in section 113 of the Criminal Code as drafted by the Indian Law Commission was not enacted in the Indian Penal Code. It was when the Vernacular Press Gagging Act of the Lytton Administration was repealed that the lost section, which was the handiwork of Macaulay and his colleagues, was restored to our Penal Code. It is under that section that the conductors of the *Bangabasi* are charged. At the best, it is a bad business, this State prosecution of a native newspaper. The worst part of it is that it shows that the Government are not at all pleased with our conduct as leaders of thought.

### THE INDIAN CHRISTIAN MARRIAGE ACT AMENDMENT BILL.

#### A LEGISLATIVE DILEMMA.

THE meeting of the Supreme Legislative Council, at the Viceregal Lodge, Simla, on Thursday, the 16th July, presents our law-makers on the horns of as awkward a dilemma as has ever been witnessed. The Viceroy being down with influenza, the chair was taken by Sir Philip P. Hutchins. The only matter of importance was the introduction, by the Law Member, of a Bill to validate certain marriages solemnized under Part VI of the Indian Christian Marriage Act, 1872. The matter was so urgent that it could not be deferred, like the motion by the president of the day for leave to introduce a Bill for authorizing the transfer of certain jurisdiction from the High Court of Judicature of Madras to the Court of Small Causes of Madras, which was put off to the next week. Sir Alexander Miller, in moving for leave to introduce his Bill, simply remarked that "Part VI of the Indian Christian Marriage Act is only adapted for a case in which both parties being married are Christians, and it appears that some of the Registrars appointed, not having noticed that, have solemnized marriages under this Part in certain cases where only one of the parties was a Christian; consequently, under the existing law, these marriages are invalid. The object of the Bill is to validate those marriages which have already taken place, and to take steps to prevent the possibility of the same thing happening in the future." The motion being agreed to, the Bill was introduced and, on further motion, ordered to be published. The Bill, contrary to modern practice, opens with a preamble of three clauses—explanatory of the object and necessity of the measure, which may be taken as the Statement of Object and Reasons. It starts with mentioning marriages solemnized, contrary to the intention of Part VI of the Indian Christian Marriage Act, 1872, between persons of whom one only is a Native Christian, in divers parts of British India, and then recognizes the necessity of validating such marriages, solemnized in good faith though in opposition to the law. The Statement of Objects and Reasons is brevity itself. It is like the preamble of modern enactments, which takes for granted the expediency of a proposed measure. "The objects and reasons of this Bill are set forth in its preamble. Marriages between persons who are Christians and persons who are not Christians must be solemnized under some other Part of the Indian Christian Marriage Act, 1872 than Part VI." The Bill is composed of six sections, and provides, among other things,

"3. All marriages which have already been solemnized under Part VI of the Indian Christian Marriage Act, 1872, or which may within three months after the commencement of this Act be solemnized under that Part between persons of whom one only was or shall have been a Native Christian, shall be as good and valid in law as if such marriages had been solemnized between persons of whom both were Native Christians.

"4. Certificates of marriages which are declared by the last foregoing section to be good and valid in law and register-books, and certified copies of true and duly authenticated extracts therefrom, deposited in compliance with the law for the time being in force, in so far

as the register-books and extracts relate to such marriages as aforesaid, shall be received as evidence of such marriages as if such marriages had been solemnized between persons of whom both were Native Christians."

The Bill thus validates marriages under Part VI of the Indian Christian Marriage Act between a Christian and a non-Christian, not by declaring that the Registrar was competent to solemnize them, but by declaring a non-Christian a Christian. It legalizes such marriages from the commencement of the existing Act to the period of three months from the commencement of the amending law. Marriages between Christians and non-Christians are to be solemnized, according to the Statement of Objects and Reasons, under some other Part than Part VI of the Act, XV of 1872. The Bill is not intended to validate marriages under Part VI between Christians and non-Christians hereafter. Only the Registrars or persons licensed to grant certificates of such marriages are to be brought to book for their mistakes. That is no consolation to the married. Their wrong will remain unredressed.

"6. If any person licensed under section 9 of the said Act to grant certificates of marriage between Native Christians shall at any time after the passing of this Act solemnize or affect to solemnize any marriage under Part VI of the said Act or grant any such certificate as therein mentioned, knowing that one of the parties to such marriage or affected marriage was at the date of such solemnization not a Christian, he shall be liable to have his license cancelled, and in addition thereto he shall be deemed to have been guilty of an offence prohibited by section 73 of the said Act, and shall be punishable accordingly."

The penalty of section 73 is four years' or less imprisonment and liability to fine. It could scarcely have failed to strike the Law Member that, in declaring an illegality and seeking to legalize that illegality, allowing it continued life, though for a fixed period, he has involved himself in inconsistency. The reason for three months' grace is not given, either in the Bill, the Statement of Objects and Reasons, or the speech of the Member in charge of the Bill. If it be to give publicity to the measure and thereby to allow time to erring Registrars to realize their error, the less objectionable course, it seems to us, would be to fix the commencement of the new law after three months from its passing. Even then, the objection on the score of anomaly remains. It is the toils of the situation—impossible to escape the inherent difficulty of legalizing a perpetrated illegality. The Bill purports to condone a wrong. It strives to whitewash offence. It is an arduous, not to say desperate, struggle. Nothing can obliterate the difference between a normal command and a condonation—between sanction before an act and its acceptance afterwards. The position of the issue of legalized illegal marriages cannot, under any subsequent enactment, be thoroughly identical with that of the issue of thoroughly legal marriages. The legislature can only do its best. It would, perhaps, be more to the purpose if the marriages sought to be legalized could be declared valid, as being solemnized in good faith, instead of declaring them invalid to be validated. A Registrar of marriages, if he is competent to solemnize a marriage under one Part, may well be competent to solemnize it under another Part of the same Marriage Act, unless when clearly and specifically excluded from performing the function. Under the Act, every marriage between persons, one, or both of whom is or are a Christian or Christians, may be solemnized by, among others, persons licensed to grant certificates of marriage between Native Christians (Secs. 4 and 5.) Part VI treats of "Marriage of Native Christians." Under the same Part, "Every marriage between Native Christians applying for a certificate, shall,....., be certified under this Part (VI), if the following conditions be fulfilled, and not otherwise." (Sec. 60). If *these* conditions have been fulfilled in a marriage under Part VI, is it absolutely unwarrantable, having regard to the words of Secs. 4 and 5, not only to suppose but also to authoritatively declare that such a license-holder is competent under the Act to solemnize a marriage between a couple one only of whom is a Christian? The *bond fide* mistake of the Registrar is visited on the innocent married couple and their issue of a marriage believed to be, and accepted as, legal.

The present is an instance of the danger of an ill-expressed and too microscopic legislation. In matters like these, the law should be plain and explicit, short and simple, and so worded as to be easily understood of the ordinary understanding, unless the Government were prepared to entrust the working of it to men better qualified to interpret the law.

At the next meeting of the Council, on the 23rd, the Bill was referred to a Select Committee consisting of Sir Philip Hutchins, Mr. Rattigan and the mover.

### GOVERNMENT OFFICIALS IN CONNECTION WITH PUBLIC COMPANIES.

By a despatch No. 25, dated 7th February 1889, the Secretary of State for India decided that no officer holding a permanent appointment under Government, whether pensionable or not, should be permitted to serve as a Director of any Bank or Public Company without previous reference to that functionary. That order was circulated in India in June of that year and an enquiry made as to how far that rule was being observed. The enquiry disclosed several breaches. Thus:—

In Madras—Mr. E. Barclay, Government Solicitor, Mr. F. Rowlandson, Registrar of the Diocese, and Mr. W. Grant, Crown Prosecutor, as Directors of Companies.

In Bombay—Mr. T. Blancy, Coroner of Bombay, as a Director of three Public Companies.

In Bengal—the Secretaries to the Local Government in the Financial and Public Works Departments are *ex officio* Government Directors of the Darjeeling-Himalayan Railway; Mr. R. L. Upton, Solicitor to Government, is a Director of several Companies; Mr. C. H. Reily, Registrar of the Diocese and in receipt of a retaining fee as Assistant Secretary in the Legislative Department is a Director of the Calcutta Branch of the Universal Life Assurance Company; Baboo Jogendro Nath Ghose, Demonstrator of Anatomy in the Campbell Medical School, and Babu Behari Lal Chandra, Special Sub-Registrar of the 24-Pergunnahs, are Directors of the Hindu Family Annuity Fund and the Bengal Christian Family Pension Fund, respectively; several Ministerial Officers serving in the Pubna, Tipperah, Dacca, Faridpur and Hazaribagh districts are Directors of Banks, Loan Offices, and Carrying Companies in those districts; and two Government Pleaders in the Faridpur and Lohardaga districts are Directors of the Faridpur Loan office and the Chulia Nagpur Carrying Company, Limited. The Administrator-General has been permitted by the Government of India to be a Director of the Bank of Bengal.

In the North-Western Provinces and Oudh, there was one and in the Central Provinces another such appointment, but the holders resigned on promulgation of the order. There was no such appointment in the Punjab, Assam, Coorg and Hyderabad.

In Burma, there were four officers as Directors of the Burma Building Association Company, Limited, one of them died and the remaining three resigned.

On the recommendation of the Government of India, the Secretary of State has sanctioned the retention of the Directorships, by the Solicitors to Government at Madras and Calcutta, of Messrs. Rowlandson and Reily, who are Registrars of the Dioceses of Madras and Calcutta, respectively, of Mr. Grant, Crown Prosecutor at Madras, of Dr. Blancy, Coroner of Bombay, and of the Administrator General of Bengal. General exemption applies to Solicitors to Government, either in Calcutta, Madras or Bombay, to Government Pleaders as of Faridpur and Lohardaga and to Diocesan Registrars, Crown Prosecutors and Coroners, so long as the public service in no way suffers, and the interests of the Companies are not antagonistic to those of the Government.

Lord Cross's despatch of the 7th February 1889 had special reference to the appointment of a Director of a Presidency Bank. It was not intended to cancel or alter any orders of Lord Kimberley in his despatch No. 73 of the 19th July 1883, which permits public servants to engage in the management of Associations for the purpose of mutual supply and not of trade and trade profit, always provided that such employment is not prejudicial to their work as Government servants. The older order, therefore, applies to

The Eurasian and Anglo-Indian Association of Western India.

The Eurasian and Anglo-Indian Deposit and Loan Society Limited.

The Hindu Family Annuity Fund.

The Bengal Christian Family Pension Fund.

The Services Co-operative Association, Limited, Rangoon

The Burma Building Association Company, Limited,

Local Banks and Loan Offices.

# A TRIBUTE TO THE LATE VIDYASAGARA. TO THE EDITOR.

The struggle is over. Fell disease racks no more; neither hope nor disappointment troubles any longer; it is all calm and quiet now. The very atmosphere around seems hushed into a silence deep and melancholy, in keeping with the event of the hour. The Grand Old Man is no more. Yes, he has left this ingrate, selfish world of woe for that ever blissful port where ingratitude is a thing unknown, where there is no room for aught that is base and mean, where virtue and Heaven alone reside.

They say he is gone. But is it true that he is gone, he whose most loving care it was to help the needy and the suffering, who consecrated his very life to raise the lowly, whose most cherished ambition was to see that each tomorrow might find us farther than today? Can he have ceased to exist who lived to see that others lived, who learned to see that others learned, who taught to see that others caught, the boldest regenerator of modern India, the sincerest reformer that India can boast of? But for him, Bengal had scarcely any language worth the name: Through him was it sustained, through him was it nourished, and it is to him that we owe the development that it has now attained. Although the credit of first promulgation belongs to the late Raja Ram Mohan Roy, the question of "widow remarriage" found its loudest expression and received the widest sympathy through him. Boldly did he stand out by his cause, patiently did he bear the brunt of the onslaught on his devoted head, and ultimately scored what measure of success was possible under the circumstances. Can he have been dead and gone, the venerable Pandit Iswara Chundra Vidyasagara, whose name has been sung in praise and echoed and re-echoed back from coast to coast, from mount to mount, from the Himalayas to the Cape Comorin, whose lasting monuments are his deathless work of charity and benevolence, whose glorious tablet is inscribed in the grateful affection of a people? Ah! no. Though the pulses beat no more, though the warmth and vitality is gone, he will yet continue to strike responsive chords in every breast, his memory shed a lasting lustre on the path to duty, his bright self-denying example teach and illumine.

JAYKRISHNA BANERJEE.

Calcutta, the 30th July, 1891.

## DEMONOLOGY AND WITCHCRAFT IN CHUTTRISGAR.

[A lecture by Baboo Bhupat Dey, read at the Town Hall, Raipur, C. P.]  
Mr. President, Ladies and Gentlemen---The time at my disposal is short. I have only attempted to give you a mere sketch of the subject. I hope you will look upon my essay with indulgence.

I shall not inflict on you the definition of a "Demon" as the wise heads of the ancients did. Suffice it to say that the general opinion of the ancients on the subject was that the departed souls of good men became good demons and the departed souls of bad men became evil demons. The former were the hero gods or demigods of the ancients, such as Hercules and Bacchus. In the legends of Chuttrisgar, there may be a number of instances, but I know only of one. More than a century ago, there lived a *kaler* (liquor-dealer) by name Bahadur, in Monja Sorer, Tehsil Dhumteri. All the men of his tribe worship him as a demigod. He was a rich man and famous for acts of piety. A *kaler* will not ordinarily swear by the name of Bahadur, just as a Gond will not by the name of Barhadco, because his memory is preserved with great sanctity. The evil demons were considered by the ancients as exiles from heaven. Hence we see Satan reigning in Hell amidst his numerous comrades. The evil demon of Chuttrisgar is manifest in what is called the "Baghdeo." The spirit of the man who is eaten by a tiger is called "Baghdeo." It is supposed to sit on the head of the tiger and induce it often to kill human beings. The spirit runs away, when the tiger is killed. These evil spirits are said to possess not material bodies like man but bodies of a fine and subtle texture such as would not bear the light of day. Hence they are said to haunt in the darkness of night. Thus we find the ghost in Hamlet saying:---

My hour is almost come,  
When I to sulphurous and tormenting flames  
Must render up myself.

But the witches are living beings. In Chuttrisgar they consist mostly, if not entirely, of women. The reason is not far to seek. The Hindu lawgiver, Manu, has described a woman of this country to be in a state of tutelage all her life. He has enjoined that she should be under the guardianship of her parents in girlhood, under that of her husband in her youth, and under that of her son in old age. Thus, a helpless and inferior person would be the most maligned of all. In Europe, the Fathers of the early Christian church displayed their hatred of womankind by adopting celibacy. In Europe, the majority of those accused of sorcery were women, because they were thought to be wicked. Cato, they said, had declared that "if the world were only free from women, men would not be without the converse of the gods." Cicero had said that

"many motives will urge men to one crime but one passion will impel women to all crimes." Solomon who had great experience in such matters, whose knowledge of feminine nature was almost perfect, did not speak well of them. St. Chrysostom pronounced woman to be "a necessary evil, a natural temptation, a desirable calamity, a domestic peril, a deadly fascination and a painted ill." It is not therefore a wonder that, in an uncivilised country, such would be the idea of men regarding women. Thus we find Chuttrisgar witches to be mostly women. They go by the name of "Tony." It is said that the "Tony" mantra or incantation has been derived like all other "mantras" from god "Mahadeo," the destroyer of the universe. When I enquired what the "mantra" was, no one would tell me. I at last prevailed upon a friend, who took me out into the fields and whispered it into my ears. He said it was a sacred thing and should not be divulged. When I asked him the meaning of the word, he could not say. Nor can an ordinary mortal make out the meaning. The word is "Kokminjara." But the "Tony Mantra" of Sambalpur was probably invented by a wiser head. It runs thus:---

"Thuti pauki, thuti dá,  
Cháti basi kolejá khá."

(With a broken iron-cutter, with a broken chopper, sit upon the chest and eat the vitals.) This of course means that the witch should sit upon the chest of her victim and, by torturing him, suck up his life-blood. Do not think for a moment that by simply uttering the above a person will be a qualified witch. It is said the mantras will be repeated day by day like the monk counting his bead until a time will come when the person repeating the same will become successful, that is, a regular witch. The advantage of this hard earned knowledge is great. For it is said she can command the stars, the wind, wave, thunder, lightning and rain. She can do evil to mankind, cattle and plants. She can also command hosts of evil spirits. The subjugation of evil spirits is the great aim of the witch. She thinks that by so doing she will be able to strike terror into mankind and do them harm. With this object in view, an ill-disposed countrywoman will do her best to learn the art. In the Districts of Raipur and Bilaspur, a professed witch will take her pupils out into the burial ground or the burning ghat at dead of night and there, without any clothes on, they will perform the worship of a demon or demoness by erecting a figure with the dung of cattle and other vile substances as the 1st witch in Macbeth prepared her charm:---

Round about the cauldron go;  
In the poison'd entrails throw---  
Toad, that under cold stone,  
Days and nights has thirty-one  
Swelter'd venom sleeping got  
Boil thou first i' the charmed pot.  
*All.* Double, double toil and trouble;  
Fire, burn; and, cauldron, bubble.

The learner chews the root of a plant called "sufed surfok," which can be had in the forest and repeats the mantra, while earthen lamps burn before her eyes. It is said, by frequent chewing the mouth waters and the color of this water assumes as dazzling an appearance as the lamplight. When this is the case---the learner becomes successful, i.e., a qualified witch. A witch is said to keep in her possession a long piece of cotton thread 100 yards long or even 500 yards long) soaked in blood. She is said to obtain supernatural eyesight which can see the circulation of the blood in man and animal. It is said, if she wished to take the life of a person, she mounts the roof of the room in which the person sleeps. She then holds one end of the charmed thread by her mouth and drops the other end by tying it up with a stone on the body of her victim through a loophole in the roof. By this process she is said to suck up all the pure blood and then to wend her way. In secret she throws up all this blood and, by mixing it up with butter, she prepares a sort of omelet and satiates her god with it. The person whose life blood is thus taken away is supposed to die soon. He then becomes an evil spirit and lives under the control of the witch. In this manner she commands an army of devils. She becomes a terror to the people and levies blackmail on them. Thus we find Prospero say to Ariel:---

Hast thou, spirit,  
Perform'd to point the tempest that I bade thee?

Witches are universally looked upon with great abhorrence. The national outburst of anger becomes manifest during a season of cholera or other epidemics. Illiterate classes attribute all epidemics not to natural causes but to the evil influence of witchcraft. At this time they summon the aid of the "Boiga." The Boiga is a man supposed to possess preternatural powers. The "Boiga" undergoes the same course of training as a witch, with this difference that his vocation is simply to counteract the evil influence of a witch and protect people from harm. The "Boiga," by shaking his head violently, as if he is an inspired being, points out the witch who has done all the mischief. Sometimes the "Boiga" takes vengeance for any wrongs done him by any woman in this manner. Very often he is innocently led by prejudice to point out women with whom he has no concern, as the supposed witches.

Thus led, the illiterate people catch hold of the supposed witches and torture them. It is believed that these witches frequent haunted places at dead of night and, by propitiating evil spirits by incantation, introduce them into the village and, by throwing charmed rice and *arid*\* (a kind of pulse) into a flowing stream, channel or tank, used for drinking purposes, defile the water and set the evil spirits to watch. It is said people become subject to epidemics by drinking the water thus polluted.

What is the remedy? People run to the fields and bring boughs of the castor-oil plants. With these they strike the back of the supposed witch. This method they believe exorcises the devil out of the witch whom she is supposed to be possessed of. It is believed that these boughs pain the back like a sharp-edged sword. It is no wonder then that the witch will be compelled to confess her crimes. Historical researches will tell us:—That during the outbreak of the pestilence called "Black Death" in the 14th century which carried away 25 millions or a fourth part of the then population of Europe, people readily ascribed the cause of it to witchcraft, and "trials for witchcraft multiplied with a fearful rapidity."

Under the native rule, a sort of "trial by ordeal" was very often resorted to. When the "Boiga" pronounced a woman to be a witch she was taken to the neighbouring tank or river and there being put into a gunny bag with the mouth sewn up, was thrown into it. If the body floated—the person was considered a witch. She was then taken to the bank, one side of her face was painted black and the other side white. She was made to mount on an ass and, being taken round the village, she was turned out for good. The above described treatment is the most humiliating. But now times are altered. The dread of penal law has stopped this barbarous practice. Now the witch is made to promise to behave better and to send away the evil spirit that was set to watch the stream or tank.

It is said in the Sambalpur District, a witch goes to the burial ground, raises her legs above, and puts her head down like a juggler, and then puts a burning lamp on her chin and mutters the *mantra* as described above. In this manner she invokes the spirit, sometimes she is said to bring into life the dead body of a virgin by raising it from the burial ground and by operating on its throat with the sharp blade of a kind of grass. She is said to drink its blood and offer some of it to the goddess *Kali*. It is said that the eyes of the witch are baneful. Thus, if she will see a person to extract butter from milk, the milk will go bad and no butter will be got. The housewife will scold the daughter or daughter-in-law who churns the milk and remonstrate with her for not propitiating the witch by making some offerings. Again, it is said, the "Tony" can assume various forms according to her choice, sometimes she becomes a serpent, at other times she assumes the shape of a child or one of the brute creation. It is said she charms a lime by putting vermilion on it, cuts it into two and throws the pieces on the cross roads of the village. The belief is that those who pass along shall fall sick. Thus, in Midsummer Night's Dream:—

*Fairy.* Are you not he  
That frights the maidens of the villagery;  
Skims milk, and sometimes labours in the quern,  
And bootless makes the breathless housewife churn;  
And sometime makes the drink to bear no barm;  
Misleads night-wanderers, laughing at their harm?  
Those that Hobgoblin call you, and sweet Puck,  
You do their work, and they shall have good luck:  
Are you not he?

*Puck.* Thou speak'st aright;  
I am that merry wanderer of the night.  
I jest to Oberon, and make him smile,  
When I a fat and bean-fed horse beguile,  
Neighing in likeness of a filly foal;  
And sometime lurk I in a gossip's bowl,  
In very likeness of a roasted crab;  
And, when she drinks, against her lips I bob,  
And on her wither'd dew-lap pour the ale.

The "Ponguia" is a male witch and is peculiar to Sambalpur, but unknown to Raipur.

The Baija of Raipur is the same as the Goonea of Sambalpur. Either of them is supposed to do good to the villagers by counteracting the evil influence of the witch. He cures cholera and smallpox from the village. He cures cattle diseases. When the cattle are attacked by what are called foot and mouth diseases, he writes his Mantras on banian leaves and then ties them in a piece of rope. This rope is then taken over the thoroughfare of the village over which it is made to hang. All the cattle of the village while crossing the road are made to pass underneath, so that the rope might touch their backs. This touch is believed to cure the disease.

When smallpox attacks the cattle—the Boiga *leaps* a place with cowdung, marks it with a boundary line, plants iron-nails across.

\* The same as the *arhar* of Hindustan, we suppose, under a provincial pronunciation.—ED. R. & R.

A small quantity of vermilion is placed inside the boundary line, and treacle and butter are offered as sacrifice to fire. He then takes out the nails, goes to the boundary line of the village, where he buries them. It is said that by so doing, the cattle living within the village are saved from smallpox.

During an epidemic, the Boiga holds his worship with great eclat. He *leaps* the place with cowdung, plants iron nails along the boundary mark up the sacred spot. A trident with a small lime stuck to its head is planted in the place. Betel leaves, betel-nuts, cocoanuts, rice, hemp and a piece of country cloth are dedicated to this trident. Before it are sacrificed fowls, pigs, goats. The God is supposed to sit on the piece of country cloth described above. The worship is thus continued for days together until the epidemic in the village abates. The Boiga like the Goonia holds his worship generally on auspicious days, such as the hureli, the pola, the holec, the Dussara.

The Goonia appears to be more learned than his brother the Boiga. In the Sambalpur district, indigenous education has spread far and wide. In the time of Colonel Bowie and Mr. Goodridge, almost every village had a vernacular school. Uryas as a rule are educated in their vernacular from the prince to the peasant. Hence a Goonia must be a man of education before he can command the respect of his brethren.

The Goonia reads his sacred books before his gods. Every song he sings has for its burden the following couplet:—

Issur Parbatee delabor

Kanchá odá jalipor.

(If the God Mahadeo and his wife Parbati give their blessings, what is raw or wet shall be burnt away.) The drift is that by the grace of the God and his wife, all calamities shall be removed. The Goonia removes the evils created by the Toni or the Ponguia, the male witch. When a child suddenly falls ill of cough, croup or convulsion, the parents call the Goonia who very often says that the child is possessed of some "Toni" or "Ponguia." He utters mantras and gives the patient a little salt to eat. If the illness is serious, he comes at midnight, worships the goddess Kali by offering rice, some country liquors and killing a black fowl. The goddess is presented with a piece of black cloth, black boughs and vermilion. He then begins to count the rice by twos and threes as long as the disease does not take a favorable turn. This takes some hour. At last the Goonia goes to the cross road of the village and buries there the head of the fowl and goes home with the drink and the headless fowl as his perquisite. If a black fowl be not available, a black pigeon or black goat will be substituted. The Goonia informs the relatives of the patient that a particular Toni or Ponguia possessed him. The Goonia is related to cure snake-bites. Every village knows its Toni or Ponguia, Boiga or Goonia.

The Toni or Ponguia is discovered by a curious method in the villages of the Sambalpur district. On the day of the Hureli festival in the month of July or August, the village herdsman fetches from the jungle leaves of the trees called "Isvar jata," shoves into the thatched roof of the verandah of each house a few such leaves, the object being that the children of every house will be protected from the evil influence of the Toni or Ponguia. It is also said that the latter will avoid standing under the roof where these leaves are shoved in. Thus the villagers are able to find out the Toni or Ponguia. The Boiga gets his village dhan varying from 5 to 10 kattas per plough of land once a year. In addition he gets 3 or 4 fields from malgugur rent free. This is the custom of almost every village. During an epidemic the Boiga gets cash from 100 to 2000s in the shape of reward. The Gond charmar, Dhewur (fisherman), Kalar (liquor-distiller), Ieli (oilman) and Kurmi (cultivator) castes supply the Boigas. The wives of Gond Boigas ply the occupation of their husbands, but not the wives of Boigas of other castes.

In Sambalpur, the Goonia hails from the Dhobi, Soondiz, Lohar, Kooli, Mahara, Now and Gond castes, while the Tonies and Ponguias hail from the herdsman's tribe, viz, the Domal and Kolongia.

Allied to witchcraft is the "Striaraj" custom. When cholera rages, men and women in numbers run together into the afflicted village with turban on head and sword in hand, and there kill a goat. Severing its head on the spot, they retire with the body as their perquisite. It is said they do all this under inspiration. A few men and women of an afflicted village catch the inspiration and run into the next afflicted village where they perform the same operation. Thus the inspiration is said to spread from village to village, until the disappearance of cholera. As at present advised, I am not able to throw any light on this custom.

In conclusion, I may state that although the belief in witchcraft may be checked by the enforcement of penal laws, it were too much to expect that it should die out altogether. It is one of those evils that will vanish with the march of civilisation. In the early history of every country in Europe, witchcraft was believed in by the noblest in the land. Sir Mathew Hale, the Lord Chief Justice of England condemned a witch to death. Even so late as 1850, the civil tribunal of Farbes tried a man and a woman named Bouverie for having caused the death of a woman by witchcraft, and condemned them to die in extreme agony.

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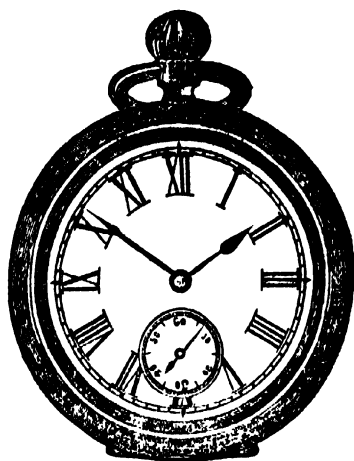
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DRÖIT ET AVANT.

# Reis and Rayyet

(PRINCE & PEASANT)

WEEKLY NEWSPAPER

AND

REVIEW OF POLITICS LITERATURE AND SOCIETY

Vol. X.

CALCUTTA, SATURDAY, AUGUST 15, 1891.

No. 487

## THE CAPTIVE LADIE.

By THE LATE MICHAEL MADHUSUDAN DUTT.

Reprinted from the Madras edition of 1849.

[ Continued from page 374. ]

### CANTO II.

Round proud Husteena's\* tow'r-crown'd wall,  
Fierce foe-men throng to work her fall ;  
And on fair Jumna's purpl'd stream,  
The Crescent flings its blood-red gleam,  
As high it waves on wing of pride,  
Fann'd by the breath of Even-tide,  
Which faintly comes, as murmur'd sigh,  
Of lonely mourner wafed high :  
And there be blood on land and wave,  
And many a dead without a grave—  
And there be blood in grove and bow'r,  
And fane and altar, leaf and flow'r,  
For wild and dire and long the fray,  
Hath rag'd around full many a day,  
And well hath Valour battled there,  
With fiery hope,—in calm despair,  
To conquer, save, or proudly die,  
For deathless fame—or liberty !

High in his tent of costliest shawl,  
Which tow'rs midst thousands, glittering all,  
Like fair pavilions Fancy's eyes  
View limn'd on sun-set eastern skies,  
The Moslem-chief holds glad divan,  
Nor fasts and lists to alcoran,  
And that grim brow where bigot zeal,†  
Oft set its sternest—fiercest seal,  
Smiles gaily like a lightless stream,  
When Chandra sheds her silver beam,  
As sweetly sounds the gay Sittar,‡  
Like voice of Home when heard afar,  
Or wild and thrilling rolls along,  
Ferdousi's high, heroic song :||—  
For ceaseless orison and fast,  
Have won Heaven's favouring smile at last,  
And when tomorrow's sun shall rise,  
On car of light from orient skies,  
The first, faint blushing of his ray,  
Will lead proud Conquest to her prey,  
And see the Crescent's blood-red wave,  
Gild fall'n Husteena's lowly grave !

A thousand lamps all gaily shine,  
Along the wide extended line ;—

\* Husteena—Delhi. It is often confounded with Indraput built by the Pandû Princes, Vid : Mahobarat, lib. I. (latter part.)

† Mohammed of Ghizni was a fierce bigot.

‡ Sittar, a musical instrument.

|| Ferdousi. The Chaucer of Persia ;—author of the "Shahnameh."—He was contemporary with Mohammed.

And loud the laugh and proud the boast,  
Swells from that fierce, unnumber'd host,  
And wild the prayer ascends on high,  
Dark Vengeance ! thine impatient cry—  
" Oh ! for a glimpse of Day's fair brow,  
To crush yon city tow'ring now,  
To make each cafir-bosom feel,  
Th' unerring blade of Moslem steel !—  
By Alla ! how I long to be,  
Where myriads writhe in agony,  
And mark each wretch with rolling eye,  
Call on false gods,—then curse and die,  
Meet pilgrim for the dire domain,  
Where Eblis\* holds his sunless reign !—  
Tomorrow—oh !—why wilt thou, Night !  
Thus veil the smile of Day so bright ?  
We want not now thy Moon and Star,  
In pensive beauty shrin'd afar,—  
We want not now thy pearly dew  
To dim our falchion's blood red hue—  
Thy lonely breath thus passing by,  
Like Beauty's whispered, farewell-sigh—  
Go—hie thee hence—where Rocrabad,†—  
With murmuring waters wildly glad,  
Doth woo thy stars to silver rest,  
Upon its gently-heaving breast—  
Or, where soon as the sun hath set,  
And dome, kiosk and minaret  
Glow with thy pale moon's gentler beam,  
Like the bright limnings of some dream,  
The lover gaily tunes his lay—  
The rosy bow'rs of Mosellay !—  
We want thee not,—the brightest flood,  
The fiery sun can ever shed,  
Must blaze o'er warrior's deeds of blood,  
And light him on whene'er he tread,  
The field where foemen fierce and brave,  
Meet—slay—or win a bloody grave ! "

But must she fall,—that city fair,  
Who sits her like an empress there,—  
The tow'r-tiara'd bride of Time,—  
The brightest of her sunny clime,—  
Mother‡ of heroes, once whose name,  
Like thunder-winged whirlwinds came,  
And shook the mightiest thrones below,  
And pal'd the brow of proudest foe ?—  
Alas !—fierce Famine and her train,—  
Parch'd Thirst—and famished Hunger—Pain,

\* Eblis—the angel of Hell.

† Rocrabad—Mosellay.

‡ Kenara ab rocnabad o gûl gushitè mosellay ra" as sung by Hafiz.

§ Husteena was the birth-place of the Pandû and Curû Princes of warlike notoriety.

Subscribers in the country are requested to remit by postal money orders, if possible, as the safest and most convenient medium, particularly as it ensures acknowledgment through the Department. No other receipt will be given any other being unnecessary, and likely to cause confusion.

With bloody, vulture-claws have rent,  
Like Hell-nurs'd fiends unchain'd and sent,  
And Death hath strown on land and wave,  
Youth,—age—the beauteous and the brave,  
And blasted hands alone could save!

## NEWS AND OUR COMMENTS.

IN Ram Sharma's poem on the deaths of Raja Rajendralala Mitra and Pandit Iswar Chandra Vidyasagar, published in our last issue, two lines were too long. Stanza X, line 2, should therefore be read as

Lifted him far above his peers; (.)

and stanza XVI, line 2, as

Let thy sons keep their mem'ry green, (.)

THE tragedy in Manipur is complete. Whatever the justice of the final orders, British prestige has been maintained. The inviolability of the British person is formally established. The Government of India upheld the sentences of death on Senapati Tikendrajit for waging war against the Queen and abetment of murder of the British officers and on the Tongal General who ordered their execution. The Regent Kula Chandra and Angao Sena, though properly convicted of waging war and capitally sentenced, were mere tools in the hands of the brother Tikendrajit. Hence their sentences have been commuted to transportation for life and forfeiture of property. The executioners and other underlings will not be hanged but transported during the Queen's pleasure. The Secretary of State approved of the orders of the Government of India and both the Senapati and the Tongal General were sent to their last account on the gallows on Thursday. They were hanged *vis-a-vis* with all possible publicity. They were allowed a long rope while living, and they were given a long drop after death. They remained dangling for one hour, before the bodies were made over to the relations for such honors as they cared. A large crowd of Manipuris, with a sprinkling of Nagas, attended the double execution. Probably like the Hindus at the hanging of Maharaja Nundcomar, they to the last believed that the execution would not take place, either by order of man or interposition of Hari. Like those Hindus, they were undeceived. But they had no sacred stream to wash themselves off the sin of seeing such a sight as they saw, and were obliged to content themselves with Manipuri interjections for the expression of their feelings, unless they preferred simply to gape in perfect silence. The women, more human, broke out in loud lamentations and possibly curses.

It is a mistake to take the *Indian Mirror* seriously. It should not be forgotten that our contemporary is, mechanically and unconsciously, a journal of amusement. It is distinguished for a quaint pleasantness not easily differentiated from unsomber seriousness or blunder. Thus the *Indian Mirror* announces the Nizam's sanction of marriage of one of his sisters with Nawab Imam Jung, a son of the Ameer-i-Kabeer Koorshed Jah, under the head of Money Market and Trade. This is a sally worthy of Jean Paul Richter. Laugh as you may at the spectacle, you cannot help admiring the profundity of the jest. A royal marriage undoubtedly means money and is an impetus to trade.

THE Congress Press is engaged in discussing the important question, Where will the next session of the patriots' palaver be held? Some of the journals are for taking the concern over to England next year. The *Patrika*, which, notwithstanding its conversion to the Hume cult, retains its head, puts to its friends these plain questions—

"Whether the holding of the Congress in England will do any good? Whether the men that are willing to go are competent? Whether the funds will be forthcoming? Whether the funds, if raised, could not be better utilized than by holding a Congress in London?"

Our contemporary might have added another—How will they all come back?

For our part, we should rather insist on the prior question.

THE *Muhammadian* of Madras is rich in its vocabulary but far from choice. Our contemporary gives protection to all sorts of waifs and strays and queer customers. The treasury is full but there is a lot of poor coppers and bad shillings in it. On the 3rd August, the *Muham-*

*madan* has a leading article in its best manner headed "More Babu Boutades." Therein, we meet with such expressions as "medeful compensation" and "knows noughty of."

THE vacancy in the Executive Council of the Governor General of India, occasioned by the resignation of the Honorable Sir Charles Haukes Todd Crosthwaite, K. C. S. I., has been temporarily filled by the appointment of Colonel Robert Charles Boileau Pemberton, R.E., as Public Works Minister, until the arrival of a permanent successor. Colonel Pemberton had been officiating for Sir Charles Crosthwaite.

SIR Dennis Fitzpatrick from Hyderabad succeeds Sir James Lyall as Lieutenant-Governor of the Punjab in March next.

IN continuation of the Financial Resolution No. 4539, dated the 17th August 1888, the Governor-General in Council has directed that Stock Notes shall be received on the terms described in that Resolution only up to the 31st January 1892.

THE Governor-General in Council has sanctioned the formation of a corps of volunteers in the Chhota Nagpur Division, to be designated "The Chhota Nagpur Mounted Rifles," under William Henry Grimley, Esq., Commissioner of the Chota Nagpur Division, as Captain-Commandant. The corps will be under the orders of the Commander-in-Chief in India.

MR. E. J. Martin having retired, Mr. F. J. Johnstone has been confirmed as Chief Engineer and Joint Secretary to the Government of Bengal in the Public Works Department.

THE Director General of Railways has orders to make a survey for a Railway line on the standard 5' 6" gauge from Bareilly Junction *via* Rampur to the Moradabad Station on the Oudh and Rohilkhand Railway, a distance of about 56 miles. The project will be known as the Bareilly-Rampur-Moradabad Railway Survey.

THE Secretary of State has accorded sanction to the revised estimates amounting to Rs. 1,91,00,025 of the cost of construction of the Villupuram-Dharmavaram Section and of the Pakala-Tirupati Branch of the Villupuram-Guntakal State Railway.

AT the sitting of the Supreme Legislative Council, on Thursday, the 6th August, Sir David Barbour presented the Report of the Select Committee on the Bill to amend the Indian Merchant Shipping Act, 1880; Sir Philip Hutchins obtained permission to refer the Bill to extend the jurisdiction of the Court of Small Causes of Madras to a Select Committee consisting of Sir Alexander Miller, Mr. Rattigan and the Mover. The Home Member also, on leave obtained, introduced a Bill to make better provision for the administration of the Municipalities in the Punjab. Mr. Rattigan was to have moved for leave to introduce the Bill, but he is away in Cashmere recruiting his health.

THE next Criminal Sessions of the High Court will commence on Wednesday the 19th August, and will be divided between the Chief Justice and Mr. Justice Beverley. It is expected that Sir Comer Petheram will take up the *Bangabasi* sedition case.

THE High Court goes into vacation from the 3rd September, reopening on the 11th November. Mr. Justice Beverley and Mr. Justice Ali have been told off as Vacation Judges.

THE High Court of the N.-W. P. has set right the atrocious sentences beyond the law of the Sessions Judge in the Benares riots. Judge Nicholls sentenced Gija Pershad to 3 years' rigorous imprisonment, including 3 months' solitary confinement and Rs. 3,000 fine, or nine months' further rigorous imprisonment; Rameshwar Datt and Sukhnandan, each to the same periods of rigorous imprisonment and a fine of Rs. 1,000; Lachman Dass to the same periods of imprisonment and a fine of Rs. 5,000; Raghunath Dass to 3 years' rigorous imprisonment, including 3 months' solitary confinement; Gopal Dass to 3 years' rigorous imprisonment and a fine of Rs. 10,000, or in default 9 months' additional hard labor; Goverdhan Dass to 3 years' rigorous imprisonment and a fine of Rs. 25,000, in default 9 months' further rigorous imprisonment. These seven persons were

charged under sections 395, 397, 398, 147 and 148, but convicted, by the Sessions Judge of Benares, under sections 147-109 and 114 and 148-109 and 114 of the Indian Penal Code. Rameshwar was further charged under section 412. The Judge and the majority of the Jury differed. All the seven prisoners appealed. The Sessions Judge also referred the proceedings to the High Court as he considered some of the verdicts of the Jury perverse and opposed to the evidence on the record. The appeals were argued for two days before the Chief Justice and Mr. Justice Tyrrell. After the conclusion of the hearing, the Chief Justice delivered a long judgment. The Judges were satisfied that all the seven men were present and took part in the riot at the temple and to some extent incited the crowd. Still the Court would not take a serious view of the culpability of the convicted, excepting that of Grijā Pershad, because of the circumstances under which the prisoners acted. They were interested in the preservation of the temple, and they thought that they were being tricked, while the mischievous message of Suchit Pershad proved the spark which set everything in a blaze. Still they were liable to punishment under section 147 of the Code. The High Court accordingly set aside the sentences of the Sessions Judge and sentenced the six prisoners each to eighteen months' rigorous imprisonment, and ordered refund of the fines. The sentence on Grijā remains unaltered. The Sessions Judge gave lame reasons for the infliction of the heavy fines, and none at all for his family arrangement sort of distribution of the proceeds. Thus :—

"In respect of the offences of which, disagreeing with the assessors or the majority of them, I convict the prisoners, I impose large fines as well as imprisonment. There is, I think, every prospect of the fines being paid. The damage done comes, altogether, to about fifty thousand rupees, of which some thousands will fall on the Municipal taxpayers or the Municipal Board. After due reflection I do not feel called upon to award any part of the fines if realised to meet that loss. I order that out of the fines, if realised the cost of this prosecution be first defrayed, and after that so far as the fund may go, that such amount be paid to Babus Sita Ram and Brijmohan as may cover their ascertained losses as certified by the executive authorities."

Whereupon, the Chief Justice :—

"Now the damage done to the Municipality and the taxpayers amounted to Rs. 18,000. The riot related to their property. No part of the funds was to go to them, and the funds were to be applied to compensate Sita Ram and Brijmohan for their losses in the dacoities committed at their houses. The Sessions Judge had no right to inflict fines for an offence of which the jury had acquitted the prisoners. If any court had any power to inflict fines for dacoity after the acquittal by the jury it was this court, and this court alone, on a reference made by the Sessions Judge."

The High Court in disposing of the reference thoroughly vindicates the Jurors :—

"It now only remains for us to dispose of the reference under section 309 of the Criminal Procedure Code with regard to the charge against Rameshwar under section 412 of the Indian Penal Code. We have had placed before us a shawl which he is said to have received, well knowing it to be the proceeds of a dacoity. It is admittedly a common description of shawl. Those who should have known it best for the prosecution were unable to point to any mark upon it by which they could identify it. We certainly do not think the verdict of the jury was wrong under which Rameshwar was acquitted on the charge under section 412."

In our judgment in the appeal we have indicated what our opinion is as to the evidence as to these men, so far as the attack and looting on Sita Ram's and Brijmohan's house is concerned, and again we are not only not disposed to interfere with the finding of the jury as to this, but it is probably a verdict which we should have arrived at on this evidence ourselves. The notices to these persons to show cause why they should not be convicted of the offence under reference is dismissed, and we acquit these men and each of them of the offence relating to the dacoity and of offences other than those of which we convicted them."

The Chief Justice takes note of the order for prosecution for perjury, remarking :—

"We were informed from the bar during the hearing of this case that some of the witnesses who were called to prove *alibis* in the Sessions trial are to be prosecuted for perjury. We hope the information is incorrect, as in our opinion it would have been wiser that the excitement which has existed in Benares should not be kept alive by prosecutions for perjury, which very possibly would be abortive."

For the attack on the Telegraph office, the Sessions Judge sentenced, for dacoity, under Section 395, I. P. C., Parbhu Damodhar and Sheikh Kallu each to fourteen years' transportation, Parshatam and Narotam Singh each to twelve, and Kassim to ten years' transportation. They all appealed for reduction of their sentences. The Jury had found them guilty and there was no dispute about the facts. The High Court upheld the conviction but reduced the sentences of 14 years' to 10 years' transportation. Section 395 prescribes transportation for life or rigorous imprisonment for a term which may extend to 10 years. Thus the Sessions Judge could either order transportation for life,

or if he fell upon Section 59, for as many years' transportation as the number of years' imprisonment which section 395 allows, namely, ten years.

Sir John Elge and Mr. Justice Tyrrell have well maintained the credit of the High Court of the Upper Province, and they talk foolishly and, we are afraid, mischievously who affect to find fault. The High Courts are our most precious institutions—the only defence of the subject against the abuses of power—and we should know how to cherish them.

WITH the death of Jehu, Jack Cad has become Coachee. But it is all the same. Cad is Cad, and will remain so to the end of the chapter, whether trembling below the door or installed high up on the dickey. And Cad, like woman, will be out.

THE *Indian Daily News* of the 13th August writes :—

"A correspondent who seems to have some acquaintance with the inner life of the British Indian Association states that the organ of that body has greatly fallen from the position it attained under the editorship of Kristodas Pal. This, notwithstanding that it has been largely under the guidance of the great member of the Association who has recently passed away, and who was frequently placed at the head of that body. There is no doubt that the honey of Kristodas has been superseded by the vinegar of subsequent editorship. The moderation of old has given place to a waspish spirit that is spiteful as well as waspish. This was specially observable in the last issue showing that the spirit of vindictiveness has not died with Rajendralala. A very well-written and appreciative notice of the latter appeared in *Reis and Rayyet*, and the *Patriot* not content with a reasonable note of dissent, where men may honestly differ, rakes up incidents which have no connection with the subject, and recalls the prosecution and conviction of the Editor of the former paper in a spiteful manner. The Editor may have erred, and the Court thought so. We did not consider that he had said much more than was deserved, though it might have been said less offensively. He paid the penalty, and having done that, he has fulfilled the requirement of the law. It ill becomes the *Patriot* to reproduce the report, and to dwell unciously on the misfortunes of a brother journalist, to gloat over a past and satisfied judgment in a spirit of wanton spite that shows an utter absence of a generous feeling that should never be wanting towards a man who, in the discharge of what he deemed a duty, brought himself within the meshes of the law. We conceive it to be far more advantageous to give both sides of a man's character than to paint him altogether in false colours which fail to convey the lessons of his life. It is a misfortune for the man if his character requires the use of colours that make the picture of sombre hue. But that is not the fault of the artist, and he should not be gibbeted if he uses the colours with a pre-Raphaelite brush. In some of these late cases there has been too much of verbal flattery for truth to put in appearance, and too little imitation of the virtues that have been so highly extolled but rarely practised. It is this which makes the more correct drawings of *Reis and Rayyet* so much more conspicuous by being almost alone in the independence of the treatment and the discrimination with which the judgments are formed. We have no idea of a man being hounded to death on account of his opinions, provided they are expressed with reasonable care, and when differences arise as to the merits of a subject, they should be expressed without the betrayal of unworthy spitefulness."

THE *Overland Mail* thus notices Nawab Abdool Lutef's pamphlet on the Age of Consent Act :—

"The Mahomedan Literary Society of Calcutta, which, under the enlightened lead of Nawab Abdool Lutef and his coadjutors has done so much to place the relations of the Mahomedans to the Government and their native fellow-citizens on a sounder footing, has issued a memorandum in the vernacular language, entitled 'A practical view of the Age of Consent Act, for the benefit of the Mahomedan community in general.' It is unhappily too long for reprint in our columns, but we have read it with interest and can commend it as a clear and concise statement of the law and its object, for the information of Mahomedans not acquainted with legal technicalities. The Society says that one of the motives of its issue is to 'disabuse the Mahomedans of any suspicion of interference by Government with their Religion' that may have been raised in their minds by misrepresentations which have been widely circulated by 'men insufficiently acquainted with the requirements of the Mahomedan Religion.' This patriotic effort to remove popular misunderstandings must be highly appreciated by the Indian Government, and should be recognised in this country as a proof, were any wanted, of the increasing enlightenment of the Mahomedan community in India under our rule."

The Government of India thus acknowledge the receipt of the pamphlet :—

"No. 1411.

From—S. Harvey James, Esq., Secretary to the Government of India, Legislative Department.

To—Nawab Abdool Lutef Bahadur, C.I.E. Calcutta.

Dated Simla the 7th August 1891.

SIR,—I am directed to acknowledge the receipt of your letter of the 22nd July, with which you forwarded copy of a Memorandum, with Urdu translation, published by the Mahomedan Literary Society of Calcutta, containing an exposition of the object and scope of the Age of Consent Act.

2. The Governor-General in Council desires me to say that he duly appreciates the efforts of the Society to prevent misconception, especially among the ignorant classes, in regard to the Act, and has learnt with satisfaction that it is intended to circulate copies of the Memorandum, in the different vernacular languages, throughout the country."

NOTWITHSTANDING the rains, the weather at Simla is far from pleasant. We quote from a private letter dated the 10th instant from that capital:—

"We have had any amount of rain and plenty of landslips and a few of them have been the cause of death to both man and beast, yet the weather is very close as yet."

WE cull the following anecdote of the late Premier of Canada:—

"Lord Dufferin delivered an address before the Greek class of the McGill University, about which a reporter wrote: 'His lordship spoke to the class in the purest ancient Greek, without mispronouncing a word or making the slightest grammatical solecism.' 'Good heavens!' remarked Sir Hector Langevin to Sir John, 'how did the reporter know that?' 'I told him,' was the answer. 'But you don't know Greek.' 'True; but I know a little about politics.'"

That is, American politics.

THE *Bangabasi's* demented varlet protests his independence. He is "I by myself I." Anything, indeed, to save his skin. And no wonder. That is the very way of unfaithful servitors. This poor fellow will certainly never emulate the heroic Choonnee who, in the romance of the death of Jagat Sett, offered his life to save his master, and, failing, died voluntarily in the same element in which, and at the same place where, the other was killed, not only not to survive his master but also to attend on him in the shades. Our Bengali Choonnee may, in stress of weather, be found to turn Queen's evidence.

## NOTES, LEADERETTES, AND OUR OWN NEWS.

THE new destructive Ecrasite, which is to be adopted for the Austrian Army, is said to be twice as explosive as dynamite.

DISTRESS is increasing in Russia. The failure of crops in many places has reduced the peasants to live on boiled grass. There is a partial prohibition on the export of corn, and absolute restriction on rye, ryemeal and all descriptions of bran. It is suspected in some quarters that the distress is not such as to justify suspension of exports. The prohibition is talked of as a political move against Germany, which largely depends on Russia for rye.

THE Duke of Connaught has been Gazetted Colonel of the 1st Bombay Lancers.

THE International Congress of Hygiene and Demography was opened on the 10th by the Prince of Wales in St. James's Hall. There were present several *sarants* of Europe and seventy delegates from India, the total of those present being two thousand. Eighteen sections are at work. A paper on cancer read on the 11th shewed that the disease is on the increase, there being nineteen thousand deaths from it in England in 1890. Dr. Cunningham spoke on the various methods for prevention of the spread of epidemics from one country to another, and urged the absolute futility of quarantine. The Congress has resolved to ask all European States to make a collective enquiry into the cause of diphtheria. The collective wisdom of sanitarians has declared in favor of burning of the dead. To begin with, they have decided upon compulsory cremation in all cases of death from infectious diseases.

ON Tuesday Mr. Handley committed, under section 124A of the Indian Penal Code, for seditious writing, the four persons connected with the *Bangabasi* respectively as proprietor, editor, manager, and publisher and printer, against whom warrants had been issued on Friday week. The same day, Mr. Hill applied to the Chief Justice and Mr. Justice Beverley—who will divide the next sessions between them—for release of the prisoners on bail. The Advocate General, on behalf of Government, did not wish to be vindictive. He admitted that the law allowed the High Court the discretion to grant the release prayed for, and only

stated the facts as they appeared in the lower Court and the circumstances that might guide the Judges in the exercise of that discretion. Sir Comer Petheram thought that section 497 of the Criminal Procedure Code which was construed to debar the Magistrate in the lower Court from granting bail, was no bar to the High Court's exercising that discretion, if disposed to release prisoners during or pending trial. Mr. Handley was willing to grant bail if it were not opposed on behalf of the prosecution. This fact evidently weighed in favour of the accused, and the Chief Justice justly conceived that there was no fear of the accused not appearing at their trial if allowed their liberty. He, accordingly, ordered that each of the four accused do execute a bond for Rs. 10,000 and find two sureties of Rs. 10,000 each. This document was to be of such a character that the sureties must forfeit Rs. 20,000 for each of the prisoners if they fail to enter appearance at the trial. Both the amounts for personal recognizance and surety bonds are excessive, especially for the poor prisoner. But in being merciful almost in the teeth of law, the court had need to be cautious. Next day, sureties were produced before Mr. Belchambers, the Registrar in the Original Side, who examined them and accepted Gungaprasad Sen and his worthy grandson Bejoy Kristo Sen for the proprietor Jogendai Chunder Bose; Gangadhar Banerjee and Surjo Cant Roy Chowdry for the editor Kristo Chunder Banerjee; Gungaprasad Sen and Jodoonath Banerjee for the manager Brojoraj Banerjee; and Jogesh Chunder Banerjee and Jodoonath Sanyal for the printer and publisher Aronoroy Roy. The surety bonds being executed, Mr. Hill, later in the day, applied to the Bench that made the order for bail, for an order on the Superintendent of the Presidency Jail to produce the four accused before the Court, to sign their recognizance bonds and to be set free, which order was granted. It was lucky that the preliminary investigation in the Police Court was hurried through, or the four persons whom the Chief Justice spared the unnecessary hardship of confinement before trial, would have been in jail more than four days from Saturday. They would have been spared those four days had not the Criminal Procedure Code fettered the Magisterial discretion. We hope the Legislative Department of the Government of India will take a note of the unnecessary harshness of section 497 for the next amendment of the Criminal Procedure Code. Sedition in every form ought to be punished, but care should be taken that honest, if perhaps unwary, literary men were not in hot haste sent to jail on the mere accusation of—say, Sir Vicary Gibbs. Meanwhile, the country and the press in particular ought to be grateful to Sir Comer Petheram and Mr. Beverley for almost going out of their way as it were to soften the extraordinary rigour of the law in favour of prisoners committed in a state trial. Nor should we fail to appreciate the conduct of the leading Crown lawyer. Had the Advocate-General been faint-hearted or less liberal in his professional view of the situation or in his interpretation of the law, the Court could scarcely, in the face of the Criminal Procedure Code, have granted the relief prayed for.

GREAT praise is due to the Sen Dynasty of Bikrampur. It is a shame to the Patriots and Defenders of the Faith, who were so loud at the *Mudan* and were ready to give their blood to Mother Kali at Kalighat, to skulk at this hour and leave to these generous strangers from East Bengal the duty of friendship.

HARDLY had the excitement on the preliminary trial of the *Bangabasi* for sedition been lulled to rest, when another sensation was started. On Thursday, the Standing Counsel applied to the Chief Justice's Bench for a rule against the editor of the *Indian Mirror* to shew cause why he shall not be punished for contempt of court for an article published on Wednesday. We publish the proceedings elsewhere. Baboo Norendernath Sen being in Court and his Counsel ready, the matter was decided then and there without issue of any process. The Chief Justice let off the Editor with a kindly warning.

SENSATION upon sensation, to-day's *Gazette of India* announces the resignation by Sir Romesh Chunder Mitter of his seat as an Additional Member of the Governor-General's Council for making laws and regulations.

LAST week we reported the conviction at the Alipore Magistracy of a native Pleader for extracting a record from a Munsiff's Court. This week, it is our painful duty to notice the misdeed of

another Bengali Pleader in the court of the Munsiff of Bagirhat. Poreshnath Roy was convicted, by the Deputy Magistrate of Khoorna, under section 466 of the Penal Code, of altering a record of his own filing—a list of witnesses—and sentenced to one year's rigorous imprisonment. The convicted Pleader appealed to the High Court and the Criminal Appellate Bench—Messrs. Justices O'Kinealy and Trevelyn—have confirmed the conviction and sentence. It was contended on behalf of the convicted that the alteration was not after but before the filing of the list, and that section 466 did not apply, in that the element of fraud—the basis of a charge of forgery—was wanting and that a conviction under that section could not stand. The High Court Judges find on the evidence that the alteration was made after the institution of the suit. Regarding the legal contention, Mr. Justice Trevelyn, in delivering the judgment of the Court, says :—

"We do not think it material to consider that question in this case, inasmuch as the accused is undoubtedly guilty of an offence under section 193 of the Penal Code, fabricating false evidence, and there can be no question about that. Inasmuch as the sentence which has been passed is far less than the maximum sentence even under that section, we do not think it necessary to make any alteration in the conviction."

Commenting on the sentence, the judgment concludes thus :—

"We think that the one passed is wholly inadequate to the offence which has been committed. This alteration of a court record is an exceedingly serious offence. It is one of the effects of which are far-reaching. It is very necessary, in all these proceedings for the purity of the administration of justice, that court records should be kept intact, and we think that the sentence of one year's rigorous imprisonment is exceedingly small and wholly inadequate for such an offence as this man has committed. It is not a punishment which will be sufficient to deter people from contemplating similar offences, and it is exceedingly light in comparison to the offence committed."

All this indignation goes for nothing, though. The Judges simply dismiss the appeal. If it is necessary to heavily punish a serious wrongdoing, it is also essential for the ends of justice that the guilty should know under what definite section of the Penal Code he is sentenced.

A far worse case is that of Baboo Anand Chunder Roy, the distinguished Pleader of Dacca. He is being prosecuted for having tampered with the Jury who acquitted the prisoners in the Bahati murder case.

MUCH was being made of a case under the Age of Consent Amendment Act which lately cropped up at Santipore in the Ranaghat Sub-division. It was represented by the Garbhadhanist press as a typical illustration of the evil effect of the new law. The Bengal Government has, we are glad to find, promptly set the public right. The facts are : "A girl named Bishu Bibi, at the instance of her father and mother, brought a charge in the Court of the Sub-divisional officer of Ranaghat against her husband, Kamal Sueikh, of having committed rape upon her. It was alleged that the girl was under the age of 10 and had never menstruated. It was also said that the husband had caused considerable injuries to her." None but the District Magistrate having jurisdiction, the matter went up to the Magistrate of Nuddea, who ordered a personal enquiry by the sub-divisional magistrate and himself privately enquired into the matter. The girl would not consent to a medical examination, and, on such other evidence as was available, the girl was reported to be over 12 years of age, and the complaint dismissed without the husband being either arrested or put on his trial.

If the case be in any sense an outcome of the new law, it is the result of the insane agitation against the Consent Bill. At the same time, it proves the superiority of the new to the old law. The Police enquiry was avoided and the husband saved the disgrace and harassment of a trial.

Nothing could be a more unfavourable suggestion. It was rather an illustration of the recklessness of a large proportion of the litigation in our courts. In fact, one was astonished at the assurance which would lay at the door of the new law a case which could just as well have been instituted under the old, only under the old law the unfortunate accused as well as the helpless girl who allowed herself to be the accuser would have been in a far worse position than they would be under the present Act.

KHAN BAHADUR Kazi Kamrudin, First Class Magistrate in Khandeish, convicted two Bhils of robbing two young married girls, in a highway, of their ornaments, and sentenced them each to two years' rigorous imprisonment and a fine of Rs. 500, or in default of payment, an addition of six months' hard labour. The District Judge, Mr. C. G. Dodgson, referred the case to the High Court for reduction of the fine to Rs. 50 or Rs. 100.

He reported that the fine was excessive and beyond all possible means of the convicted. True, a long stretch of time—six years—was allowed for realising the fine, but was there any reasonable prospect of payment? Was it expedient to enforce the payment? Each accused earned only rupees seven a month, and recovery of rupees 500 meant the deprivation of all income during six years. There would thus be only four years' income available towards payment of the fine, and still it would not be fully recovered. The fining Magistrate explained that the heavy fine was intended to deter village patels or others, who were supposed to be backers up and encouragers of the criminal tribe, for, in many cases, the fine virtually fell on them as the protectors of the Bhils. The High Court—Mr. Justice Jardine and Mr. Justice Parsons—thought such a consideration quite irrelevant and the magistrate was prevented by section 63 of the Penal Code from inflicting an excessive fine. Mr. Justice Jardine, who pronounced the judgment of the High Court, continued :—"This provision is mentioned in Lord Macaulay's report as taken from the Bill of Rights. It is also apparent from that report that the intention of the framers of the Code was that fines excessively disproportionate to all possible means of the criminals should not be inflicted." The High Court reduced the fines to Rs. 50 with the alternative rigorous imprisonment of as many days.

The intentions of the Penal Code are how little observed by Magistrates. The words rather than the intentions of the framers of the Code are followed. Wholesale and heavy punishment is ordered. In the Benares riots cases, says the *Englishman*, "no fewer than one hundred and thirty one persons were committed to the sessions. Of these 84 were convicted and 42 acquitted, while the cases of eight were referred to the High Court against the Jury's verdict of acquittal. Some others were convicted of rioting and further charged with dacoity. Seven of the rioters were sentenced to transportation for life, and seven for terms of more than ten years. Thirteen were sentenced to rigorous imprisonment for ten years, fourteen for seven years, two for five years, and thirty for lesser terms. Eight received thirty stripes each, and eight paid fines aggregating Rs. 45,100. Of this sum one fine was Rs. 25,000 and another Rs. 10,000."

In the defamation case against the *Eastern Herald*, the writer of the matter complained of was sentenced to 19½ months' imprisonment and fine of Rs. 650. That did not save the editor and proprietor, who, in his turn, was punished with 9 months' imprisonment and a fine of Rs. 1,500. In the *Bangambasi* prosecution, the writer escaped punishment, but the printer, the publisher and the proprietor were all sentenced.

Defamation has—for our sins—been made penal in India. But it is in its nature more a civil than a criminal offence, and the Penal Code punishes it with only simple imprisonment. The unfortunate journalist who is condemned to prison, however, is there considered a felon and treated as an ordinary criminal with rigorous jail discipline, jail diet, jail dress, and put to other inconveniences and indignities. Yet, all the same he is liable to civil annoyance. He must pay damages as well as suffer loss of liberty under law and personal indignities superadded by executive authority.

It is not sufficient that the word of the law are tortured into unusual lengths. The law is invoked to stifle expression of social sentiments and for recovery of caste. Witne is the "carnival of foolish, wanton, mischievous, and pettifogging litigation"—the Jain defamation case in the Calcutta High Court.

At the present moment in India, the law of libel is undergoing a change in the hands of Judges and lawyers. That law is an English importation and yet how different from the English law! Lord Macaulay's Draft Penal Code for India protects true imputation as "producing a wholesome effect on the person who has, by his misconduct, exposed himself to it," and "detering others from imitating his example." That was not accepted, and now justification itself is an offence.

PERGUNNAH Tahirpur, Zilla Rajshahye, was the Zemindary of the late Rajas Chandra Sekhuresar Roy and Maheswar Roy. On their death, it devolved upon their sons, who being minors, it came under the Court of Wards. These sons have, for some time, come to their shares of the property. Of these, one is a half shareholder and the remaining half is divided among three brothers. Under the Government management, the tenants knew only one master, the manager on behalf of the Court of Wards. Now they have to make payments to four distinct Catcheries. Just now a share in the said property has passed

to an outsider. The feeling between the rayyets and the new Zemindar is far from satisfactory. There has already been a criminal case and the Collector has been appealed to by the rayyets. During his visit to Rampore Beaulah, the Lieutenant-Governor himself was besieged by a large number of them.

The Tahitpur tenantry may well sigh for the old days of the manager Baboo Harakali—under the Court of Wards—who was an exceptionally good officer. But, how, under present circumstances, can such a *régime* be revived? The tenants pray for the appointment of a single manager for the whole estate, on the ground of the differences subsisting among the several shareholders. That is matter for the courts. How the Lieutenant-Governor can interfere, we do not understand. The appointment of a single manager as the solution of the mutual differences of landlords, is a wellknown recipe of our Revenue Pharmacopœia, descending down from the Regulations, as far back as 1812. According to circumstances, one of the parties or the Collector may move the Judge of the District who may call upon all the shareholders to show cause why a single manager shall not be appointed, and, on failure of objection, may direct them to appoint a sole manager, and, on their neglect to do so, may, if the Court of Wards agree to it, make the management of the estate over to the Court of Wards, or appoint a manager himself. (Bengal Tenancy Act, VIII of 1885, Sections 93-95.)

But who is to move in the matter? who will set the machinery to work? By law, the Collector, in case of inconvenience to the public, or any of the coparceners only, when there is any apprehension of injury to private rights, is permitted to apply to the Judge. True that "any one having an interest in the estate or tenure" can do so. But the rayyet is debarred. At any rate, these poor are entitled to protection. Now that they have brought their case to the notice of the Lieutenant-Governor of Bengal, it will be a pity if their grievance is not removed.

WE are indebted to the courtesy of the eminent Counsel for the Manipur Princes for a copy of their appeals and his arguments in their behalf, together with the affidavits of Janaki Nath Bysak and Brojo Mohun Sing, the judgments of the Special Court, and the evidence adduced before it. In forwarding to us, under instructions from Mr. Ghose, a complimentary copy of the rather bulky pamphlet, Messrs. W. Newman and Co. inform us that *the Appeals of the Manipur Princes with a Memorandum of Arguments submitted on their behalf to the Government of India by Manomohan Ghose, of Lincoln's Inn, Barrister-at-law and Advocate of the Calcutta High Court. With an Appendix containing the Evidence adduced at the trial of Tikendrajit Sing, Jubraj or Senapati*, is being printed and published by them and will be ready for sale at Re. 1-8 on Friday (yesterday). The work, beautifully turned out by the Caxton Press, with its dainty sky-blue cover scarcely suggests, the matters of dark import within—the life and death struggle of a princely house which its contents represent.

THE Act which added section 124A. to the Indian Penal Code was passed during the viceroyalty of Lord Mayo and is therefore an earlier enactment than the repeal of Lord Lytton's Vernacular Press gagging law. Our readers will please make the necessary corrections in the leader "The Prosecution of a Bengali Newspaper for Sedition," (page 379) and in the note on the *Bangabasi* prosecution (page 377) of our last issue.

## REIS & RAYYET.

Saturday, August 15, 1891.

### A BLUNDER RECTIFIED.

THE British Power in the East is a great success. That is patent. Therein, indeed, it is a miracle in history. Indeed, the Anglo-Saxon race is endowed with a gift for founding colonies and dependencies. It has certainly beaten all competitors in the field, in every quarter of the globe. Yet, it is but human and has manifold imperfections and weaknesses, only, under God's Providence, these do not interfere with the nett result. In India, we observe the British making mistakes upon mistakes which, in the case of a ruling people less gifted or sound at core, might be dangerously embarrassing. Through all their false steps, one redeeming feature goes far to protect the

British and their interests—we refer to their capacity to improve and their courage to amend. The cloud of one day is dispersed by the light of another. Like all strong and successful races, they are wilful, but still there is an amount of docility and practical humility which leavens the national obstinacy, while the frequent changes in the repositories of authority in the East favour the amending hand without compromise of individual self respect. Just now, there is a case in point.

The Government of India have modified their orders about courtesy titles. To those unacquainted with the history of the subject, that brief announcement will convey no meaning. It means that the administration of the Marquis of Lansdowne have confessed the blunder of the administration of the Marquis of Ripon and have done their best to wash their hands off it and to relieve the State from the evils of its continuance. As usual with the British, the blunder was no result of a blind resolve to do the wrong, but rather the outcome of a passionate determination to do good without adequate knowledge how to proceed about it. Our readers cannot have forgotten the loud blast of opposition which Lord Ripon's scheme of Local Self-Government encountered, specially from the officials, who took alarm at what they regarded as an attack on their power and privileges. It were vain, however, to avow their hostility or its true grounds. So they masked their rage behind the presumed or presumable opposition of the superior classes—the leaders of society. The landed magnates, the big wiggery of the high castes, and the reverend fathers of the Church, it was confidently asserted, would have nothing to do with your essentially vulgar system of appointment by voting. To the good Viceroy who had set his heart upon the scheme, such vaticination was torture. All the more that it was not to be pooh-poohed. The noble Lord must have been sorely perplexed. Thus thrown upon his resources to prevent that prophecy proving true, he hit upon a notable expedient. Lord Ripon offered titles for members of Municipalities and Local Boards. The bait took. The truly respectable are, of course, nowhere to be bought by tin trumpets. But all anxieties as to the destruction of the Local Self-Government scheme from sheer neglect of the people disappeared. By its order of May 1882, the Home Department directed the use of the courtesy title of Rai or Rao Bahadur or Khan Bahadur for native members of Local Boards. This was objected to at the time by the Government of Bombay. That Government thought that it was no good policy that honors should be scattered broadcast over the land. As hitherto conferred, titles were so many special recognitions for service done to the State, and they should not be prostituted by indiscriminate admissions. The Government of India saw the validity of the objection, but it was too late. They were committed, with their reputation and all, to a great policy, for whose success they were prepared to make sacrifices, and, if we understand rightly, to do some wrong, if required. At any rate, they had gone too far to retrace their steps. The Government of Bombay, however, which led the opposition on the new policy, and had, in consequence, received many hard blows from the superior power, having a real flaw in the Supreme Governmental scheme, was not prepared to abandon the advantage, and kept harrassing the Government of India. After a correspondence, it was decided, in January 1883,



to grade the honorary titles for the Bombay Presidency into three classes. Thus: Non-official Presidents and Chairmen of District Local Fund Committees were honored with Rao or Khan Bahadur; non-official Presidents and Chairmen of Taluka Local Fund Committees and non-official members other than Presidents and Chairmen of District Local Fund Committees, with Rao or Khan Saheb; non-official members other than Presidents or Chairmen of Taluka Local Fund Committees, with Azam. In this classification, the Municipalities find no place. Thus was Local Government inaugurated in the West. In the course of two years, the Bombay Government became reconciled to it, so much so that, in 1885, it recommended to the Government of India the claims of the members of Municipal Boards for titular distinctions. The Government of Lord Dufferin, to preserve the continuity of the policy of 1882 and possibly not to appear antagonistic to Local Self-Government, which was still in its infantile stage, accepted the recommendation and, in June 1885, ordered that non-official Presidents and Vice-Presidents of Municipalities with a population of 18,000 and more might be called Rao or Khan Bahadurs, and the other Municipal Commissioners of such Municipalities and non-official Presidents and Vice-Presidents of minor municipalities, Rao or Khan Sahebs, and the Commissioners of minor Municipalities Azams. The Southern Presidency took up the cue of the Western, and, in May 1885, Madras, weary of the burden of empty baubles, wanted to limit the titles to only Vice-Presidents of Local Boards and Municipalities. The same course that was adopted for Bombay was decided upon for Madras. It was thereupon ordered that Vice-Presidents of District Boards and Chairmen of Municipalities with over 20,000 inhabitants should have the honorary title of Khan or Rao Bahadur, and the members of District Boards, Presidents and Vice-Presidents of Taluk Boards, and members of Municipalities with over 20,000 inhabitants and Chairmen of smaller ones, had better be humoured with the complimentary distinction of Khan or Rao Saheb.

The Government of India now fully recognise the validity of the objection in 1882 of the Government of Bombay to the cheapening of honorary titles, and find, with the advance Local Self-Government has made in the country, that it is no longer expedient to continue these honors. The native members of the Public Works Department have for some time ceased to enjoy the privilege of *ex-officio* titles. That rule is now made applicable to Municipal Commissioners and Members of Local Boards. It will, of course, have no retrospective effect. The present members will not be disturbed, but will enjoy the privilege until they quit office.

Thus our Government washes its hands off a nonsense.

#### SIR AUCKLAND COLVIN ON THE MALCONTENTS.

THE Government of India has long since been called —by Burke or Brougham, we forget whom—a Government of Paragraphs. It is a happy phrase and a correct characterization which aptly differentiates the machinery of our constitutional despotism as a *régime* of writing from the Government by Public Meeting at home in England as a *régime* of speaking. From the first Governor-General downwards, India has been ruled on the spot by a succession of able penmen, under whose hands has been produced a mass of official papers remarkable both for

manner and matter which, if they were properly edited for popular use, would be an excellent substitute for an Anglo-Indian literature. Of course, our Anglo-Indian rulers are no speakers. There is little room for those opportunities on which debaters and declaimers thrive. The gift of the gab is soon crushed in an uncongenial soil. The practised speakers, who, from time to time, find themselves in India, generally degenerate into paragraphists. Lord Wellesley, who was an accomplished orator at home, is scarcely remembered for any oratorical efforts in this country beyond some addresses to students. Of late years, there are signs of a notable departure, however. The great Indian Civil Service still sticks exclusively to the pen. The Lieutenant-Governor of the North Western Provinces forms a brilliant exception. He has signalled his term of office by not only a large mass of able and spirited writing, but also a quantity of spirited speaking. In the latter line, he has now almost transcended himself. In laying the foundation stone of a Dufferin Hospital lately, Sir Auckland Colvin delivered a speech of great force as well as extraordinary brilliancy, of which his Service may ever be proud. The cream of it is contained in the following:—

"The principle which is a main principle of the administration of the British Government, and which distinguishes it from all previous rules which have existed here, is a common effort for a common end, not merely for the benefit of a privileged few, but for the benefit of all classes. I am glad to have this opportunity of saying a few words on this subject because, as you know, there has been some misapprehension—happily now allayed—in regard to the attitude of the Government in respect of works of this nature, a misunderstanding which was evident on your part and very evident on the part of those who make it their business to sow the wind in the hope that others will reap the whirlwind. The principle that underlies the action of the Government in these matters is the principle of co-operation which obtains in all parts of the world. It is a main duty of Municipalities to provide for a sufficient supply of water and for sanitation. The Legislature in this country has imposed duties of this nature upon local Municipalities; but I was aware from the first, as I could not but be aware, that Municipalities were not able from their own funds to discharge the obligations imposed upon them. It was necessary that they should receive aid, and substantial aid, from the Provincial funds from the treasury of Government. But I did not on that account consider that it is incumbent on the Government to precede the efforts of the Municipalities, to anticipate their own resources, or to find from the Provincial purse the entire sum necessary to enable them to carry out the works imposed upon them by the position in which they found themselves. The several Municipalities concerned were therefore called upon to inform the Government what in their opinion was the amount of revenue which, with a due regard to the circumstances of their fellow-townsmen, they could raise and on learning that, with one exception only, the Government proceeded to take into consideration the amount that it was necessary to give them and to make that amount over to them. In Benares the Government has put down six lakhs of rupees; in Agra it has assigned to the Municipality an annual subsidy of a very considerable sum, derived from resources which may fairly and reasonably be regarded as accruing to the Municipality. In Allahabad at this moment it is engaged in common with the Municipality in ascertaining the amount of its contributions and the sources from which they should be met. I said there was an exception, and that exception was your own case. In March last your chairman was at Allahabad and told me what was necessary in order to give you that confidence which at that time you seemed to require. He was told that the Government was prepared to pay out in your case the sum of six lakhs. What followed we all know, nor is it necessary to dwell upon it. But it showed me the mistake I had made in allowing an exception to the rule of procedure, and as soon as possible I withdrew that offer but we have now fallen back to the normal and proper position which I think we should relatively occupy. You have told me what you consider the sum you can contribute, and I have on my part told you that, as soon as I have considered the scheme and plans of the Engineer, which are now before me, I will find from the Provincial revenue the sum necessary to carry out an adequate system of drainage for the benefit of your town.

"I have stated on this occasion at some little length the principles by which the Government is guided in matters of this kind, that is to say, in the assistance it gives to municipal works of public utility, because I think that some declaration of the policy of the Government was evidently required. It will obviate misapprehension in future, and will enable any Municipality which may be inclined to undertake works similar to yours to know what their position is likely to be. It was also necessary because, as I have stated, there are those who make it their business to sow the wind in the hope that others may reap the whirlwind, who had taken advantage of the misunderstanding which had arisen, and were pursuing their congenial task. There is a lying spirit abroad in these Provinces as in other Provinces of India, a spirit whose boast is to identify itself with progress and with public spirit, but which is in truth a spirit of envy, and of hatred and

malice. When I say this you will not for one moment suppose that I am my remarks at any one here present, or that I have in my mind honourable and sincere men who hold their opinions and express them from motives which I understand and esteem. Heaven forbid, for example, that I should say such thing of my lamented friend and colleague, Babu Bireswar Mitter, than whom a more enlightened man I have never met with in India or out of it. It is not honourable men of whatever shade of opinion I refer to, but men who under the pretence of disinterestedness seek to impede good: men whose only method is misrepresentation and whose only aim is the sowing of discord between the Government and the people of this country. In this matter of your municipal outlay and finance these men have laboured as they labour wherever the foot of the Government is heard. To set class against class: race against race: to plant the bitter herb of mistrust, to hinder a good understanding: to prevent cordiality and co-operation between those whose ears are tickled by their flattery or inflamed by their falsehoods on the one hand, and those on the other who repose confidence in the Government. This is their labour as misrepresentation and all untruthfulness is their method. These are the men who live under the protection of our strong Government, amassing their fortunes under it, and whom we hear saying that Government is no better than a Moloch. They tell us day by day that famine follows in the footsteps of that Government, that the servants of the Crown are its ministering spirits, furnishing it with hecatombs of Indian lives and offering a congenial incense of smoking homesteads. I ask you if there is any word of exaggeration in my report of their language. You know that it is absolutely true. These men have lately been occupying themselves with the affairs of your Municipality. You were not altogether able or free to withstand their insinuations, but I am glad to think, and to recognise, that you have made up your minds to put them behind you, and I earnestly advise you until you have carried out the great works now in progress to give no ear to anything that may emanate from that quarter, but to cast the unclean thing behind you, and to leave it to wallow in its mire. It is, as I have said, a lying spirit, a spirit which is the enemy of all that it recognises as the superior of itself, a spirit that seeks to sow discord where harmony should prevail, and to delay the coming together and the mutual understanding of those who only need to come together to have a mutual understanding. It was one of these men who characterised these schemes for water supply and drainage as 'iniquitous schemes.' I commend that phrase 'iniquitous schemes' to your consideration. Think of what it conveys, you who know that the object of the schemes is to preserve the lives and health of your fellow-countrymen, and who are aware with what caution the Government has approached the carrying out of these schemes and with what liberality it has come to your assistance. 'Iniquitous schemes!' It is pitiful to see the English language brought to such ignoble use. These men acquire that language as rogues acquire drugs, not for their therapeutic purposes but for poisonous uses."

We shall not add one word which may have the effect of arresting the full force of that powerful, incisive eloquence. It is a tremendous onslaught, weighted with the scorn of years, and bristling with point and the elegant graces. Yet, it is no party speech. The speaker maintains his calmness and candour of mind. He feels no hatred but only contempt, withal a benevolent contempt. Since the departure of Sir M. Grant Duff, Sir Auckland is probably the only Anglo-Indian statesman we have left here who has the courage of his convictions. But even he would scarcely have ventured on such outspoken utterance, unless assured in his heart of kindly feelings towards the Indian people.

#### ADULTERATION OF FOOD IN ENGLAND AND IN INDIA.

THE subject of adulteration is so important to the health and well-being of the community, that it may be interesting to take an occasional glance at the law for checking it obtaining in England and in this country.

An inspector under the Sale of Food and Drugs Act, 1875 (38 and 39 Vic., C. 63), prosecuted the Farmers and Cleveland Dairy Company Limited, for having unlawfully sold milk which was not of the nature and substance and quality of the article demanded by the purchaser. As much as twenty per cent. of its original fat had been abstracted so as to affect injuriously its quality, substance, &c., and in this state the accused had quietly delivered the article in its altered state without notice. In their defence, the Company stated that they had sold the article exactly as they had received it from the Higham Dairy Company who had contracted with them, under a written agreement, to supply the defendants with "100 to 120 gallons daily of genuine good new milk of the best quality with all its cream on." They proved that, on the day of the sale, the Higham Dairy Produce Company consigned a certain large quantity of milk to the Farmers and Cleveland Dairy Company from Alfreton in Derbyshire, in certain churns, to each of which churns was attached a label printed "7 cans, 101 imp. gals.,

March 12th 1890, of warranted genuine new milk, and with all its cream on." Two of such cans were forwarded by the Agent of the defendants from the platform at St. Pancras Station, where he had received them, to their Nunhead depôt, and out of one of them one gallon was sold—the subject of the complaint. The question for adjudication then turned on the construction of sec. 25 of the Adulteration Act, which runs thus:—

"If the defendant in any prosecution under this Act prove to the satisfaction of the Justices or Court that he had purchased the article in question as the same in nature, substance, and quality as that demanded of him by the prosecutor, and with a written warranty to that effect, that he had no reason to believe at the time when he sold it that the article was otherwise, and that he sold it in the same state as when he purchased it, he shall be discharged from the prosecution."

It was contended for the defence that there was no question that at the time of the sale, the Company had no reason to believe that the milk was otherwise than of the quality demanded. It was further submitted that the facts found shewed that there was a written warranty which took the case out of the operation of the Act. The Magistrate held that the label constituted a description only and not a warranty and convicted the Company. He at the same time stated the case for superior opinion. Justices Hawkins and Stephen overruled the Magistrate and held that there was a warranty on the part of the producers of the milk large enough to fulfil the requirements of the statute and that the Company were entitled to the protection of section 25. Mr. Justice Stephen further added that there was a written warranty that the milk to be delivered was to be pure, genuine, and new milk, unadulterated, and with all its cream on, and the fact that the milk was not to be delivered at one time did not make any difference. The conviction was accordingly quashed.

But what of the poor joint-stock *goalas* who narrowly escaped punishment? Have the Cleveland Company any redress against the Higham Company for not supplying milk according to the contract? At any rate, the statute leaves a wide loophole for fraud. The Calcutta Act is more stringent. The vendor is protected:—

"(1) Where any matter or ingredient not injurious to health has been added to the food, because the same is required for the production or preparation thereof as an article of commerce, in a state fit for carriage or consumption, and not fraudulently to increase the bulk, weight or measure of the food or conceal the inferior quality thereof."

"(2) Where the food is unavoidably mixed with some extraneous matter in the process of collection or preparation."

Otherwise, "no person shall sell to the prejudice of the purchaser any article of food (the term food includes every article used for food or drink by man other than drugs or water) which is not of the nature, substance or quality of the article demanded by such purchaser." It is "no defence to allege that the vendor was ignorant of the nature, substance or quality of the article sold by him, or that the purchaser, having bought only for analysis, was not prejudiced by the sale." A guarantee or a warranty by the producer will not protect a vendor from the penalties of the law. Yet we hardly hear of prosecutions in Calcutta. It must not, however, be supposed that no adulterated food is sold in Calcutta. On the contrary, adulteration is on the increase and needs a strong hand to check it.

The other day, Mr. Ameer Hossein fined a seller for diluting milk. But there are worse forms of adulteration which thrive from the indifference of the public. We notice that at Rawal Pindi they have adopted a method which goes far not only to secure unadulterated food for man but also for birds and beasts. The head clerk of the Deputy Commissioner's office sued a *bunniah* for Rs. 35 being the value of 70 pigeons said to have died from the effects of the grain supplied by the *bunniah*. The Canonment Magistrate gave a decree for the full amount presuming that the pigeons owed their death to the bad grain of the *bunniah*. He wished that as the first Judge to decide such a case, he had been familiar with the diseases of pigeons or that a *post mortem* examination of some of the deceased had been made to ascertain the real cause of death. Evidently, the judgment has not given him satisfaction. At the same time, he feels the necessity of checking adulteration, and does not scruple to do so with a vigour beyond the law.

#### APPLICATION AGAINST THE INDIAN MIRROR FOR CONTEMPT OF COURT.

At the rising of the Court yesterday (Aug. 13) the officiating Standing Counsel, Mr. Pugh, applied to the Chief Justice and Mr. Justice Beverley for a rule calling on Babu Narendra Nath Sen, editor and proprietor of the *Indian Mirror*, to show cause why he should not be punished for contempt of Court. This alleged contempt was

the publication, in the *Indian Mirror* for Wednesday last, of a leading article, of which the material parts were as follows :—

"The prorogation of Parliament has apparently left the Government of India in the full exercise and enjoyment of irresponsible power, and it seems to be making the most of the opportunity. The Government has just put on a tremendous spurt, as if it meant to finish its present unhandicapped race before the re-opening of Parliament in October. It must be said that the Government has been showing unusual vigour and strength; not the strength that will commend itself to the approval of all right-thinking men, but the strength, that is a mere display of rude physical force. The first feat of strength or, more correctly speaking, of force in the arena has been, of course, the prosecution of the *Bangabasi* newspaper on a charge of preaching sedition."

The article then referred to the Manipur affair, after dealing with which it continued :—

"Not so as regards the State prosecution of the *Bangabasi* newspaper. It is for a Judge and Jury to decide, if the *Bangabasi* really preached sedition, while the controversy on the Age of Consent Bill was at its height. But when we have said that, we must say that to the ordinary public mind it seems to be an unnecessarily hard measure, and one which rather proves the weakness, than the strength of the Government. We cannot be accused of undue sympathy with the *Bangabasi* at any time. We were heartily opposed to that journal, and were altogether divided in the issues, raised by the Age of Consent Bill controversy. But the same inflexible feeling, which made us range against the *Bangabasi*, and on the side of the Government, the same feeling, we say, now prompts us to declare unequivocally that the present action of the Government in prosecuting the *Bangabasi* has every appearance of an attempt to stifle the voice of Indian public criticism. And we are compelled to adhere to this belief from the fact that by a stroke of the pen, the Government has suppressed the organs of public opinion in the Feudatory States. The *Deccan Times*, which rendered great public services in the course of its existence of a quarter of a century, has been the first and most notable victim; and what should prevent us from thinking that if officials were jealous of the newspapers in the Feudatory States, the Government of India has itself become impatient of criticism by newspapers in its own territories of its public acts and measures, and that it believes that a prosecution by the State such as that of the *Bangabasi*, will strike terror in the rest of the Indian Press, so that in future, all acts and measures of the Government may go unchallenged. We are profoundly sorry to speak thus of a Government to which only five or six months back, we gave every credit for courage and humanity. But we refuse to act complacently towards an act of the same Government, which is not merely a blunder, but which has every appearance of an attempt at terrorism. Let us, however, fearlessly tell Lord Lansdowne and his Councillors that whatever may be the upshot of the present case, we for one and other honourable members of the Indian Press will go on criticising all measures of Government, as we have hitherto done, without fear or favour or regard of consequences."

Mr. Pugh, after reading these portions of the article, continued :— "There is also a paragraph in to-day's issue about the special jury, but I am not going to base any application on that. I confine myself to the article in yesterday's *Mirror*, which speaks of this prosecution as an attempt at terrorism and at stifling the voice of the Native Press."

Petheram, C. J.—Would that be contempt? It is not an attack on the Court. It says that the prosecution ought not to have been started. The Court has nothing to do with terrorism nor with the stifling of the Native Press.

Mr. Pugh.—I submit that it is a contempt. The article, I submit, is written with the deliberate intention of prejudicing the prosecution's case, written to show that this is a prosecution brought, not with the object of punishing a particular paper, but with the view of striking terror and stifling the Native Press. At p. 496, Odgers on Libel, it is laid down on the authority of a number of cases that "any article in a newspaper commenting on a case still before the Court is a contempt, if it in any way tends to pervert the course of justice, though written temperately and respectfully, and in all other respects such an article as might properly and legitimately be written and published after the trial is ended." In Skipworth's Case, L. R. 9 Q. B. at p. 223, Blackburn, J., in pointing out how persons might become guilty of contempt by interfering for the purpose of preventing the ordinary course of justice, said: "More commonly the mode adopted has been that of an attempt to influence the trial by attacking, deterring, and frightening witnesses, or by commenting on the case, or, as it is called, appealing to the public, and endeavouring, by statements made *ex-parte*, without the other side being heard and without the means of testing the matter which the law requires, to prejudice the case and prejudice the trial, and in all those ways great mischief may be done by interfering with the due and ordinary course of law; and causing justice, whether criminal or civil, not to be administered in the way which is ordinarily pursued." In *Tichborne vs. Tichborne*, 39 L. J. Ch. 398, it is laid down that it is a contempt of Court to pub-

lish anything in reference to the parties to, or the subject matter of, a pending litigation, which tends to excite a prejudice against those parties or their litigation. That was a civil suit, but the reasons for holding such acts to be contempts apply with even greater force to the case of a prosecution.

Mr. Manomohan Ghose.—I appear for Babu Norendro Nath Sen. I do not for one moment admit the propriety of this application, nor do I admit that there is anything in the article complained of which amounts in the slightest degree to contempt of Court.

Petheram, C. J.—Of course you do not admit it, but that is not the question. Will Babu Norendro Nath Sen give an undertaking that he will not write on this case before it is ended?

Mr. Ghose, on behalf of his client, then gave an undertaking by him not to write on the case pending the trial.—*The Englishman*.

## IRREGULARITIES IN A SESSIONS COURT IN THE N.-W. P.

(Before Mr. Justice Straight and Mr. Justice Knox.)

On Tuesday the court gave judgment in the appeal by Chuttan, Ahsan Ali, Nathu, Murada and Tika against the decision of the Sessions Judge of Aligarh convicting them under sections 304 and 108 of the Indian Penal Code of culpable homicide and abetment of the same. An explanation was called for from the Sessions Judge with regard to his procedure in the case. That explanation was before the court on Saturday, and on Monday Mr. Dillon, the Public Prosecutor, supported the explanation, and Mr. Jogindro Nath appeared for the appellants.

Mr. Justice Knox in giving judgment reviewed the evidence in the case. Upon this evidence, he continued, the learned Sessions Judge had convicted the four appellants and sentenced them to transportation for life. In his judgment he observed, but without assigning any reason, that the evidence of Ram Lal and Sundar was worth but little, and that the prosecution did not rely on it. He made no attempt whatever to reconcile the difference between the statements of Bindu and his father. Practically, therefore, the appellants were convicted and sentenced to transportation for life on the evidence of two witnesses, Bindu and Chandan, and that evidence was at conflict on most vital points. The Sessions Judge had no jurisdiction whatever to try any of the appellants, save Chuttan and Murada, and for that additional reason the case as regarded Tika, Nathu and Ahsan Ali must fall to the ground. Putting aside, however, for the time the question of jurisdiction, and after giving the case the most careful consideration, his lordship could only say that it would be impossible for him to convict any of the appellants upon the evidence of the nature of that adduced.

He might here leave the case as far as the appellants Chuttan and Murada were concerned. As regards the others he was compelled to travel beyond the actual trial in the Sessions Court and to comment upon the procedure adopted by the learned Sessions Judge to bring the accused before him. That procedure was of the most extraordinary, and he regretted to have to add, irregular nature. This was apparent from the record, and was so strongly pressed upon them by the learned vakil who appeared on behalf of the appellants, that his lordship concurred with Mr. Justice Straight in the order requiring the learned Sessions Judge to explain his procedure. That explanation had been furnished and was, if possible, of a nature still more extraordinary than the procedure which the Judge attempted to defend.

The information given to the police on the 10th of September mentioned as the assailants of Tejpal the appellants Ahsan Ali and Murada. The names of the assailants according to that information were Behari, Murlidhar, Bansi and Chandan. The police went to the spot on the 11th September, and after making an inquiry they arrested and brought before the magistrate, who tried the case, as accused persons the appellants Chuttan and Murada, Nathu and Tika and one Bansi, who was put on his trial by the Sessions Judge and acquitted. As a good deal turned on the exact way in which the trial commenced and proceeded, he had consulted the police diaries and found that the Magistrate, presumably Mr. Bishambar Das, was cognisant of the investigation as it proceeded, and that in the end the accused were brought before the Magistrate in accordance with the procedure prescribed under section 208. He then proceeded to take all the evidence produced by the police, and eventually he discharged the accused, acting under section 209 of the Code. On the 15th November Sunder, Tejpal's widow, presented a petition to the Sessions Judge in which she named Chuttan and Murada as the murderers of her husband, and asked that the record might be sent for and these persons committed for trial. Up to this point in the case and up to the very last day when the appellants were convicted and sentenced, there never was a complaint made in the case. The word "complaint," said his lordship, had ever since 1872 received a definite meaning for the purpose of the Criminal Procedure Code. It meant, *vide* section 4 (a) of the code, "the allegation made orally or in writing to a Magistrate with a view to his taking action under this code, that some person, whether known or unknown, has committed an offence; but does

not include the report of a police officer." The Sessions Judge apparently looked upon the statement made to the police during the investigation or to a Magistrate during the inquiry previous to commitment by the relatives of the deceased and their witnesses as complainants. The Public Prosecutor had been unable to refer them to any allegation made orally or in writing to any Magistrate with a view to his taking action under the Code. The case was one instituted upon police report and investigated by the police in accord with section 106 of the Code, and the Magistrate was seized of it upon police report, section 191 (b). There having been no complaint the court of Sessions, after examining the record of the inquiry held by Mr. Bishambar Das, and if it considered that any of the accused brought before him and discharged had been improperly discharged, could have caused them to be arrested, and have ordered them to be committed for trial. This he did not do. The Judge could under section 437 have directed the District Magistrate to make further inquiry into the case of any of the five accused who had been brought before and discharged by Mr. Bishambar Das. This he did do in the case of Chuttan and Murada. He directed the Magistrate to make inquiry regarding Behari, Murlidhar, Hira Lal and Chandan and this he could not do, and so far the order of the 10th December 1890 was without jurisdiction and bad. He need hardly add, his lordship said, that they had never for an instant supposed that he was actuated by any desire other than that of doing what he conceived to be his duty. He had put forward what he was pleased to term a common-sense view of the policy of the legislature, but his lordship hardly needed to remind him that his duty as a Judge was not to make law but to administer the law as made by those who framed it. The Magistrate held the inquiry ordered by the Sessions Judge and convicted two men, Chuttan and Murada, and discharged the others. Upon receipt of this commitment the Judge ordered the arrest of Tika, Nathu and Bansi, and ordered the Magistrate to make inquiry into the case of Ahsan Ali. It was obvious, said his lordship that this order was bad and without jurisdiction. The only record which the Judge had before him at this stage was the record of the District Magistrate and in that record none of these persons were accused persons. Tika, Nathu and Bansi were arrested and called upon to show cause why they should not be committed for trial. Upon this an order in the vernacular was made by the Sessions Judge, which, if intended to be an order directing the accused to be committed, was in the opinion of his lordship, unhappily worded. The District Magistrate understood it to mean "upon the charge under section 302 Indian Penal Code, let Nathu, Tika and Bansi be committed for trial," and the wording fully justified the interpretation. He accepted the learned Judge's explanation that he intended that the Magistrate should make the commitment. In this he was perfectly right, and he should have taken care that his order was complied with. The Magistrate never made any commitment. The Judge took cognizance without commitment, and secondly without jurisdiction. The learned Sessions Judge considered the case reported at L. L. R. 10 Bom. p. 319 was an authority in favour of his view that under section 436 a Sessions Judge might commit an accused person. His lordship had examined the case, and was unable to accept the view therein laid down. In these Provinces no other rule had obtained since circuit or sessions courts were first formed in 1795 than that Sessions Judges should deal with accused persons only upon commitment duly made by a magistrate competent to commit, cases of contempt being always excepted.

He fully agreed with the learned Sessions Judge that the trying of cases by instalments was to be deprecated, but it was also clear law that no court had power to adjourn proceedings except by the presiding judge or magistrate, and giving reasons for such adjournment. Had the learned Sessions Judge in this case stated the reasons which actuated him in postponing the trial as he did from the 20th January to the 17th February, no notice would have been taken of this defect in his procedure.

He would set aside the proceedings against the appellants Tika, Nathu and Ahsan Ali, as being proceedings held without jurisdiction, and therefore void *ab initio*. As regarded Chuttan and Murada he would find that they were not guilty of the offence with which they stood charged, and would direct their acquittal and immediate release. Tika and Nathu should be discharged from their bonds and Ahsan Ali forthwith released.

Mr. Justice Straight said: I concur in the very clear, cogent and exhaustive judgment of my brother Knox and in the orders that he has proposed. I cannot leave this case, however, without adding one or two observations. In no sense did I for one moment entertain a doubt as to the intellectual capacity and perfect honesty of the learned Judge who tried this case. What I did say in the order I originally passed calling for an explanation, and what I repeat now, after having read that explanation, is that the Legislature passes statutes of procedure for the purpose of their provisions being observed by the courts, and not for the purpose of judges of this court or any other court, or Magistrates on various occasions, seeking to drive a coach and six through the provisions of the Act, and when found fault with for doing so, saying that after all they are mere matters of form. I have now spent twenty-six years of

my life in courts of justice, and may claim some experience of the practice of these courts, and I certainly never found that the interests of justice, let alone the interests of accused persons, were advanced or benefited by slackness and carelessness in procedure. The learned Judge in the view he has expressed in his explanation imagines, apparently, that he occupies the post in which he is to take cognizance of all wrong-doings and offences committed, irrespective of necessary and regular steps being taken which the statute of criminal procedure provides. It is to be hoped that in future cases in discharging the duties of the important office he fills that he will follow the law as laid down and not what he thinks should be the law of the land.—The Pioneer, August 5, 1891.

### THE CEYLON SUPREME COURT AND THE CEYLON OBSERVER.

#### CONTEMPT OF COURT.

On Tuesday, the 30th June, the Supreme Court ordered a rule to be issued calling on Messrs. A. M. and J. Ferguson proprietors of the "Ceylon Observer" to appear and shew cause why they should not be committed for contempt of that court, in having published letters which imputed motives to the Supreme Court in its recent cool decisions. The editors of the paper promptly apologised. The Court accepted the apology and discharged the rule with the following remarks from the Chief Justice.

The Chief Justice said that he and his brother judges had deliberated upon this matter and in reference to this rule which they had seen fit to issue upon the editors of the "Observer," calling upon them to show cause why they should not be punished for contempt of court, the judges felt that in a matter of this kind, where the editors of a public paper took upon themselves to publish in the columns of their paper a letter coming, as it would appear to do, not from the editors themselves, but from a person who might be one of their constituents or who might take a particular interest in a matter which was before the public, when they undertook to allow their columns to be used by such persons, they assumed the sole responsibility of the person or persons who might write the letters. Now in this instance the editors of the paper had come candidly forward and said "we do assume that responsibility; we recognise the fact that in inserting those letters we ourselves were assuming the responsibility which an anonymous writer had avoided under the anonymous signature which he appended to the letter." The judges had in most cases felt it would be their duty to publicly assert that persons could not in this anonymous way either libel individuals, or courts of justice, nor any one, and their first impression in this case was that, until the Editors of the "Ceylon Observer" had put that court in a position to deal with a person who had thus so grossly libelled the judges and so grossly libelled that court by imputations which could not be true, it would be their duty to hold the editors liable until they were in that position. His learned brothers and himself had very carefully considered the candid and ample manner in which the editors had come forward at once to assume that responsibility, and to make themselves liable for it, and to state to the court the reasons which they had given that the judges should consider what had been done by the editors was sufficient vindication, not only of the rights of the court, but was sufficient to relieve themselves also from the grave accusation which rested upon them of having wilfully cast an imputation upon the judges, which they themselves had been the first to say could not be justified. Under these circumstances the judges had decided to accept the apology that had been tendered, which had been tendered spontaneously and which had been candidly tendered; but they did wish to point out that, whilst it should be, and was, the endeavour of the judges of that court that their judicial acts should be canvassed, and in every possible way reviewed by the public, whose servants they were, the motives which actuated them on that bench should not be attributed to be mean, low, or corrupt, and they should not be accused of mean and disreputable conduct. It was there where the libel began, it was there where the injury was done to the courts of justice; and it must be remembered that, in a country like this, if the integrity of the courts of that colony was not insured to the public, the courts had better be closed. He was quite sure it was the opinion of all good men that it was not good to impeach the character of the judges, and therefore, in now accepting the ample apology which had been tendered spontaneously and freely and candidly by the editors of the "Observer," they at the same time felt that it was unfortunate that gentlemen, if they were gentlemen, under the security of anonymous signatures, might throw upon the editors of the public press the responsibility which had been thrown upon the defendants in this case, and which had subjected them undoubtedly to a great deal of discomfort and annoyance, and which had resulted in the proceedings which the judges thought it right, and their duty, to make public as they had made them public. If that court was a corrupt court, it should no longer exist; if it was not a corrupt court, it was the bounden duty of every citizen to uphold it, and to respect it in every possible way. With these observations they discharged the respondents.—The Ceylon Patriot, July 10, 1891.

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4. The Oordoo translation of the Memorial. Half anna.

5. The *Garbhadhan Vyavasta* by Pandit Ramnath Tarkaratna (of Santipore), author of *Vasudhā Bijya* (a Sanskrit epic) and Pandit attached to the Asiatic Society, Bengal. One anna.

6. Abstract of the *Vyavasta* in English with notes by Nyalankar Nilmani Mookerjee, M.A., B.L., Professor of Sanskrit, Presidency College, and a preface by the President of the Committee. Half anna.

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AT THE

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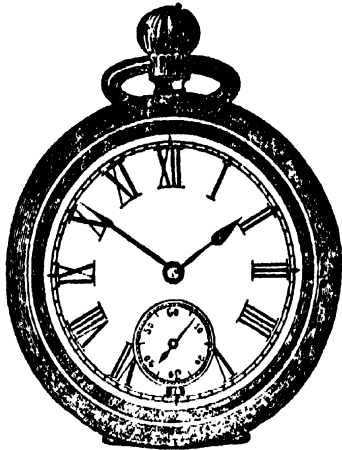
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WEEKLY NEWSPAPER

AND

REVIEW OF POLITICS LITERATURE AND SOCIETY

Vol. X.

CALCUTTA, SATURDAY, AUGUST 22, 1891.

No. 488

## THE CAPTIVE LADIE.

By THE LATE MICHAEL MADHUSUDAN DUTT.

Reprinted from the Madras edition of 1849.

[Continued from page 386.]

Oh!—who can look upon the plain,  
Where sleep the glorious—mighty slain,—  
Brave hearts that for their country bled,  
And read upon their eyes tho' seal'd,  
The proud defiance there reveal'd,  
Lit by each spirit ere it fled—  
Or, mark the fierce disdain that lies,  
Upon their lips and yet defies,—  
Unquench'd by Death,—like the last ray,  
Of the set sun, still lingering there,  
As if too loath to pass away,  
But scorch and blast with lightning glare,—  
Nor feel his blood within his vein,  
Rage like the tempest-stirred main,  
As if to burst—to gush—to flow—  
And sweep away fair Freedom's foe,—  
Nor madly long to wield the brand,  
To save—defend his Native Land,—  
Nor sigh his heart's best blood to shed,—  
And make on glory's lap his bed!

"Twas thus they felt—the warriors brave,  
Husteena nurs'd but for the grave!  
"Twas thus they felt—and thus they died,  
As well beseemed their warrior pride,—  
But wild and dire the tide of war,  
Had roll'd on conquest-wheeled car,  
And fierce the foe whose ruthless creed,  
Taught he but wins the Heaven's brightest meed,  
Who shrinks not—never fears to bleed!  
Days, months have pass'd, and feebler grown,  
She stands alas!—as one alone,  
'Midst serried ranks of foe-men fell,  
Who aim her fall and aim but well.—  
A boundless grave—a widening tomb,  
Where all is wilderness and gloom,—  
Where rending sob—and mournful sighs—  
The widows' and the orphans' cries.—  
The parting spirits' farewell groan,  
The wounded, writhing warriors' moan,  
Fall darkly on the startled ear,  
And freeze the bravest heart with fear!  
And hope hath fled—and bleak despair,  
Is on her brow—deep darkling there,  
Such as unnerves the boldest hand,  
And blunts the edge of sharpest brand!

Yes—she must fall—and when again,  
Yon Moon asserts his silver reign,

She'll smile on crumbling—blackened tow'r,  
And ruin'd dome,—blood-delug'd bow'r!  
And when yon stars, which look so bright,  
Shall gem again the locks of Night,  
They'll shine like lamps lit in the gloom,  
Of some dark, lonely, silent tomb,  
Where midst the wild and desert-scene,  
Sleeps—lowly sleeps—an eastern queen!

Within Husteena's tow'r-crown'd wall,  
And in his dim—tho' gorgeous hall,  
Upon the proud, gem-studded throne,  
Which soon must cease to be his own,  
The Rajah sits,—and small the band,  
Doth 'round in moody silence stand,  
As if each fear'd to breathe the thought,  
Within his bosom wildly wrought!

'We part, brave friends,—there is a clime,  
'Beyond the rolling tide of Time,—  
'A sweet and bright and blissful shore,  
'Where we shall meet to part no more!—  
'Nay—let not maiden tears bedew  
'The warrior cheek of sterner hue:  
'Yes—we must part, a fiery grave,  
'Must blaze o'er him who dies no slave!  
'Ye know the rest—farewell!—and now—  
Why came that shade upon his brow,  
As on he hastened from his throne,  
And vanish'd from that hall alone?

As o'er some desert, dreary plain,—  
Grim Desolation's wide domain,  
The silver sands' bright sun-nurs'd child,\*  
So beautiful—so sweetly wild—  
Oft to the thirsty pilgrim's eye,  
Displays her luring witchery,  
And becks him on with promised bliss,  
To cool his lips with liquid kiss,  
Till solemnly dim Twilight gray,  
Frowns her to nothingness away,  
And on her dupe, thus spell betray'd  
Doth spread a soft and dewy shade,  
And gently fan his burning brow,  
With balmy breath,—so welcome now,  
And in soft, soothing accents tell,  
Of that wild witch, so bright yet fell,  
Who, when she smil'd and seem'd to save  
But led him to a hideous grave!

\* The Mirage is not unknown in India. Elphinstone, in describing his passage through the Great Desert, says, "On the 25th November, we marched twenty-seven miles to two wells in the Desert.—In the way we saw a most magnificent mirage."—*Historical and descriptive Account of British India*. Vol. III., 201.

Subscribers in the country are requested to remit by postal money orders, if possible, as the safest and most convenient medium, particularly as it ensures acknowledgment through the Department. No other receipt will be given any other being unnecessary, and likely to cause confusion.

Thus on Life's darksome vale, the ray  
Of hope will falsely light the way,  
And deck dim Future's brow afar,  
With many a gay and light-eyed star,  
Till cold Reality, as fair-brow'd Light,  
Dispels the rainbow dreams of Night,—  
Unveils her face, and calls Despair,  
To crush the vision false but fair !  
Oh then, how cold the solitude,  
Comes on the bosom's starry mood,—  
How bleak, O God ! 'tis then to feel,  
There's nought above,—below,—can heal,  
Or, even lull the bleeding breast,  
To sweet and calm—tho' short-liv'd rest !—

## NEWS AND OUR COMMENTS.

LORD Lansdowne has thoroughly shaken off the effects of influenza and has gone to Mahasu for a change.

SIR Dennis FitzPatrick, before assuming charge of the Lieutenant-Government of the Punjab, goes home on leave in October. During his absence, Mr. T. G. Chichele-Plowden, Commissioner of the Beáars, will act the British Resident at Hyderabad. The *Englishman* contradicts the rumour that Sir John Ware Edgar, Chief Secretary to the Government of Bengal, has been selected for the Hyderabad Residency when Sir Dennis vacates the place. The news ought to be true, at any rate. Sir John would make an excellent Resident at Hyderabad.

THE *Pioneer* is enabled to announce that the decision of the Government of India regarding the Manipur princes, was unanimous.

HARI MAITI, the cause of the Consent Act and of the new politico-religious fervour among a certain section of our community, has been released from jail, on completion of his term of imprisonment.

THE famous Jain defamation case has taken a new turn. It has cropped up in the High Court in civil guise, with the tables turned. A plaint has been filed against the prosecutors in the defamation case in which the Jury acquitted Chatterput Sing and a *nolle prosequi* was entered against the others. The acquitted defendant claims rupees two lacs as damages against Inder Chand Nahatta, Bood Sing and Bissen Chand Doodoria for malicious prosecution.

MR. C. J. Lyall and Dr. Lethbridge made a report on the Andamans penal settlement. In considering that report, the Government of India have decided that only life convicts shall be transported, that there is no necessity for re-transporting convicts from Port Blair to Indian jails to complete the last two months of their sentences. There will be classification of criminals, habitual criminals being segregated as much as possible. Females will be absolutely segregated. The commission have found that more women are wanted in Port Blair as wives for self-supporting convicts. The Government of India have accordingly ordered the sending of women eligible for marriage and sentenced to seven years' or more transportation, the conditions of marriage being the same as with female life convicts after five years' good conduct in jail.

TEN years ago, a Brahman girl of seven years, now a pupil in the Maharani's School, Mysore, was married to a boy of twelve. Shortly after marriage he disappeared, and was not heard of till recently. It was rumoured that the boy was living at Benares. The mother of the girl arrived there in search of the boy and brought him to Mysore. Although the mother-in-law was satisfied that he was the lost son-in-law, the brother of the boy disclaimed his identity and refused to acknowledge him as his brother. The mother of the girl was not dissuaded by such disclaimer but celebrated the nuptials of her daughter.

At the opening of the Antrim Assizes on the 13th July, the Chief Justice, Sir Peter O'Brien, complimented the city of Belfast on the re-

duction of crime to the very smallest dimensions, and its advance by leaps and bounds in trade, commerce and population. Mr. Justice Murphy opened the Carrickfergus Assizes only to receive a pair of white gloves from the Sheriff, for there was no case to try.

THREE of the prisoners in Lower Bengal are put down as "highly educated." Whereupon a Madras law paper exclaims "Are these graduates, and was it the necessity of maintaining B. A. dignity on an empty pocket which led them into the House of Correction?" Is poverty alone responsible for all crimes? Can there never be an unjust conviction or a conviction on a false charge. Does residence in jail always presuppose dishonesty or crime? It is not the residence but the cause that leads to it that should be considered in condemning. Are we to believe that the educated of the Southern Presidency are never in prison, except when they are poverty-stricken? According to our contemporary, wealth goes beyond Charity. It not only covers a multitude of sins but all serious offences.

AT St. Petersburg, a family physician, after several prescriptions, drew out a powerful one which, so he informed the husband of the patient, he hoped would cure her. The wife, however, died in spite of the powerful medicine, and the husband, who was led to hope for the recovery of the wife, labelled the physician on the tomb of the patient. He hung the prescription upon the cross "as the medicine she died of." This enraged the doctor, and he flew into Court suing the widower for defamation. Whatever the result of the suit, the lesson taught by the sorrowing husband cannot be lost. It is a warning to all against raising false hopes for purposes of trade—to put money in ones' purse. At the same time, the doctor acted humanly when he gave hopes of recovery. That kept up the husband's hopes and prevented his seeking another doctor. He would have been miserable and have cursed the doctor, if he had been told that there was no hope of recovery. That is the weakness of human nature, and they are truly great who are above it. But how few are they? Yet it is this weakness that perpetuates the universal fraud.

A LADY at Pau has left, at her death, a hundred thousand francs for any person of whatever nationality who, in ten years, shall discover the means of communicating with a star or planet and receive a reply from the same. The testator particularly names Mars. She herself had devoted all her life to the attempt. It were interesting to know how far she preserved to the last "unfractured integrity of limbs."

AT the banquet given by the Queen-Empress to the Emperor, the guests dined off golden *thalis*. The gold plate used on the occasion was worth nearly four crores of Rupees (£30,000,000). That is like Majesty of England and India and the owner of the Kohinoor.

THE Police in India are famous for their discreet valour—their remarkable success in avoiding danger in a service wherein much difficult work is often not only thrown upon, but expected of, them. In other countries, such avoidance is not so easy. In Europe, America and Australasia, it is a profession of hard enterprize. In certain districts and localities, poor Bobby acts with his life in his hand. What sort of men and manners the Police have to meet in the West, may be imagined from the following glimpse of life in Kentucky :—

"An extraordinary attempt was made yesterday (July 17) by a gang of disreputable characters who frequent Gun springs, a low drinking and gambling resort just outside this city, to effect the wholesale assassination of the members of the Middlesboro' police force, and a stirring encounter between the officers of the law and the desperadoes took place. A plot seems to have been deliberately concocted to entrap the police into an ambush and murder them. A gang of about 15 men were stationed along the Lonsville Nashville railroad. They were all armed with Winchester rifles, and when the police appeared two of the ruffians opened fire upon them. Chief Constable Maples, with a *posse* of constables, set out in pursuit of these men, who were named Gills Johnson and Frank Rossmus. They had not proceeded far before they found themselves in the middle of the ambush which had been prepared for them, and an exciting skirmish ensued. Over 100 shots were exchanged. Special officer Daisey Williams was shot through both thighs, and Patrolman Todeker was shot in the leg. The police were worsted in the encounter, and were forced to retire. They returned to this city, and a fresh expedition against the desperadoes was organised without loss of time. About a hundred citizens, armed with rifles, set out in pursuit, and, after scouring the country in all directions, a party of them suddenly came upon Johnson and Rossmus at a sharp bend of the road. Both men instantly took aim with their Winchester rifles and fired. The pursuers fired back, and after

About seventy shots had been discharged, the ruffians took to the bush. Rossimus was caught a few minutes later, and seeing that his comrades had been captured, Johnson surrendered himself, and both men were lodged in jail. The affair created great popular indignation, and a party of citizens resolved to take the law into their own hands. At an early hour in the morning a large body of men, disguised with masks, entered the jailer's sleeping apartment, and placing pistols to his head demanded the keys of the prison. These were given up by their terrified custodian. The crowd then made their way to the cell in which Rossimus was confined, opened it, and took the prisoner out. They led him to a bridge hard by, and there shot him, fairly riddling his body with bullets. A rope was then fastened round the dead man's neck, and the corpse was swung over the side of the bridge, where it remained until 7 o'clock, when it was cut down."

WE do not intend to notice—at this stage, at all events—the cruel, and, in some cases, we are afraid, wilful, misrepresentation with which our notices of the two eminent Bengalis who have lately passed away have been received. For giving proper direction to our countrymen and moderating the high fever of blind lip-appreciation now raging, we prefer to prescribe in the language of our soberer contemporaries. The following discriminate passage is from the contribution of "A Bengali Journalist," to the columns of the *Indian Spectator* of Bombay:—

"Hero worship is a good thing no doubt, but it is difficult for many not to see the faults of a hero. Our late lamented heroes, Rajendra-lala and Vidyasagar, have, I am glad to see, many worshippers among us, but with the inevitable weakness of an idolatrous people they refuse to see the shortcomings of the objects of their love and veneration. That they abstain from shewing the weaknesses of the great departed may have some justification, but when some of them speak approvingly of these weaknesses they betray that they are without that balance of mind which may, at any moment, drive a hero-worshipper down to the level of idolatry. The most devout hero-worshipper must have the calmness to realise that the greatest of our heroes must have a dark side of their character, and that the bright side is, in fact, rendered the brighter when represented in juxtaposition with its counterpart of darkness, however deep it may be, so that they may know that the world must yet wait long for a perfect man to appear."

There are in that paragraph both conscience and judgment—qualities which are becoming rarer every day in our journalism.

## NOTES, LEADERETTES, AND OUR OWN NEWS.

At the Mansion House, Lord Salisbury, alluding to the aspect of foreign affairs, said that he "never knew a period when there was less foreign difficulty or trouble to ripple the tranquil surface of the time." While making that statement, he felt that the stereotyped assurance of peace—the byword of Kings and ministers—was not sufficient, and to emphasise that he meant only peace, he immediately said: "It is, perhaps, a dangerous observation to make, for that was precisely the observation that I believe Lord Hammond made to Lord Granville a few days before the Franco-German War. Without attending to that ominous reflection, I will repeat that I never knew European politics so tranquil as they are now." Further on, he says: "Do not pay too much attention to the talk that you may have heard of alliances and treaties for us. We have a simple rule. Our allies are all those who wish to maintain territorial distribution as it is without risking any frightful dangers or the terrible arbitrament of war. Our allies are all those who desire peace and good-will. During the years we have been in office, to maintain that has been our principal object, and the retrospect that so far we have been successful in maintaining it will not be among the least satisfactory which will attend our ministerial experience."

THE Congress of Hygiene and Demography closed on the 17th. The leading delegates had a reception by the Queen at Osborne on the 14th. The Native delegates and Native Princes were specially thanked by Mr. Douglas Galton for their support. The question of hygiene in India was discussed on the 13th at a special meeting under the presidency of Sir M. Grant Duff. He urged that it was essential for Native feeling to be in unison with the European in improving sanitation. Sir William Moore presented a hopeful sketch of sanitary progress in India, specially referring to the spread of vaccination. Surgeon Major Hendley deprecated elaborate Western systems as irritating to Native sentiment. Mr. Holt Hallet, at the demographic section, drew a dark picture of Indian factory operatives, which the Native

delegates repudiated. The Special Meeting of the Congress resolved upon the formation of a tropical section at future Congresses for fuller discussion of sanitation and disease in tropical countries.

THE long expected French Squadron, passing Dover on the 18th, arrived in the Solent on the 19th, and received a hearty welcome. The English welcome was not less enthusiastic than that to the German Emperor who had preceded the fleet. The Queen herself cordially received the Admiral and officers at Osborne on the 20th, and there was the same evening at the same palace a grand banquet in honor of the visitors. The Admiral had his seat on the left and M. Waddington on the right of Her Majesty. The officers will be specially honored by admittance to parts of the Arsenal and Dockyard from which foreigners are usually excluded. The French press are delighted with the English reception of the French fleet. They at once jump to the delightful conclusion that England is not partial to Germany—God help them!

A TERRIBLE cyclone passed over Martinique. No less than 12 vessels, chiefly French-owned, foundered. Every house in the town of St. Pierre, the commercial capital of the island, was wrecked. Sixty persons are known to have perished—a large proportion.

THE curtain has dropped on Manipur. Maharaja Kula Chandra and the Senapati Angao Sena are on their way to the Andamans. Their departure from Manipur was as secret as the hanging of Senapati Tikendrajit and the Tongal General was open. While all possible publicity was given to the execution of the latter, the depopulation of the former was most secretly planned and carried out. At 11 O'clock on the night of Wednesday the 19th August, the Maharaja, the Senapati and the man who led the attack on the Residency were taken out of prison and handed over to a party of the 2nd Goorkhas, 200 rifles under Major Newell, and marched off at midnight to Sengmai, which they reached the next day, and then, after a short rest, were taken to Kaitemabi, the second camp from Manipur on the Kohima road. The Maharaja was allowed a pony to ride, one sepoy leading the animal and two more marching by the side. The Senapati and the leader of the attack were joined together by hand-cuffs. There was not a single Manipuri to witness the exodus of the princes. The moon shone bright and full.

The silent moon, the silent moon  
Careering now through cloudless sky!  
Ah! who can tell what varied scenes  
Have passed beneath her placid eye  
Since first to light this wayward earth  
She walked in tranquil beauty forth.

CIVILIZATION as it breeds new diseases raises unheard of crimes or rather methods thereof. The last mail brings news of the narrow escape of some of the highest in France,—the Home Minister, the Colonial Under-Secretary, and the Director of the Colonial Sanitary Service, with their respective families, from a horrible death by the most dastardly assassination. On the 23rd July, these officers—M. Constans, M. Etienne, and Dr. Treille—received by post a packet each. The last two—the Under-Secretary for the Colonies and the Director of the Colonial Sanitary Service—did not care to open theirs. Only Mr. Constans, the Minister of the Interior's packet was opened. As the direction on the parcel was indistinct, so on opening the packet it was found to contain a book with a soiled cover. Luckily, the book was not opened by inquisitive Eve. And thus was the family and house of Adam saved. Suspicion being excited, parcel and all were sent to the Town Laboratory, where it was discovered that the book had had a quantity of letter-press in the middle removed and a sardine tin introduced in the place containing the explosive, much used in percussion caps, called fulminate of mercury, together with shot. The thing was so arranged that the very opening of the volume would have been followed by a tremendous explosion, destroying the whole house and all its inmates. It is a great pity that the source of this bloodthirsty trick has not been traced. Assassination in general is base enough, but here it is of the basest, most cowardly, as not incurring the slightest risk. There is no safety to civilization unless this sort of crime be made difficult and assured of punishment.

ON the 27th July, the conduct of Mr. Atkinson, M.P., for Boston, who had been labouring under the imputation of having frivolously challenged a division on Friday the 24th July, was brought before the House by the Speaker who, after relating the circumstances, complained of the member's rudeness to him. Mr. Atkinson had sent letters questioning the truth of the minutes of the House, protesting against the persecution with which he was treated while his motion respecting the Speaker's discourtesy was pending, and ending with a threat to appeal to the Press unless he received a satisfactory answer by a given time. For himself, the Speaker could not go on enduring the insults which he had been treated to during the whole of the previous week. He had done his best to abate the scandal by seeking the good offices of the gentleman's friends, but to no purpose. He had no other resource left than to put the matter in the hands of the House. Mr. Atkinson, as before, complained of the conduct of the officials of the House. If he had been rude to the Speaker, that was without intention, and he apologised for it. But he would not be browbeaten, as he was ready to go with his grievance to his constituents for re-election. He asked for a Committee of Inquiry. On the motion of the Chancellor of the Exchequer, seconded by Sir W. Harcourt, Mr. Atkinson was suspended for the rest of the session and banished from the precincts of the House. The condemned member at once left, leaving his friends to get him out of his hole as best they could. They knew their business. The usual explanations and apologies by third parties were offered for the erring brother who would not himself moderate his uncompromising tone of incrimination. The benevolent suggestion that the gentleman was labouring under a fit of temporary insanity was accepted. A plea which excuses suicide and murder, may well suffice for pardoning insolence and boisterousness in the national assembly of one of the members. The Speaker relented towards the week's madman, and at last the motion was reduced to one of suspension for a week, it being decided that the perturbed spirit of politics wanted rest for that period. Thus it was adopted.

Some of the explanations were noteworthy. Mr. Halley Stewart, in support of the recommendation to merciful treatment on the ground that Mr. Atkinson's conduct was an exceptional departure, said that Mr. Atkinson was a wild man and habitually rude to his colleagues and associates. In fine, it was all an Irish business. John Bull must have been amused at the exhibition of Paddy's bull.

THERE is panic in Madras on account of cholera. Several cases have occurred in Black Town. The Regimental Lines at Washermanpetta are not free. Several coolies have deserted the Emigration Depot at Causemode. In four days, from Thursday to Sunday the 16th August, there were 14 deaths among prisoners in the Penitentiary. The Criminal Sessions of the High Court was postponed from Friday the 14th to Monday the 17th, and, on Saturday the 15th, the court buildings were thoroughly cleaned and washed out and fumigated with sulphur and tar to keep out the invasion of the dread disease.

IN Madras, they have requisitioned the Sheriff for a public meeting to protest against the Bill to extend the jurisdiction of the local Court of Small Causes, introduced in the Supreme Legislative Council and referred to Select Committee.

WE read in the *Madras Standard*, in the News letter dated Madura, August 12, that in the great Sivaganga Zemindary, the relations between the lessees and the rayyets are strained. The former want, by means of new pattabs, to curtail the existing rights of the tenantry—the latter resist. The result is the institution of suits, prosecutions and other proceedings against the rayyets. The rayyets too have combined to meet them. Negotiations for compromise have been opened.

THEY talk of the establishment, in the Rooms of the British Indian Association, of a native Press Association under the presidency of the Secretary of the B. I. A., Sarvadhicari Bahadur. Such a society was founded at Delhi during the Imperial Assemblage. Is the new society to supersede the old organization of native editors? Life is proverbially short, but the life of these and similar associations which start up every day with every passing breath of baffled patriotism or ambitious whim, is the shortest on record. They are born to be buried—betimes. The birth is grandiloquently announced in the papers, and—you hear no more of them. The new Association may not justify its existence, but it may justify a new law.

PUNDITA Ramabai, Superintendent of the Sharada Sadan, Poona, has withdrawn her charge of defamation against Mr. Shunkar Vishwanath Kelker, editor and printer of the local vernacular newspaper, *Poona Waibhav*, on the following apology tendered by the editor:—

"Pundita Ramabai.—In writing the article complained by you as defamatory I assure you that I had no intention of hurting your feelings and injuring your reputation. I find, however, that I have unintentionally done wrong in using those expressions, for which I admit there was no justification, and for which I express my sincere regret. I further promise not to offend in like manner again. I agree to publish this letter in the next issue of my paper.—I am yours sincerely, S. V. Kelkar."

The Magistrate, Mr. Plunkett, was disposed to take the case up under section 504 of the Indian Penal Code, the section of intentional insult with intent to provoke a breach of the peace, the punishment for which is the same as under the defamation sections, except that imprisonment under section 504 may be of either description. Mr. Sydenham Smith, on behalf of the Pundita, contended that it was a case of pure and gross defamation. The accused had used the most abominable language towards a lady of respectable and high character, intentionally to hurt her feelings and injure her reputation, and it was a direct and deliberate attack upon her reputation. Nor was it the 1st, the 2nd, the 3rd, the 4th, or even the 10th occasion that the accused had used objectionable language towards her. Mr. Bal Gangadhar Tilak, for the defence, was not prepared to admit either annoyance or defamation until the complainant was examined and cross-examined. This statement, Mr. Smith contended, was itself an insult to the Pundita. The Magistrate was still of opinion that section 504 applied and suggested a compromise, which was agreed upon after repeated conferences. At Poona, they are not evidently carried away by mere words.

DURING the late visit, the Emperor astonished the natives by his English—so different from the jargon in that direction of other princely visitors. It is not only unexceptionable for grammar and sound idiom but, what is most remarkable of all, accurate in pronunciation and, above all, native in accent. Wonder upon wonder, it is now added that the Kaiser's written English is as good as his spoken. The explanation has since been offered. English is both his and his mother's mother-tongue. His mother, the Empress Frederick, herself an English lady, a daughter of the reigning house, at the time she was Crown Princess, made it a rule to converse with her son every day for however short a time in English. For sometime, too, he had an English tutor. These little facts scarcely account for the phenomenon.

THE literature of Light Science has sustained a distinct loss in the death of the Rev. J. G. Wood. Who has not heard of Single-speech Hamilton? Mr. Wood was virtually a single-book author, having exhausted himself as it were in the publication which grew him out of obscurity. But herein he has been preceded by many greater than he. Cervantes, Rabelais, and Butler among gay writers and Buckle among the grave, are each famous on the strength of one performance. Like theirs, Mr. Wood's single performance was very good of its kind. His *Homes without Hands* did more to popularise the study of Natural History than any other work in the language.

Mr. Alexander Young relates the following anecdote:—

"I recall some informal talks which the deceased naturalist gave at the St. Botolph Club, as throwing light on the uses of rather unpopular creatures, such as the cockroach and the moth. The sketches which he made, in different coloured chalks, of the interior economy of the former insect gave me a new idea of its adaptation to its mission as a scavenger, and a story which he told of its bibulous propensities clearly indicated a link between cockroaches and men. Mr. Wood was called upon by his neighbour Mr. Sims Reeves to throw light upon the mysterious disappearance of the champagne from the bottles in cellar, which he found nearly empty, though the corks had apparently not been tampered with. The observant naturalist declared that the wine had been extracted by cockroaches, who had inserted their feelers at the side of the corks. On setting a watch in the wine-cellar, Mr. Wood's solution of the mystery was confirmed. Some cockroaches were caught in the suction act; others were seen crawling away in a fuddled condition; and others were lying about in a state of intoxication."

One can scarcely help feeling a respect for these repulsive representatives of the grovelling feathery tribe. Their taste is certainly superior to that of many members of humanity. From our early days we were acquainted with bovine bacchanals, grave philosophers who went their way with light hearts if heavy steps, or simply lounged away in blissful unconcern. Before the concentration of the manufac-

ture of rum at a single state distillery at or near the capital, there used to be colonies of these honest toppers around each private distillery, sustaining their lives in patience waiting for the daily washing of the manufactory for their shares of Lush. That monkeys should take kindly to all forms of stimulation, is not to be wondered at, seeing that the monkey is nothing but a caricature of man. This is the first time we hear of the inebriation so far down in Nature. Ruinart is scarcely honored by the patronage of flies and insects.

UNPAID or insufficiently paid letters or packets are a double nuisance. Not only you have to pay for them but at double the prepaid rate or the deficiency. There is no extra liability on an unpaid parcel. The cost for its carriage is the same whether paid in advance or on delivery. Its weight regulates the postage, not the time of payment. If any extra precautions are taken with regard to unpaid or insufficiently paid letters or packets, there is also the risk of their late delivery. The Post Office itself advises prepayment of correspondence intended for delivery from a Sub or Branch office, which receives unpaid or insufficiently paid correspondence only through its Head Office, even though the route may be circuitous. With the present development of the Post Office of India such a distinction between a fully paid and an unpaid or insufficiently paid letter or packet is an anomaly. There is an advantage to the public in continuing the two systems, but the inconvenience of a letter for which you have to pay is immediate and may defeat the object for which the "unpaid" or "insufficient" system is maintained. There is no delivery without payment. Non-payment is visited not only with the recovery of the amount due as fine but the receiver of the letter may be permanently punished with non-delivery of all subsequent articles to his address, they not being on Her Majesty's Service. There is an impression that bearing letters are sure of their destination specially in the remote mofussil. We fear that is a mistake. Paid or unpaid or insufficiently paid, a letter must be carried, and at the present day it is an injustice to the great department to suppose that a letter which will bring in an additional income is attended to to the neglect of the one which has been fully paid for already. As regards carriage or delivery, one letter is as much the subject of care as the other. The negligence of the post peon is equally punishable in either case. Such is the present efficiency of the Post Office, that it is free to grant certificates of posting and postal acknowledgments. It bespeaks confidence and safe delivery. The extra postage for such purposes is not meant for extra care but extra labor.

IN our issue of August 1, we noticed the project of a Government Memorial over the remains of the massacred officers in the Residency compound at Manipur, characterising it as useless expenditure and giving a pretty plain hint that, in course of time, the British might be ashamed of the whole thing. Indeed, it is a queer taste that raises monuments to disgrace and disaster. We see that the matter has attracted notice in England. Our own people there particularly have taken umbrage at the project. We give in another column a powerfully written letter of indignant remonstrance published in the *Star* of the 29th ultimo. That letter although confined to the immediate topic, has far wider bearings. Its tone of bitter sadness will, we are afraid, repel British readers, but the wise will stay to listen and profit. The sincerity of the writer is beyond question.

THE Native Press has by no means the monopoly of misrepresentation. Even the most respectable European papers are not above dealing in reckless assertion. The *Civil and Military Gazette* has just made the Maharaja of Durbhanga the victim of an unfounded statement. That paper announces that His Highness goes to the Continent next year. There is not the slightest foundation for the announcement. His Highness has never contemplated any such enterprise. Our contemporary scarcely realises the gravity of its statement. It has laid itself liable to heavy damages.

LORD Esmé Gordon had had repeated notice of where he was riding himself to, but he would not mind. He has now fairly outrun the constable. He had been living upon his rank. He was a Kulin Brahman, of the English species, that is. Besides the £1,200 a year he enjoys under his marriage settlement, he got from poor Brown the father-in-law £800 a year. Poor Brown indeed! Over and above

this income of £2,000 a year, he paid for the glory reflected on him by an aristocratic son-in-law, during the thirteen years of the connection, no less than £24,664 to or for Lord Esmé Gordon. For all that, the latter has been reduced to liquidation. Nay, truth to say, for that very reason, he has been hurried down the Avenue of Fortune to bankruptcy. Such liberality as Brown's could not but have quickly demoralised the nobleman. The schedule of debts is suggestive.

"The list of creditors includes moneylenders (£4,600), tradesmen (£2,000), horsedealers (£860), bookmakers (£765), and 'friends for money borrowed' (£1,132). Among the items are: Cigars, £196; photographs, £22; jewellery, £214; wine and spirits, £106; oysters, £26; and 'stall in Peterborough Cathedral,' £125."

From the dealings with the bookmakers, let not any of our unsophisticated native readers carry off the notion that this nobleman in difficulties is a man of reading habits, addicted to literary pursuits. The schedule rather discloses a "horsy" character not averse to gambling. There is evidence of religion rather than reading. A large amount stands for stall in the neighbouring cathedral. Assuming that Lord Esmé Gordon himself regularly attended church, the question still remains whether he went for the service or the music there. A truly religious man would scarcely leave such a debt to, or at, the church.

A PARAGRAPH is going round to the effect that a recently deceased member of the New York bar,

"Roscoe Conkling, abandoning politics for the bar, paid off all his debts amounting to £30,000, in a twelvemonth, and succeeded in establishing himself in such extensive and lucrative practice that at the time of his death his annual income approximated £40,000. Mention is also made of four eminent lawyers, Robert Sewell, Henry Clinton, John Parsons and William Cromwell, each of whom received as fabulously high a fee as twenty-five, thirty, fifty and sixty thousand pounds respectively in four separate cases in which they were separately engaged."

We do not know how far the above account is free from the element of Transatlantic "talk talk." It seems probable enough. Without boasting the possession of springs of oil and mountains of silver, India plays her leading lawyers handsomely, not to say richly.

IN the afternoon of Monday, the 17th August, Lady Lansdowne opened the Simla Fine Arts Exhibition. The inaugural address was delivered by General Brackenbury. There were present, among others, Sir Frederick Roberts and Sir James Lyall. The military member concluded his address with the following graceful eulogy on Lord and Lady Lansdowne:—

"When I undertook to represent the Committee on this occasion, it was hoped that his Excellency the Viceroy would be present, and that the speech would be his, not mine, and that he would instruct and amuse us with some of those remarks, pregnant with food for thought, and lit by flashes of humour, that have characterised his previous addresses. For all our sakes, his Excellency's absence is to be greatly regretted; but we must all regret it the less because we know that he is enjoying a brief rest and change after an illness, for his recovery from which we heartily thank God, and after a time of special anxiety in public affairs; and because we trust that this rest will give him renewed vigour to carry on the Government with that firmness, that fearlessness, and that independence of character of which in these days India has so great need. We regret his absence the less also, because it is the cause of your Excellency's consenting to open this Exhibition, and thus casting upon our opening ceremony, not only that bright light which shines from your exalted position, but also that softer and more chastened light which beams from your sweet and gracious womanhood."

The two facts in the Exhibition which struck the speaker were that the best work was the work of soldiers and that there was so little by the natives of India, and thus he went on to moralize:—

"Coupling these two facts, I am tempted to quote the lecture given by Ruskin to which I just now alluded (Crown of Wild Olive). No great art, says Ruskin, ever yet rose on earth but it was among a nation of soldiers; there is no art among a shepherd people, if it remains at peace; there is no art among an agricultural people, if it remains at peace. Commerce is barely consistent with fine art, but cannot produce it. Manufacture is not only unable to produce it, but invariably destroys whatever seeds of it exist. There is no great art possible to a nation but that which is based on battle. If this, which the master says, be true, does it not account for the artistic talent of our soldiers? Does it not account for what I fear is the case, the decadence of fine arts in India? In proportion as we have brought the people from their former warlike habits to habits of peaceful industry, has not their artistic power decayed? Can they now produce such buildings as we see at Delhi, Agra, and in Rajputana? Are their textile fabrics, their gold and silver work, or even their carving, such as they were in the days of internecine war?"

Nothing like leather, of course!

STARTLING as the Homœopathic theory of medicine is, the founder of Homœopathy himself showed how glimpses of the truth had struck

great minds before him. The father of medicine in the West, Hippocrates, in the very act of founding the contrary system which to this day retains its sovereign influence on medical thought and practice, admitted, however reluctantly, the truth of the principle of *similia similibus curantur*. The prior Hippocrates and Galens of the East in India did the same thing when they declared that poison is the cure for poison. Still more remarkable is the unconscious support given by the higher universal literature. The Poet and the Prophet are twin recipients of the same spirit of inspiration. All the noblest ideas and grandest discoveries of the latest and highest Civilization were distinctly adumbrated in previous song or saga. The discovery of America and the triumphs of the Telegraph were foretold by the Muses. So of the Art of Healing. Shakespeare, the encyclopedist of human thought and aspiration, distances in this as in every other matter all the great masters. Some years back we showed how Hahnemann's doctrine of similars had been clearly anticipated by the English playwright who is the Poet of all times and countries. Great wits jump together, and there is no ground for surprise that the same claim should be preferred in behalf of another English Poet of the first rank. The difference is that Milton speaks in prose whereas his sweetest Shakespeare, Fancy's child, delivers his view in his fine dramatic verse. The Poet's own preface or Introduction to *Samson Agonistes*, entitled "Of that sort of Dramatic Poem which is called Tragedy," thus begins :

"Tragedy, as it was anciently composed, hath been ever held the gravest, moalest, and most profitable of all other poems : therefore said by Aristotle to be of power by raising pity and fear, or terror, to purge the mind of those and such like passions ; that is, to temper and reduce them to just measure with a kind of delight, stirred up by reading or seeing those passions well imitated. Nor is Nature wanting in her own effects to make good his assertion ; for so in phisic things of melancholy hue and quality are used against melancholy, sou against sour, salt to remove salt humours."

The *Statesman* of August 18 writes :

"The *Amrita Bazar Patrika*, in its yesterday's issue, recalls an incident connected with the management of the *Friend of India* during the early days of the Mutiny, for the purpose of strengthening its contention that the Government ought have warned the *Bangabasi* before directing the institution of criminal proceedings against that journal. Our contemporary, however, has stated but a part of the facts. At the time of the Mutiny, and until long afterwards, the *Friend of India* was the property of the late Mr. J. C. Marshman, and was published in Serampore. On the first outbreak of the Mutiny, the *Friend* published an article, entitled 'The Centenary of Plassey,' which elicited the letter from the then Home Secretary, published by our native contemporary. This letter was commented on in severe terms in the *Friend of India*, in an article headed 'A First Warning ;' and this led to a second threat from the Government, which in turn was as freely criticised, in an article entitled 'A Second Warning.' The license of the *Friend* was about to be withdrawn when Mr. Marshman, who had but just returned from Europe, interposed and, by removing Mr. Meade, the editor, from his office, succeeded in saving the paper from suppression. It will thus appear that it was not one but practically three warnings that were administered to that journal, shewing clearly the leniency with which Lord Canning's administration treated the press, even at a time of exceptional political danger. Had the Home Office to-day been aware of this precedent, it is possible that the present prosecution might not have been instituted."

They are all wrong. And it is singular that the *Friend of India*, as the *Statesman* daily professes to be, does not know its own ! At the time of the Mutiny, Mr. Townsend rather than Mr. Marshman was the chief proprietor. The article "The Centenary of Plassey" did not appear "on the first outbreak of the Mutiny," but at its height, on the 25th June 1857. Before that it would have been an anachronism. The article in which Secretary Beadon's letter was criticised was headed, naturally enough, "The First Warning," (instead of "A First Warning,") and published on the 2nd July. The next threat, however, was not "as freely criticised," nor was the article entitled "A Second Warning." The matter had by that time become serious and the editor contented himself with the heading "Under the Act." Mr. Marshman never returned during the Mutinies or since and did not remove Mr. Meade (not Meade.) We may go into the history of the matter some other day.

## REIS & RAYYET.

Saturday, August 22, 1891.

### THE TRIAL OF THE MANIPUR PRINCES.

It is time to wind up Manipur affairs. So far at any rate as the unfortunate mission of Mr. Quinton and its consequences are concerned, the book is near its close. Only the final step remains to be taken. Last week, we announced the confirmation by the

Government of India of the sentence of death passed by the Special Court on the Jubraj or "Senapati" Tikendrajit and the Tongal General and their public execution at Manipur. With respect to the reigning Maharaja Kula Chandra, usually called the Regent, and the Prince Angao Sena, both convicted by the Special Tribunal, of waging war against the Queen and sentenced to capital punishment, the Governor-General in Council, while upholding the justice of the Court, had, in consideration of their feebleness of character which rendered them tools in the hands of the more powerful Jubraj, spared their lives, and they are already on the march to their island-home for the rest of their lives. This commutation is the only effect of Mr. Manomohan Ghose's elaborate appeal in behalf of the prisoners, though even in this particular the Government decision appears to have been arrived at independently. In these days, it is not usual, either in the East or the West, to execute capital punishment on political offenders. There are exceptions to all rules, and Manipur is an exceptional business. Still the Government of India have shown no exceptional blood-thirstiness on this occasion. On the contrary, there is every disposition to avoid unnecessary harshness.

Mr. Ghose has no reason either for shame or sorrow. He did his best, and if he failed he failed in the impossible. It can be no reproach to any one that he does not perform miracles. The odds were tremendously against him. He had to put a good face on a bad business. He had a vile case, the vileness whereof was on the face of it—a plain matter of public notoriety. The advocate's only chance lay in the direction of technicality and refinement. This he utilised to the best of his power. But it was a desperate game. It was fortunate for the prisoners that their fate did not lie in the hands of the twelve honest men of average intelligence provided for the safety of the subject by the time-honoured British Constitution. In that case, they would scarcely have received any trial at all. But though the members of the Government of India are above any unworthy passions, they are also above cajoling or mystifying by able criminal lawyers. An experienced defender of the faithless, the malignant and the murderous—the saviour of the vile and reprobate of sorts. Mr. Ghose knew perfectly well that it would never do, and do it did not. He has experienced no disappointment and, we take it, he feels no regret. We go even further and assume that he is satisfied with the event. He is a citizen and subject and, above all, a man, before he is one of the Honourable Society of Lincoln's Inn, and an advocate of the High Court of Bengal. His professional engagement thoroughly discharged, his allegiance to the Manipur Dynasty is over, and he is free to indulge the satisfaction that as precious a batch of treacherous and remorseless savages as ever disguised themselves in silk and lace and scarlet, have received their respective dues.

All this, of course, on the supposition that the Manipur Princes have been fairly tried and justly convicted and sentenced. There is not much doubt in the matter. What much of it exists, is, for the most part, of character far too recondite and transcendental for the occasion. The most serious objection was to the tribunal. But is not that objection sentimental, if not technical? We ourselves have been unhappy at the spectacle; we have repeatedly railed at the court of the avenging invaders. And yet when in our calmer moments we ask ourselves the practical question Were the Princes really pre-



judged in their defence by the court? our heart does not give an affirmative answer. The Government might, no doubt, have kept up appearances better; perhaps it shrunk from the expense; but it was impossible to avoid prejudice or misrepresentation altogether. No possible British Court would have been free from blame or above suspicion. It is easy to complain of the cynical contempt for appearances and feelings manifest in the constitution and *personnel* of the Special Court. No doubt, for the credit of England and the good of the Empire, this criticism ought to have been provided against. And it would assuredly have been, if such a thing were at all possible. But there was no way out of it, we fear. Strictly speaking, there were no eligible judges. Every Briton might be challenged on the ground of prejudice, for the whole nation was inflamed against the Manipuris. It was a situation in which the prisoners must depend upon the generosity of the Government and upon such measure of impartiality as officials might command. And now at the end of it all, we are bound to say that there has been no prejudice. The Court conducted itself in a manner to disarm all suspicion. Whatever in their disappointment the friends of the prisoners may say, it preserved an impartial bearing and was fair and courteous to the defence. The weak point in the trial was the provision for the defence. Yet the prisoners had given them the benefit of the best assistance, however unprofessional, available in the country. The secret of it all is, we suspect, that the Government went on the cheap. To have granted the prisoners a barrister or a clever pleader without securing vakils and barristers for the prosecution, were madness. To have a bar there without a court to match, were folly indeed. To start up in the heart of Manipur the whole machinery of British judicature—Judges, barristers, attorneys, prothonotary, sheriff, messengers, and the rest—was out of the question. The expense was forbidding. It was simply impossible, within a reasonable time, to transport the plant to that inaccessible Asiatic Switzerland. Considering the poverty and rudeness of the country, which has scarcely a revenue, the prisoners got as magnificent a judicial treatment as they had a right to expect. And after reading the two judgments of the Special Court, we are convinced that they were not prejudiced. The judgment of the Court in the case of the Maharaja and that in the case of the Jubraj, are highly creditable performances. Without periphrasis or pretension of any kind, they modestly recite the circumstances as disclosed in evidence and point out how they connect the particular prisoner with the crime laid at his door, brushing away with unanswerable reasoning the pleas put forward and suggestions thrown out in defence. The Special Court have done themselves and the Services honour. They have certainly not tarnished the name of British justice. The officers constituting the Court—Lieutenant-Colonel Maxwell, Assistant Adjutant-General, the President, and Mr A. W. Davis, Deputy Commissioner, Naga Hills, and Major R. K. Ridgeway, Commandant, 44 G. R., members—deserve the best thanks of Government and the public for having performed a difficult service in a trying situation as befits British officers and gentlemen.

#### SNAKE POISON AND ITS ANTIDOTE.

Dr. Mueller, of Yackandandah, Victoria, in a letter to the "Pharmaceutical Journal," puts forward nitrate of strychnine as the antidote for snake poison.

He is using a solution of this medicine in 240 parts of water mixed with a little glycerine. Twenty minims of this solution is hypodermically injected in any part of the body, but Dr. Mueller prefers the direct bitten portion or its immediate neighbourhood. On the urgency of the threatening symptoms, the injection is to be repeated, say from ten to twenty minutes. After the disappearance of the poisoning symptom, the physiological action of strychnine is shown by slight muscular spasms, and then the injection must be discontinued, unless, after a time, the snake poison reasserts itself. Out of about 100 cases treated by this method, some of them at the point of death, there has been but one failure.

"Dr." is always a recommendation—to us at any rate. Mueller is a good German surname, and long a favorite among us. But what a horrid place does the poor man hail from! To the Indian mind it cannot but prove forbidding, meaning as it does in the Indian dialects "Immediate Bastinado." Nomenclology apart, we are not disposed to congratulate ourselves upon the discovery at last of the cure for snake-bite. So many infallible remedies for all sorts of ailments have been exploded, that it behoves us to be careful in accepting a new announcement. Even in respect of snake poison, there have been not a few claimants to the possession of antidotes. Australia itself has furnished at least one claimant before. Some years ago, the world was filled with stories of Dr. Halford's successful experiment in snake poisoning at Melbourne. We procured from there a number of copies of the Doctor's pamphlet for circulation in this country, so that the benefits of the method might be made available here. There was nothing particularly novel in the Victorian recipe. Ammonia as an antidote had been suggested here before, and is still employed in the absence of anything better. The peculiarity of Dr. Halford's cure was in its mode of administration, which was injection by the hypodermic syringe. This too was tried without any great results. The advocates of Halford's remedy still cried it up. Under the circumstance, we in India could only conclude that the snakes of Australia are far less deadly than those of this country. It would now seem that they are as bad or nearly so. Evidently, Halford's ammonia has utterly failed in making any impression on the poison of Australian snakes, otherwise there was no occasion for the rise of Mueller of Yackandandah. We hope this Doctor's antidote may have a more enduring repute than his Melbourne predecessor's, though, after repeated disappointments in the past, we scarcely dare to expect for it such a destiny. The new cure is not absolutely new, any more than the old. If not strychnine—which is unknown to indigenous Hindu chemistry—at least nux vomica, of which it is the active principle, is familiar to the people of this country and has been in use from time immemorial as an antidote against snake-bite—with some success, perhaps in lighter cases, but without any effect on the perfect bites of the cobras and keraits. Of course, a dose of crude nux vomica is not the same as the exhibition of the powerful alkaloid, and the hypodermic injection of the nitrate of strychnine may produce the most desirable effects. We are therefore anxious that the new Australian recipe may not be neglected. It is well worth trying. We hope Government will draw the attention of the medicine department to the subject, with a view to follow up Dr. Mueller's experiments with similar ones in this country.

## THE STATE TRIAL.

## CROWN v. THE "BANGABASI."

THE State prosecution of the *Bangabasi* commenced on Wednesday in the Sessions Court presided over by Chief Justice Petheram. Mr. Pugh, Standing Counsel, and Messrs. Woodroffe, Evans and Dunne represented the Crown. Messrs. Jackson, N. N. Ghose, S. P. Sinha and Graham appeared for the four defendants. The accused pleaded not guilty and were allowed by the Chief Justice to take their seats behind their Counsel. The charges were under sections 124A (exciting disaffection) and 500 (defamation) of the Indian Penal Code. The Magistrate had sent up the case on the first charge only, though the application was on both. But in the Crown Office, the defamation charge was added.

Before there was a call to plead, Mr. Jackson applied for adjournment of the trial to the next sessions or for ten days, to enable him to prepare his defence. The principal ground was that the translations of the articles on which the prosecution rested and copies of charges were supplied to him too late. Besides, he had not sufficient notice that the prosecution intended to put in certain articles which were not filed in the Police Court. The application was opposed on the ground that Baboo Kalinath Mitter, attorney for the defence, had sworn an affidavit which avers that the prosecution is not prepared to go on. The Chief Justice held that there was no reasonable fear that, unless time was granted, there would not be a fair trial, and since it was open to Mr. Jackson to use arguments to shew that the new articles did not bear the meaning sought to be put upon them, he saw no reason for adjournment.

This application falling through, the leading counsel for the defence took exception, under section 273 of the Criminal Procedure Code, to the 2nd or defamation count of the indictment. It was not open to Government, argued he, as the Penal Code is framed, to seek protection against defamation under that law. The definition of the word "person" in the Code does not include Government. Sir Comer Petheram thought Mr. Jackson right, and quashed the charge for defamation. Then the trial commenced. Mr. Pugh opened the case for the prosecution in a pretty long address. He of course spoke of the liberty of the press. We quote his allusion as disclosing the views of Government:—

"Now a great deal, he had no doubt, would be said in the course of this case with reference to the liberty of the press, and it would be urged that this prosecution was an attempt to infringe the liberty of the press. The liberty of the press in this country was an undoubted fact, and with the exception of three years it had never been affected since the year 1835. It was unnecessary to go into the question of what the position of the press in this country prior to 1835 was, but in that year, under Lord Metcalfe's Government, the press in this country became a free press, and, with the exception of the three years from 1878 to 1881, he was right in saying that it continued to be a free press. He hoped that this would still continue. But whether it was continued, or whether it was not, he ventured to say that it would depend upon whether the Government would get juries to do their duty with reference to this matter so as to curb the license of the press without interfering with its liberty. It was only upon the jury that the Government of the country depended for protection against defamation, and the maintenance of a free press in India appeared to depend upon juries doing their duty. Now if any one speaking for the liberty of the press claimed, in the name of the liberty of the press, the right to libel the Government, all he could say was that this was a novel and entirely new doctrine in regard to the liberty of the press. He did not think that it could be said that the press was not perfectly free in this country; but supposing a paper had, as in this instance, gone beyond that liberty, and had brought itself within the sections of the Penal Code, then he asserted that not only was it in the interest of the Government, but also in the interest of the press itself, that a jury should bring in a verdict of guilty against that paper.

With reference to the Government itself, it was necessary that the Government should have protection. It was impossible, he put it, for any Government in any country, supposing that the press was at liberty to hold it up from time to time to public execration, to point to that Government as being destroyers and persecutors of the people, to point to that Government as having a settled design to destroy the religion of the people, to point to it as a Government which was the cause of famines, cholera, and various other calamities; it was impossible, he repeated, that the Government of the country could be carried on, supposing this free press was to be allowed to give circulation to those stories, inciting the people to acts of violence, riots by repeated allegations that the religion of the people was to be destroyed! Was not all this inspiring against the Government feelings of disloyalty, feelings of loathing, feelings of hatred, and feelings of contempt—feelings which at the present time especially have found vent in riots at Calcutta, Benares, and elsewhere? Now if this was so, it was quite clear that the Government was bound to protect itself—bound not only in its own interest, but also in the interests of the country, in the interests of those whom it governed. It must not be taken that the remarks which he made with regard to the freedom of the press applied generally to the press of this country; neither did they apply to the Native press generally, because he was satisfied

that the great body of the Native press had recognized the good which has resulted to them from English rule, and that they were loyal to the Government. He would repeat, and say sincerely, with regard to a large portion of the Native press, that it was conducted in a highly respectable and trustworthy manner. It discussed all measures of Government in the widest possible sense, and assigned sensible reasons when they dissented. This, he thought, was a great blessing, and it would be a very sad day, when authorities thought it necessary, owing to the foul character of some of these papers, that repressive measures should be taken. With regard to the rest of them, supposing any measures of this kind had to be taken, it would be impossible to single out any particular papers, and the measures would have to be applied to the whole of the Native press, and, he presumed, to the European Press also."

The opening address was continued the next day. The principal witnesses examined were the editor of the *Anusandhan*, the ex-employee of the *Bangabasi*, the landlord of the *Bangabasi* office, and the Bengali translator to Government, who had all deposed in the Police Court. The prosecution closed on Friday with a spirited address from Mr. Evans, Mr. Jackson declining to call any witness. Mr. Jackson commenced his address in reply with the sitting of the court this day. And first the leading counsel for the defence addressed the bench. Seizing the admission of the prosecution that they had not been able to trace the author of the articles, he argued that there was no case to go to the jury. The words of the section "whoever by words either spoken or intended to be read attempts to excite feelings of disaffection against the Government" referred to the actual speaker and the actual writer of the words. It was a serious charge involving the heaviest punishment, and the statute ought to be rigorously interpreted. The indictment was bad, and in England Mr. Jackson would have moved for arrest of judgment. It was the writing of the seditious libel that was the offence under section 124A, Indian Penal Code. The Chief Justice ruled otherwise. His Lordship understood Mr. Jackson as saying that you may excite feelings of disaffection as much as you please, provided you do it with other people's words. Mr. Jackson was not terrified by the aspect of the formidable-looking *reductio ad absurdum*. He argued and argued and cited Lord Campbell's Act and English cases. But all in vain. Then he asked the Court to reserve the point for a Full Bench. The Chief Justice declined to refer so plain a matter to the other Judges. Mr. Jackson now inquired whether Sir Comer Petheram when he came to charge the jury would lay down the law. An affirmative answer being given, Mr. Jackson argued how that could not be, and reminded the Chief of what his Lordship had himself said previously in that case. Sir Comer now made a distinction between sedition and ordinary libel. Then Mr. Jackson began his address to the jury, and kept the court engaged the whole day, giving it hot (in common parlance) to Mr. Evans. That address is expected to close on Monday, when the Chief Justice will deliver charge to the jury.

## A WARNING VOICE.

TO THE EDITOR OF "THE STAR."

SIR,—In an inconspicuous corner the *Daily News* gives this morning the following cablegram from Reuter:—"The Government has notified its intention of erecting a memorial at the public expense to mark the spot where the victims of the Manipur massacre were buried." It would be a fatal mistake if this measure be carried out. It does not require weird prescience in the present case to

"... look into the seeds of time, and say which grain will grow and which will not." I appeal to you most solemnly, therefore, to do what you can to stop while there is yet time the resurrection of that upas tree which, hardly a generation ago, Lord Dalhousie planted under the Jingo incubus of impartial aggrandisement, little dreaming that that same plant, so soon as he turned his back on India, would be watered with the blood of Englishmen and English children shed in the shambles of Cawnpore and a hundred different places.

A memorial at the public expense in honor of the victims of the Manipur massacre is plain enough English. But time changes the significance of words, and notions of *meum* and *tuum* become every day clearer. There is a reverse side of the shield. It is best to go behind it, to go all round it if necessary, and then to judge whether any other interpretation is possible of those seeming simple words viewed from other standpoints. That the public expense is borne by the semi-nude, half-starved Indian; that the honor proposed to be rendered is an honor to an alien who, in his treacherous attempts to do mortal injury to one of this same Indian's chiefs, caught a Tartar, and paid the penalty with his life; and that the darkie must now be made to pay for all future post-mortem glorifications; and that the real victims of the Manipur massacre, not as man but

## AS GOD WILL JUDGE.

are the Royal Family of Manipur, princes, ministers, everybody from the Maharajah downwards, to kick away all of whom to outward darkness the sacred name of justice is even at the present moment being prostituted in India.

It would be a "blunder, worse than crime," if too much is made of the Indian's loyalty as long as he is weak, or of his peace-loving disposition as long as quiet gives him opportunities to benefit himself and his country by a close and intimate contact with the western world, with its high standard of freedom and humanity. English education is not chloroform to lull the Indian into an eternal sleep, for his English ruler to do the eternal vampire bat; it is a galvanic battery which makes a dead frog leap. Besides, let this, above all, be kept prominently in view. You command our fear. You do not, can never, command our respect. When the political relationship of the two peoples is so very strained, what fatuity it is to tighten it further. India is the only country under the sun where there is a premium on tyranny and crime. Break one-half of the Decalogue, you are transferred from one town to another; break one-half of the remainder, you are reprimanded; break, one by one, the rest, and through the different gradations of censure, degradation, and dismissal, you find yourself at last in one of the seaside places of England in the quiet enjoyment of your pension and allowance which range from hundreds to thousands of pounds a year. The Anglo Indian's pension is sure as long as there is an ounce of gunpowder and a pound of lead in any English arsenal. It is in the "bond." But where does the money come from?

And if the Indian rayyet, the whole of whose inward and outward demand is perforce satisfied with nothing grander than a pound of rice and a yard of calico, must needs contribute towards this cheap immortality, let it not be overlooked that even mute marble has a language of its own. The French have got a statue of Strasbourg like some other cities. Underneath all the rest are the dates when they were acquired; the fatal figure, 1871, is only on Strasbourg, and under "when acquired" a blank. And does not a Frenchman feel the concentrated fire of a limitless Sahara when he looks at that short blank space underneath an ordinary stone statue. Or is the lesson confined to France and Frenchmen alone? You rule over

## A PEOPLE INCOMPARABLY MORE SENSITIVE

than the French, and take good care to brush them on the wrong side. The portrait of Sir Elijah Impey, the paid hangman of Warren Hastings, adorns the noble staircase of the Calcutta High Court. The Calcutta Maidan is full of statues of English soldiers and statesmen, underneath engreaved their name and fame. But what, written in invisible characters, now lies enveloped in a Sibylline shroud, only the next generation of Indians with the knife which you yourselves are supplying them will rip open the veil and read:—"To perpetuate the disgrace of a conquered nation this effigy in brass is raised. It is in honor of an Englishman who killed a few thousand Indians, a few thousand more of whom were eventually made to contribute towards immortalising the glory of the conquest and slaughter." Take the best of the lot, Lord Lawrence. Was not he the first to send a commendatory and congratulatory letter to Mr. Cook, Commissioner of the Punjab, when exactly after a century he repeated the massacre of Black-hole? Was not he the toady of Lord Dalhousie in the spoilation of the Punjab, when his elder brother would not act the dirty jackal and for which the righteous Sir Henry was kicked away to the Central Indian Agency?

It is not that we cannot appreciate the service Englishmen have rendered us. But how many? How many worthy to be recognised by marble or bronze? If to-day it is proposed to raise a statue to the Rev. Long, or to David Hare, even the poorest of us would feel pride and pleasure in contributing his cowny.

We do not blame you for recognising the merits of your own people, honor them by all means (would to God we ourselves had a little of that sovereign virtue to-day); and if Mr. Quinton must needs be immortalised, vote him a statue in Trafalgar Square, with a copy of Carlyle's "Hudson's Statue" in his hand, and written underneath, "The lineal descendant of Bob Clive in the last decade of the nineteenth century."—Yours, &c.

AN OLD BRAHMAN.

Harlesden, 23 July.

—The Star, July 29.

## Law.

## PUBLICATION OF LIBEL.

## IN THE COURT OF APPEAL.

Before Lord Esher, M. R. Lopez, L. J., and Kay, L. J.  
Pullman and another *vs.* Walter Hill and Company, Limited.  
Application for new trial in action to recover damages for libel.  
The plaintiffs John and Henry Pullman, who, in partnership

with three other persons, carried on the business of leather-dresser in Greek street, Soho, under the style of "R. & I. Pullman," were, early in 1889, the owners, apart from the business of the firm, of property in the Borough Road, on which building operations were proceeding.

The defendants, a limited liability Company, carrying on the business of advertising Agents, opened negotiations with them with a view to the erection of a hoarding in front of the property for advertisement purposes, and an agreement was entered into empowering the defendants to erect a hoarding and affix advertisements thereto, upon the payment of a rent of £ 5 per month.

The defendants paid this rent to the plaintiffs for four months, until, about the end of August, they were informed that the plaintiffs had parted with their interest in the property, and a claim was made upon them on behalf of the purchasers of the property, and a builder employed by them, for the rent of the hoarding from the month of May.

It afterwards appeared that there was a *bonâ fide* dispute between the plaintiffs and the purchasers of the property, as to the right to the rent of the hoarding; but in the meantime the defendants claimed from the plaintiffs the return of a part of the rent paid, and, not receiving the response to which they considered themselves entitled, on the 14th of September, wrote a letter to the plaintiffs in which they said: "The builders state distinctly that you had no right to this money whatever; consequently it has been obtained from us by you under false pretences."

The letter was dictated by the defendants' managing director to the defendants' confidential shorthand- and type-writer in the ordinary course of business, by whom it was type-written. It was then press-copied by another clerk, placed in an envelope addressed to Messrs. Pullman & Co., 17 Greek street, Soho, and posted. Upon its delivery it was opened by one, and read by three, of the clerks in the service of the firm of "R. & I. Pullman."

The plaintiffs having thereupon sued the defendants for libel, the defendants denied that in these circumstances there was any publication of the letter by them, and pleaded that, if there was publication, the occasion thereof was privileged.

At the trial before Day, J., and a special jury, it was submitted at the conclusion of the plaintiffs' case that there was no evidence to go to the jury, and the learned Judge thereupon held that, as there was no evidence that the defendants had any reason to suppose that the letter would be opened by the plaintiffs' clerks, there was no publication to them; that, as the defendants were a company only capable of acting by their agents, the occasion of the publication to their own clerks was privileged; and that there was no evidence of express malice to take away such privilege. The learned Judge, therefore, directed the jury to find a verdict for the defendants, and entered judgment for them.

The plaintiffs applied for a new trial.

*Luckwood, Q. C.*, and *Oswald* for the plaintiffs.—The letter containing the libel was published by the defendants when it was dictated by the manager to the short-hand writer. *The King v. Paine* (1). It was further published when it was handed to the copying clerk, and again when it was opened by the clerks of Messrs. R. and I. Pullman. The property in respect of which the letter was written was the private property of the plaintiffs, and had nothing to do with the business of the firm, and the agreement for the letting of the hoarding was in writing and signed by John and Henry Pullman. There was, therefore, no justification for the defendants addressing the letter to the firm, thereby assuring in the ordinary course of business its publication to the clerks. In *Williamson v. Frier* (2) it was held that a communication which would be privileged if made by letter becomes unprivileged if sent through the telegraph office, because it is necessarily communicated to all the clerks through whose hands it passes. In the same way this letter was necessarily communicated by the manner in which it was sent to the clerks of Messrs. R. & I. Pullman. There was no duty upon the defendants to communicate the letter either to their own or to the plaintiffs' clerks, and the clerks had no common interest with the writer of the letter in its subject-matter. The occasion of the communication was therefore not privileged—*Harrison v. Bush* (3) and *Thompson v. Darwood* (4). Moreover, even if the occasion were privileged, the charge made in the letter was more than commensurate with the occasion, and there was evidence of express malice, which would take away the protection on the ground of privilege—*Fox v. Brudenick* (5). He also cited *Shipard v. Whitaker* (6).

*Murphy, Q. C.*, and *R. M. Bray*, for the defendants.—The dictation of the letter by the manager of the defendant company to the short-hand writer does not amount to publication of the letter. It is the ordinary course of business in merchants' offices to dictate letters in this manner to a clerk, who subsequently transcribes them by the aid of a typewriting machine. The letter so transcribed is then given to a clerk to press-copy. If these circumstances amount to publication, it is submitted that the occasion was privileged—*Lawless v. The Anglo-Egyptian Cotton and Oil Company* (7). *Toogood v. Spryng* (8), *Jones v. Thomas* (9), *Davies v. Sneed* (10), and *Wright v. Woodgate* (11).

[Lopez, L. J.]—Surely the defendants must shew, in order to establish privilege, that—first, there was a duty cast upon the defendants to communicate this letter to their clerks; and secondly, that the clerks had a corresponding interest with them in the subject-matter of the letter.]

From the cases cited it is clear that the communication of a letter to a clerk in the ordinary course of business is privileged. The letters of companies are necessarily always written by clerks. It would not, indeed, be reasonable to communicate a true, but defamatory, statement which it becomes necessary to write, to the whole staff of a company's clerks; but it has never been held that the mere copying of a letter by the copying clerk takes away the privilege which would otherwise exist—*Lake v. King* (12). So long as the instruments used by a company for the purpose of writing its communications are reasonable, the use of those instruments does not debar them from setting up a defence of privilege to which they are entitled.

*Lockwood, Q. C.*, and *Oswald* were not called upon to reply.

*Lord Esher, M. R.*—In an action to recover damages for libel, the question whether the document sued upon is capable at all of being a libel is a question for the Judge; and if he decides in the affirmative, then the question whether the document is in fact a libel or not is for the jury. But these points are not at the present moment material here, because this case was withdrawn at the trial from the jury upon other grounds; and upon the new trial, to which, in our opinion, the plaintiffs are entitled, it will be quite open to the Judge to say whether the letter set out in the statement of claim is capable of being a libel, and, if it is, for the jury to find whether it is in fact a libel or not.

The first question for our decision is whether, assuming the letter to be a defamatory writing, there was a publication of it. The publication of a writing is the making it known after it is written to some person other than the person to whom it is written. If the writer straightway sends the writing to the person of whom it is written and no one else sees it, there is no publication. Or if the writer locks it up securely then, even though a thief steals it and thereby it is known to others, there is no publication of it by the writer. Is there publication if the writer shews it to a copying clerk? That is the question we have to decide. Now the writing is certainly made known in such a case to a third person. The case, therefore, falls in terms within the definition given. Why, then, is there not publication? The writer by his act puts it out of his power to say that he only made it known to the person of whom it was written, and his clerk may soon spread the contents of the writing very widely. I am of opinion, therefore, that if a man shews a defamatory writing to his clerk, there is publication.

Upon publication being proved, a further question arises. Was the communication to the clerk in this case privileged? A privileged communication is a communication made upon a privileged occasion. Was, then, the occasion on which this defamatory writing, if it be defamatory, was published, a privileged occasion? A privileged occasion is one on which it is the duty of the person making a communication to a third person, to make that communication to the third person, the third person at the same time having an interest in the subject-matter of the communication. Both these things must co-exist in order to render the occasion privileged. An ordinary instance of such an occasion occurs when any one gives a character to a servant, the occasion of such a communication being privileged because the person making the communication has a duty—a moral or social duty—being sufficient—and the person receiving it has an interest in the matter. Where, then, a defamatory writing is communicated to a type-writer, is the occasion privileged? Leaving out of consideration for a moment the fact that the defendants in this case are a company, was there any duty upon the defendant to communicate the letter to the typewriter? It cannot be suggested there was. Had the typewriter any interest in the subject-matter of the communication? That, again, is not suggested. How then could the occasion be privileged?

But does the circumstance that the defendants are a limited company make any difference? The letter was written by the manager of the company. Now the manager of such a company is appointed to do for the company all those things which the company by reason of being a company cannot do for themselves, and the company are responsible for all he does for them, within reasonable limits. In my opinion, in such a case as this, the manager must be considered to be in the same position as the principal of a firm, and if he wishes a defamatory writing to be copied, he must copy it himself; and if he copies it in a book, must keep the book in a place where it will not, in the ordinary course, be seen by others. But there is another point in this case. The letter, when written, was not addressed to the plaintiffs in their private character, but to Messrs. Pullman and Co., at the place of business of a firm of which they are partners. When the letter arrived it was opened and seen by the clerks of the firm. If it had been addressed to them in their private capacity, it might, or might not, have been wrong for the clerks to open it; but it is at any rate common knowledge that tradesmen in a large way of business have, and must

have, persons who are authorized to open letters addressed in the firm's name. By addressing and sending the letter in the way he did, the defendants' manager, in my opinion, put the letter out of his own possession and into the possession of third parties, by whom it might be, and was opened and read; and I agree with the Irish case of *Fox v. Broderick* (5), and think that when the letter was opened by the plaintiffs' clerk there was a publication of the letter to him by the defendants. Upon this publication no question of privilege can arise. There were therefore two publications of this letter by the defendants, neither of them upon a privileged occasion. Then, publication upon a non-privileged occasion being proved, no evidence of express malice is requisite, and, if the jury think that the letter is a libel, the plaintiffs will be entitled to succeed.

The necessity or luxury of writing letters by the aid of a type-writer cannot, in my opinion, alter the law of England, and I think the learned Judge in the Court below was misled by an erroneous idea of the requirements of modern systems of carrying on business. In my view, if a merchant or the manager of a company wishes to write libels, he must copy them himself and keep the copies in a secure place, and it would be monstrous if the character of the plaintiff could be taken away by the idle talk of clerks, and he should then be told that he has no remedy, because the system necessary for the carrying on of the business of the defendants entails the publication to their clerks of libels written by them. That is not the law of England, and I think, therefore, that there must in this case be a new trial.

*Lopez, L. J.*—I am of the same opinion. The publication of a libel consists in its communication to a third person. Here there was, in the first place, a communication to the typewriter, and in the second place the defendant did not address the letter to the plaintiffs in their private capacity, but in their firm's name, and they must have known that, in the ordinary course of business, letters addressed to firms in the firms' names are commonly opened by clerks. The letter in this case was so opened, and I think with the Master of the Rolls that the defendants, by sending the letter as they did, placed it out of their own control, and that there was a publication of it by them, not only to their own typewriter, but to the plaintiffs' clerks.

But then, assuming publication, the question arises whether the occasion was privileged. The question whether the occasion upon which a communication is made is privileged is for the Judge. The question does not arise until publication is proved; but when that has been done, the Judge, if the facts are undisputed, determines this question. If he decides that the occasion is privileged, there is an end of the case in favour of the defendant, unless the plaintiff can prove that there was express malice on the part of the defendant. Here the defendant voluntarily, and not by any accident or mistake, placed the letter sued upon in the hands of a typewriter. Now the rule as to privilege is that an occasion is privileged when a duty is cast upon the defendant to make a communication to another person; and furthermore, when the defendant has an interest in the subject-matter of the communication; and thirdly, when the person to whom he makes the communication has a corresponding interest. It is impossible to say in this case either that there was a duty cast upon the defendants to make the communication either to their own typewriter or to the plaintiffs' clerks, or that the typewriter or clerks had any interest in the matter. The ground, therefore, of privilege entirely fails.

It has been argued that great inconvenience will result if merchants cannot have their letters written by typewriters, and that the amount of correspondence in their offices is so vast that it is absolutely necessary for these communications to be made. I do not agree, and my answer is that if merchants or solicitors deem it to be their duty to write any defamatory matter, they must take copies of it in their own handwriting. I think that the plaintiffs are entitled to have a new trial.

*Kay, L. J.*—In my opinion it is quite impossible for the defendants to claim any privilege for the publication of this libel. The person who composed it dictated it to a typewriter. I cannot conceive how privilege can be claimed for such an occasion. It is true that the defendant company has no hands, and so cannot write letters for itself; but that does not, in my opinion, justify a communication of the libel by the person who wrote it for the company to a typewriter and also to a copying clerk. The learned counsel who have argued the case for the defendants were asked for authority to shew that privilege exists in such a case; but they have not succeeded in doing so, and it has never, I feel assured, been held that the occasion of such a communication is privileged.

The consequence of extending privilege to such a case would be that every merchant, solicitor, or company carrying on business by agents, would be privileged to communicate to and disseminate by those agents libels concerning any third person they pleased. In my opinion this extraordinary alteration of the law of libel, enabling persons to defame the characters of others with impunity, has not yet been brought about, and I think, therefore, that there should in this case be a new trial.

Order for new trial.

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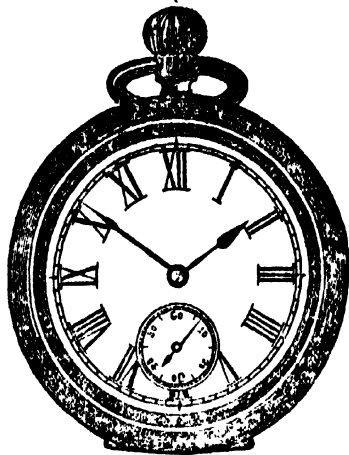
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WEEKLY NEWSPAPER

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REVIEW OF POLITICS LITERATURE AND SOCIETY

Vol. X.

CALCUTTA, SATURDAY, AUGUST 29, 1891.

No. 489

## THE CAPTIVE LADIE.

By THE LATE MICHAEL MADHUSUDAN DUTT.

Reprinted from the Madras edition of 1849.

[Continued from page 398.]

He pass'd thro' high and pillar'd halls,  
And flow'r-gemm'd courts with fountain-falls,  
Which echo'd to his hurried tread,  
Like lonely Mansions of the Dead,  
All lightless,—save, where moon-beams slept,  
O'er flow'rs which blush'd and smil'd and wept,  
Or, by sweet founts which rose and fell,  
Sleepless,—as if some fairy-spell,  
Did in their diamond-bosoms dwell ;—  
He reck'd them not,—their silent gloom,  
Was but the shadow of the doom,  
Which soon must burst—and crush—and rend,  
And with the Past's dim shadow blend,  
Pride—Beauty—Glory—all that be,  
Of high and sovran Majesty !  
He reck'd them not,—but swiftly pass'd,  
As thro' a bow'r some speed-wing'd blast,  
Unchecked'd by tears and sighs the rose,  
Doth shed and breathe as on he goes !—  
But when within the Haram-gate,  
Which gap'd—all lone and desolate,  
He near'd the chambers high and fair,—  
The shrines of Beauty, worshipp'd there,—  
He paus'd like wild, tho' calm Despair,  
Ere yet she plunges to the wave,  
• Which rolls below—a hideous grave ;—  
As if to hush the mournful plaint,  
Regret still breath'd in accents faint !—  
' O God ! and is there naught to steel,  
' The timid heart which shrinks to feel,  
' And lock the founts whose murmurings still,  
' Unnerve each strong resolve of Will !  
' But it must be ?'—The corridor,  
Is cross'd,—he treads the marble-floor ;  
But, ere the gentlest Echo woke,  
Or softly in that chamber spoke,  
Upon his wildly heaving breast,  
He prest,—O Love !—how fondly prest,  
Thy fairest daughter,—blessing,—blest !

" Oh ! hast thou conquer'd—have they fled,—  
And is he come,—and are they dead ?  
My God !—but why that hueless check,  
Must Victory thus to true Love speak !—  
Oh ! tell me, for thy tale must be,  
Of joy since thou art come to me !  
For fearful visions in my sleep,  
Have made me shudder—shriek—and weep !

When wearied with long Vigils kept,  
I laid me down and thought I slept :  
Methought there came a warrior-maid,\*  
With blood-stain'd brow and sheathless blade ;  
Dark was her hue, as darkest cloud,  
Which comes the Moon's fair face to shroud,—  
And 'round her waist a hideous zone,  
Of hands with charnal lightnings shone,  
And long the garland which she wore,  
Of heads all bath'd in streaming gore,  
How fierce the eyes by Death unseal'd,  
And blasting gleams which they reveal'd !—  
I shudder'd—tho' I knew 'twas she,  
The awful, ruthless Deity,  
On whose dread altar like a flood,  
There flows for aye her victims' blood !  
I shudder'd—for, methought, she came,  
With eyes of bright consuming flame,—  
' Daughter,'—she said,—' farewell !—I go—  
' The time is come,—it must be so—  
' Leave thee and thine I must to-night,'—  
Then vanish'd like a flash of light !—

" I wept when, lo !—before me stood—  
Onet gut with snakes of flow'r-crown'd hood,—  
Tall as the loftest palm that be,  
Beneath yon heav'n's blue canopy :—  
His hue was pale,—and wild his eyes,  
Roll'd bright like meteors of the skies,—  
A fiery trident† high he bore,—  
Methought, it, too, was bath'd in gore—  
And from his golden crown aloft,—  
There came still murmurs|| sweet and soft,  
Like the low plaints of some young till,  
When check'd its thoughtless, wandering will !  
' Daughter,' he said, ' farewell !—I go,—  
' But bless thee not,—for thine is woe !'  
He pass'd— I shrank—his look, his word,  
Placed like a sharp, unerring sword !—

\* This is the goddess Cali.—"She (Cali) is black, with four arms, wearing two dead bodies as ear rings,—a necklace of skulls, and the hands of several slaughtered giants round her waist as a girdle," &c. *British India*. Vol. II. There are some inaccuracies in this description, Cali does not "wear two dead bodies as ear-rings." I have in my description omitted the circumstance of her having "four arms."

† This is the god Sheva—the third person of the Hindu-triad. The Hindus believe that the impression of a lotus adorns the hood of the Cobra de Capella on account of its having been trodden upon by the god Krishna. Sheva is always represented as under the influence of Bang—an intoxicating stuff.

‡ Like Neptune Sheva wears a trident called in Sanscrit "Trisulam."

|| The River Ganges is fabled to be on the head of Sheva whence she issues into three streams—one flowing through Heaven, and the other two through the Earth and Hell respectively.

Subscribers in the country are requested to remit by postal money orders, if possible, as the safest and most convenient medium, particularly as it ensures acknowledgment through the Department. No other receipt will be given any other being unnecessary, and likely to cause confusion.

## NEWS AND OUR COMMENTS.

HERE is the closing scene, from the *Gazette of India* of August 22, 1891, in the Manipur Tragedy:—

### "PROCLAMATION.

Whereas the State of Manipur has recently been in armed rebellion against the authority of Her Majesty the Queen, Empress of India; and whereas, during such rebellion, Her Majesty's Representative and other officers were murdered at Imphal on the 24th of March last; and whereas by a Proclamation bearing date the 19th April 1891 the authority of the Regent, Kula Chandra Singh, was declared to be at an end, and the administration of the State was assumed by the General Officer Commanding Her Majesty's forces in Manipur territory:

It is hereby notified that the Manipur State has become liable to the penalty of annexation, and is now at the disposal of the Crown:

It is further notified that Her Majesty the Queen, Empress of India, has been pleased to forego Her right to annex to Her Indian Dominions the territories of the Manipur State; and has graciously assented to the reestablishment of Native rule under such conditions as the Governor-General in Council may consider desirable, and in the person of such ruler as the Governor-General in Council may select.

Her Majesty has been moved to this act of clemency by the belief that the punishment inflicted upon the leaders of the revolt, together with the imposition upon the State of suitable conditions of regnant, will afford an adequate vindication of Her authority.

The Governor-General in Council will make known hereafter the name of the person selected to rule the State, and the conditions under which he will be invested with power.

H. M. DURAND,  
Secretary to the Government of India."

That Proclamation will be hailed in Manipur and reassure all India.

THE Amir of Cabool is said to have betrothed himself to the daughter of Mir Abu Talib, Kizilbash. While the alliance endears the Amir to his Shia subjects, it introduces a fresh complication in the Afghan politics.

EXCEPTING two or three regiments in isolated stations, the Native Infantry in the Bengal Presidency have received their Martinis.

THE *Indian Spectator* thus rebukes our countrymen of Bengal for their way in which they are behaving on the death of the two eminent Bengalis:—

"The Bengal papers are loud in praise of Vidyasagar, and they cannot praise him too much. But may we ask if they did anything to cheer up the old man during his last years of bitter sadness? It is no secret that Vidyasagar despaired of his countrymen and was utterly sick of their double-facedness and hypocrisy. Diwan Bahadur Raghunath Row is in this respect like Vidyasagar. He, also, after years of toil, has become a confirmed pessimist. When he dies Madras will, no doubt, praise him and mourn his loss. But what is Madras now doing to cheer up its grand old man? It is doing what Bengal did to Vidyasagar. It knows that nothing will delight the veteran reformer so much as self-sacrifice and action. But self-sacrifice and action are as little thought of there as in Bengal. A paltry sum will, no doubt, be collected after years to raise some kind of memorial to Vidyasagar. And when Raghunath Row dies, there is no doubt a similar paltry sum will be collected for the same purpose. But does Raghunath Row care for such posthumous honours? And does the shade of the great Vidyasagar care for the subscriptions that are now being raised in Calcutta? He would have been pleased if the men now loud in his praise had subscribed to his programme of reform and helped him in carrying out his noble mission. But in his life-time they poured cold water on his burning soul, instead of utilising it to the utmost; and now, 'slowly wise and meanly just,' they are trying to make up for their past neglect by kicking up a little dust of praise. If they really revere the patriot and the sage, let them follow in his footsteps and put forth earnest efforts to purge their religion of rubbish and to restore Hindu society to its pristine health. If they have any shred of real respect for Vidyasagar, they should band themselves to advance the cause which he had so much at heart, instead of wasting no end of breath in lip-professions. The Hindus celebrate the *Shradhs* of their dead, and the Bengalis cannot celebrate Vidyasagar's *Shradh* in a better manner than by founding a social reform mission for their Presidency. But this, of course, means self-sacrifice, and therefore vain, oil and butter is all that the spirit of the deceased is likely to get; and we will be surprised if an offering of the kind indicated above is made."—The *Indian Spectator*, Aug. 23, 1891.

THIS is the decision of Mr. Justice Wilson in the *Star Theatre vs. the City Theatre*:—

"This case came on for settlement of issues, and the question arose whether the plaintiff disclosed a cause of action. The facts as alleged in the plaint are in substance these: The plaintiffs allege that they are proprietors of certain dramatic plays, and that the defendants have acted these pieces without their permission. In answer to a question by me, the plaintiffs' counsel stated that the plays had been printed and published for sale. It was clear that, according to common law, no such suit would lie, *Murray vs. Elliston*. In England

the right to represent plays is prohibited by certain statutes, 3 and 4 William IV, and 5 and 6 Victoria. It is clear that those statutes do not apply to works published in India, *Ruilboge vs. Low*. There is no such Act in India, but there is a Copyright Act passed by the Indian Legislature, which protects copyright, properly so called, but not the right to represent plays. The result is that there is no law in India under which such right can exist. The plaint discloses no cause of action, and the suit will be dismissed with costs."

WE have a lot of schoolmasters and schoolboys about us for whose behoof we copy the following *morceau*:—

"Schoolmaster, to his wife: 'My dear, I wish you would speak more carefully. You say that "Henry Jones came to this town from Sunderland?"' Wife: 'Yes.' Schoolmaster: 'Well, now, wouldn't it be better to say that "he came from Sunderland to this town?"' Wife: 'I don't see any difference in the two expressions.' Schoolmaster: 'But there is a difference—a rhetorical difference. You don't hear me make use of such awkward expressions. By-the-way, I have a letter from your father in my pocket.' Wife: 'But my father is not in your pocket. You mean you have in your pocket a letter from my father.' Schoolmaster: 'There you go with your little quibbles! You take a delight in harassing me. You are always taking up a thread, and representing it as a rope.' Wife: 'Representing it to be a rope,' you mean.' Schoolmaster: 'For goodness sake, be quiet! Never saw such a quarrelsome woman in my life!'"

POTATOES and beets planted between plates of copper thrust upright into the earth and connected by wires with similarly placed zinc plates about one hundred feet distant—an electric battery being thus formed, with the earth between the copper and zinc in the circuit—increased the yield of beets fifteen per cent. and of potatoes twenty-five per cent. Such is the latest discovery in scientific agriculture. It is the result of Professor Holdeleiss's experiments in Germany.

COMPELLED to give up Baboo Jogesh Chunder Pal Chowdry, the Municipal Commissioners of Ranaghat have elected Baboo Bhuvan Mohun Mittra, B. L., as their Chairman. He has been accepted by the Local Government. We see Baboo Surendranath Pal Chowdry has rejoined the municipality. Has he taken farewell of the Zemindari Panchayet? We hear little of this body nowadays.

SEQUAH, we read, has been arrested at Kurache for forcibly extracting three of the teeth of a native tailor's son and for abusing and insulting one Framorze. May not this be another advertisement for the man that speaks?

HERE is a recipe for cleaning marble. Mix quicklime with strong lye, so as to form a mixture having the consistency of cream, and apply immediately with a brush. Let this composition be allowed to remain on a day or two, and be then washed off with soap and water.

THE constitution of a typical South African household is thus given:—

"The father English, the mother half Dutch, with a French name, the governess a Scotch woman, the cook a Zulu, the housemaid a Hottentot, the stable-boy a Kaffir, and the little girl who waits at table a Basuto."

RAI Bahadur Trailakhya Nath Mitter, Subordinate Judge of Gya, under a cloud for being charged with taking bribes, has so far disproved the imputation that he has been allowed leave of absence and permission of Government to prosecute his accuser criminally to establish his own perfect innocence.

LORD Wenlock has ordered an enquiry into the advisability of establishing agricultural banks by Government.

WE read:—

"Many members of the Calcutta Bar were ready to defend, if the rule for contempt of Court had been issued against the *Indian Mirror*. Besides Mr. Monmohun Ghose, who actually appeared, there were several leading members of the Bar, watching the application. This is the glory of the bar which is noted for its independence."

Needless to say that that is the expression of the wisdom of our Native Press. It is all native business, unmistakably. Both news and comments are thoroughly characteristic, constituting together the glory of the Native Bar and the Native Press.

By the bye, where were the great lights of Asia Minor when Surrender Not got into trouble for his wild rhetoric? We suspect the mute inglorious Erskines and Cockburns are too wide awake to place themselves in a position in which they must discharge the obligation of learning and talent.

LET Hercules himself do what he may,

The cat will mew, and dog will have his day.

And his bark into the bargain.

Ever since we pointed out the blunders of the *Hindoo Patriot*, that paper has been exhibiting the most alarming symptoms, until we begin to be half sorry for having given any the least provocation. But what could we do? If the blunders were so many and so bad, that surely was not our fault. So far as we were concerned, it will be remembered how generously we treated the matter, laying the fault on the typographic department, which we might have charged upon the literary staff. Next time, we treated such blunders in the same quarter with good-humoured "chaff." We still left the queer literary band the door open to escape, if they would, by an injustice to the poor printer. What more could we do? It was in vain, however. Conscious guilt was not to be humoured. This conductor of the old rickety 'Bus (since formally installed in the driver's dickey) knew from the first that the late Baboo Kali Kissen Mitter was suffering from no new or strange complaint. At least after our notice of the *Patriot's* statement he discovered that "thisis" was but his own phonographic rendering of the wellknown disease *Phthisis*. Hence the rage against the irreverent man who laughs at the absurdity. Hence the rabies. The wild incessant barking followed in due pathological course, culminating in the savage bite.

It was all Hate's Labour Lost, however.

The dog, to gain some private ends,  
Went mad, and bit the man.

\* \* \*

The man recovered of the bite,  
The dog it was that died.

• •

THE Viceroy returned from Mahasu to Simla on Tuesday.

• •

THE Private Secretary, Colonel Ardagh, and the A.-D.-C. Captain Herbert have gone to Solon to recruit their health.

• •

THE Simla season closes on the 31st October, with the closing there of the Government offices.

• •

THE Private Secretary, Mr. J. D. Rees, C.I.E., to the Governor of Madras, will lead to the altar Miss Mary Dormer, the third daughter of the Madras Commander-in-Chief.

• •

CAPTAIN J. W. Currie acted both as Private Secretary and Aid-de-Camp to the Lieutenant-Governor of Bengal for a month, Lieutenant G. C. Lister, Fourth Battalion, the King's Royal Rifles, has been taken in as Aid-de-Camp from the 23rd instant.

• •

To extract foreign substances from the ear, a large syringe holding four or six ounces, a basin of rain-water soap-suds as hot as can be borne, and a steady hand are all that is required. With this simple apparatus, a medical man says that he has, over and over again, removed cherry-stones, beads, buttons, slate-pencils, &c., from the ears of children, and always without pain. A few injections suffice.

## NOTES, LEADERETTES, AND OUR OWN NEWS.

—

FROM the report of the Currency department, it appears that the total amount of currency notes in circulation at the end of last year, was considerably in excess of the average of previous years. This certainly is not an indication of the diminution of public confidence in the stability of British Government in India on account of the Consent Act.

IN the Warburton second prosecution for libel against the proprietor, Sir Dyal Singh, and the late editor, Baboo Sitala Kant Chatterjee, of the *Tribune*, Mr. Goode has framed charges against both the defendants. The charges against the proprietor are for abetment of pub-

lication and abetment of the sale of defamatory matter in respect of each of the three charges specified in the complaint, and against the late editor for publication and abetment of publication of each of the libels under sections 500-109 or 502-109, and 500 or 500-109 respectively of the Penal Code. Both the defendants pleaded not guilty. The defence commences on the 4th September.

THE Dacca Bribery case, arising out of the Belati murder trial, has been committed to the sessions. After the closing of the case by Mr. Allen, Barrister-at-law, for the prosecution, Mr. Hill, Barrister-at-law, for the defence, asked the Magistrate not to try the case himself but to send it to the sessions, as the trial by men of his client's nationality would be more fitting. "The importance of the case," he argued, "renders it essential that it must not be tried by a single individual but by an unbiassed and unprejudiced number of men. Influence may be exerted easily on one man, however powerful that man may be." "A Jury is a safer tribunal than one Judge.....The best judges are the people of the same race for the administration of criminal justice." As there are two factions at Dacca, some of the principal witnesses for the prosecution being leaders of one faction and the chief defendant being the leader of the other, Mr. Hill pressed that the jury must be of a different district. "The Sessions Judge also took statements of certain witnesses for the prosecution, and he is connected with this case one way or the other. The Magistrate is the prosecutor. Therefore it is essential for the criminal administration of justice that no official subordinate to him should try the case. The trying Magistrate ought to be unbiassed and unprejudiced."

Mr. Allen, who had at first asked the Magistrate to dispose of the case himself, did not oppose this application of Mr. Hill. He was willing that the trial be full, fair and free.

Both the accused Ananda Chunder Roy and his servant Madhub Chunder Das pleaded not guilty and denied to the Magistrate, on his questioning, that they induced Guru Churn Bhattacharjee, the foreman of the Jury in the Belati murder case, to return a corrupt verdict or gave him a loan of Rs. 4,000 during the trial or wrote to him offering Rs. 5,000, or that the money was ever returned to them.

THERE is at present a plethora of Rupee in the money market, which is quite unprecedented. The amount of cash in the coffers of the Bank of Bengal alone exceeds seven crores of rupees, in spite of the reduction of its rate of interest to two per cent. The threatened rise in the price of silver last year encouraged speculative purchases, the result of which was the import of a much larger quantity of silver than was necessary to meet the trade requirements of the country. At such a time the apathy of our statesmen fills us with disgust. We cannot understand why advantage is not being taken of the present superabundance of the rupee for the extension of Railways and the pushing on of public works on a larger scale than was possible when the Bank minimum was 12 per cent, and there was, what may be called, a Rupee famine. Considering the amount of misery and loss caused by inundations almost every year in districts like Nuddea, Moorshedabad, Burdwan and Midnapore, embankment and drainage schemes ought to receive the immediate attention of Government.

THE Bank rate of interest becoming lower and lower, the premium on Government securities is steadily rising—the present quotations being very nearly 8 per cent. The abundance of the rupee in the market, coupled with the low rate of interest prevailing, has made it possible for the dealers to make large speculative purchases with a very small amount of capital, and some of them have, it is said, been clearing very large profits. Babu Nilamber Mookerjee, late Finance Minister of Cashmere, has already become a regular member of the Calcutta Bialto. We congratulate him on the success that he has attained in the line.

THE manufacturing season of Bengal indigo is just over. The total outturn this year is expected to be a lac and thirty thousand maunds against a lac of maunds brought into the market last year. In 1889-90, the total quantity of "the beautiful blue dye" produced in the country was a lac and forty thousand maunds, and the glut in the market was such as to lead to a fall in its prices to the extent of more than 25 per cent. The prices did not improve last year on account of the rise in the rate of exchange. With a low exchange again this year, there seems to be a better prospect for the planter.

THE jute crop this year has been a rather short one on account of the prolonged drought in June last. Last year, there was an abundant crop. But the demand for the fibre being practically unlimited, the fall in its price was not due to over production. The depression in the jute trade last year, was due solely to the exchange. This year, the exchange is low again. But, owing to its unsettled state, there has not yet been any marked improvement in the price of commodities of export for which there is no exceptional demand. A bale of good jute, which sold for Rs. 20 last year, fetched more than Rs. 35 in the previous season. This year, the price of a similar bale is quoted at Rs. 25.

THE affairs of the Baraganda Copper Company do not seem to be in the prosperous condition in which they ought to be. So far as we are aware, the agents have not paid any dividend as yet to the shareholders, and the shares, according to present quotations, have become practically valueless. There was a talk recently about the company going into liquidation, or its affairs being placed under the management of other agents. If the Baraganda, with all its resources, fail to be a successful concern, the future of the mineral industry of the country is gloomy indeed. The public are deeply interested in the prosperity of the enterprise, and it is to be hoped that the agents, Messrs. Bird and Co., will enlighten us to a greater extent than they have hitherto done.

ABOUT seven lacs of rupees is spent by the Bengal Government annually in the encouragement of vernacular education. But the good intentions of Government are completely frustrated by enforcing the study of the most worthless text books in the vernacular schools of the country. There is a standing Text Book Committee under the Director of Public Instruction or rather under his lieutenant Rai Radhika Prosunno Mookerjee Bahadoor. But practically the selection of text books for the vernacular schools rests with the Inspectors and their Deputies. Whoever may be answerable for the abuse that has grown up, the fact is that the books usually patronised by the department are the works of the Inspectors, their relatives and their *portiffs*. While in no other department, is a Government official allowed to use the patronage at his disposal for his own benefit or that of his relatives, the practice and usage of the education department are altogether different, and allow nepotism to flourish without restraint. Some of the authors favoured by the department are absolute idiots. We say this advisedly, that the subject may receive the amount of attention from Sir Alfred Croft which it deserves. We can well see the difficulties that surround him in the way. But we think that, without going out of his way or wounding the susceptibilities of his immediate subordinates, he may invite independent opinion as to the merit of the books patronised by them.

SIR Walter Scott, thus speaks in his recently published *Journal*, of his remarkable mental peculiarities:—

"There is one thing I believe peculiar to me—I work, that is, meditate for the purpose of working best, when I have a quasi-engagement with some other book, for example. When I find myself doing nil, or like to come to a standstill in writing, I take up some light book, a novel or the like, and usually have not read far ere my difficulties are removed, and I am ready to write again. There must be two currents of ideas going on in my mind at the same time; or perhaps the slighter occupation serves, like a woman's wheel or stocking, to ballast the mind as it were by preventing the thoughts from wandering, and so give the deeper current the power to flow undisturbed. I always laugh when I hear people say Do one thing at once. I have done a dozen things at once all my life."

Of his personal peculiarities he says:—

"The half hour between waking and rising has all my life proved propitious to any task which was exercising my invention. When I go over any knotty difficulty in a story, or have had in former times to fill up a passage in a poem, it was always when I first opened my eyes that the desired ideas thronged upon me. This is so much the case that I am in the habit of relying upon it, and saying to myself when I am at a loss, 'Never mind, we shall have it at seven o'clock to-morrow morning.'"

Another superstition is thus exploded on the highest authority. Every young learner who is seen with a copy of Todd's Student's Manual and books of the kind, ought to be fined—for his good.

A LIVE Iclander out of Iceland is a curiosity. We never come across any such except in the books of Lord Dufferin and other voyagers. The State of Michigan in America has, however, had the distinction

of counting among its population a visitor from that *Ultima Thule* beyond the North Atlantic. We wonder whether the stranger arrived during an unprecedented frost throughout all North America in a sledge drawn by a Polar bear. We are told he is a doctor and has been practising medicine in Detroit for the last two years. Dr. Vondolcke—such is his name—is a remarkable man, of great originality and boldness. He has started a scheme which takes one's breath away. But he is not to be summarily dismissed as a visionary, being supported by a number of capitalists—coolheaded financiers and experienced speculators of the new territory of Alaska. The United States Government is also understood to favour the scheme. He has returned to Iceland for the purpose of interviewing the Government with a view to transporting the entire population to Alaska, and establishing a colony there under the United States.

MRS. Besant is well known as a freethinker. She does not believe in God, but she believes in Madame Blavatsky and her Himalayan Mahatmas, Messrs. Koot Hoomi and Co. The faithful F. T. S. may take this as evidence conclusive as to the Russian *Satima's* power of working miracles.

THE following is from a report of an interview with Mrs. Besant which is going the round of the press:—

"Interviewer.—I shall now assume Madame Blavatsky's absolute honesty and truthfulness. You will admit in that case that she was, to say the least of it, very injudicious.

Mr. B.—How so?

Interviewer.—In her choice of methods and her people. In setting a hollow place in the wall as the place to hang the Adyar shrine, for instance; or, at any rate, in putting the Coulombs into the position which they betrayed.

Mrs. B.—I don't admit that. I think she knew quite well that the Coulombs would betray her. They came to her in distress and she thought it her duty to help them—

Interviewer.—Even though she knew that the result would be the trap doors and the exposure, covering with suspicion herself and her cause?

Mr. B.—With the suffering that might be brought on herself in doing her duty of helping the distressed, she had no right to concern herself. For her cause the so called exposure only lost those who had been attracted by idle curiosity and sensation-seeking.

Interviewer.—Just those in fact who had been attracted by the phenomenon?

Mrs. B.—Those who had a wrong idea of the phenomenon—and who could not bear the brunt of ridicule and persecution.

Interviewer.—But, Mrs. Besant, if you say that Madame foresaw all this, and yet employed the Coulombs, do not you make her practically a party to their deception? Had she the right to allow herself and Theosophy profit by their trap doors?

Mrs. B.—She did not. The trap doors, as I have explained, were made on purpose for the exposure, after Madame Blavatsky had left and come to England. They were fabricated by discharged servants, who to get money from the missionaries, made the trap door as the material basis of their story.

Interviewer.—But if you believe in the Mahatmas, do you not think that they might have detected and foiled the Coulomb plot before the incriminating letters in Madame's handwriting had been forged and before the incriminating trap doors into Madame's bedroom had been made?

Mrs. B.—It is no part of the duty of the Mahatmas to interfere with the people's free will and turn them into puppets."

The credulity of woman is proverbial, and like that of some easy-natured Babus amongst us, is not much affected by education or culture. The answers and explanations given by Mrs. Besant to her interviewer clearly show, that the sect founded by the Russian *matayi* acquired, under her guidance, very considerable proficiency in the art of the modern Hindu Gurus and their chelas. The reference to the "duty of helping the distressed" is couched in a language which is better understood in Europe than in this country. But the rest of Mrs. Besant's deliverance is clearly in the style in which an Indian spiritual Guide's shortcomings and failures would be explained by his disciples.

MR. Curzon, M.P., charges Russia with a state offence by no means uncommon. According to him, British letters in course of transit from Persia to Great Britain, while passing through Russian territory, have been cut open, detained and otherwise tampered with. This is bad and irritating and, in ordinary times, utterly inexcusable. But the British had better not be over indignant over this revelation, as their own statesmen are quite up to the trick. They once suffered for their vanity of righteousness, when Mazzini and the Italian refugees complained of their correspondence being tampered with.

THE entire amount of tolls levied in the Nuddea rivers is, if we are rightly informed, devoted to keeping the channels of these rivers open during the dry weather. The toll offices in these highways of inland traffic are a positive nuisance, and sometimes a source of actual tyranny. The use to which the money is devoted hardly justifies the tax and the obstruction to traffic. In some years the rivers remain open by the force of their own currents, and the general opinion is that the good done by the operations of the Engineer, Nuddea Rivers, is very nearly *nil*. Our own opinion is that the toll offices at Jangipur and at the other stations ought to be abolished altogether, the loss of income being made up by a light taxation on all country boats of a certain size. If the present state of things be allowed to continue, efforts ought to be made to solve the engineering problem of keeping the Nuddea rivers open in a more satisfactory manner than is at present done every year by bamboo piles and mats which are washed away immediately at the commencement of the monsoon.

It is a curious fact that the very men who are loud in their complaint against the paper currency as the greatest grievance of India under British rule, do not hesitate to part with their gold and silver for what they speak of as worthless pieces of paper. The inconsistencies between the beliefs and practice of not only the *cannaille* but of men of light and leading, are so numerous and of such a palpable kind as to afford more than ample ground for the character given by Carlyle to the majority of human beings. Popular fallacies of the kind we refer to are most conspicuous in connection with the religious beliefs of men. But instances of such inconsistencies are not wanting in other departments of human thought and action. Some of these erroneous notions are a standing source of danger to the good government of the country, and can be rectified only by a sound system of education. But our educational authorities are so enamoured of *Rama's Banavas* and *Rama's Rajyabhishek* that there is no chance of the bulk of our countrymen ever having correct notions about matters relating to public finance or the political economy of the country.

ON Monday, the *Bangabasi* prosecution for inciting sedition came to a conclusion in which nothing was concluded as regards the guilt or innocence of the four accused. That day, Mr. Jackson concluded his address to the Jury and the Chief Justice delivered his charge to the Jury. The Jury consisting of seven Europeans, one Armenian and one Bengali, retired and considered the verdict for full one hour. The nine could not agree but were divided into seven and two. The foreman was asked if there was any chance of the Jury being unanimous. The reply being in the negative, the Chief Justice discharged the jury, without enquiring of the opinion of the majority, and refusing to accept anything but a unanimous verdict in a case of this kind. This order of discharge of the Jury was taken by the assembled crowd in Court as a discharge of the prisoners, who clapped their hands in joy, even as they had taken the plea of Not Guilty by the accused at the commencement of the trial for verdict to that effect by the Jury. The ignorant demonstration of the crowd being put down by order of the presiding Judge by their as unseemly expulsion from the court room, the Chief Justice asked the Standing Counsel what course he meant to pursue now that the Jury was discharged. Mr. Pugh was not ready with his reply, specially as he wanted to consult the Advocate-General. Sir Comer Petheram then remanded the case to the next Sessions, releasing the prisoners on the old bail.

The opinion of the majority of the jury was not asked, nor was it delivered in court, and will always remain a mystery.

## REIS & RAYYET.

Saturday, August 29, 1891.

### INDIA'S LOSS AND GAIN BY FOREIGN COMMERCE.

For the first time perhaps in the history of British India, the value of the merchandise imported into the country exceeded our exports last year. This result was due in part at least to the fact that the upward tendency in the value of the rupee made Indian securities more popular in the London Exchange, and led to the transfer of a large amount of these securities from the hands of the Indian to English capitalists. But the most important cause which affected the relative value of our exports and imports last

year, was the enhanced value of the rupee that led to a fall in the price of most of the articles of export. As the merchandise that passes out of a country represents the price which is paid for what is brought into it, the exports and imports of a country, in the normal state of things, ought to be of equal value. But we have to pay every year a very large amount to England for what are called the Home charges, and thus during the last hundred years our exports have exceeded our imports by nearly a thousand crores. What we lose in this way is gained by England, and it appears that her imports are very much in excess of her exports. If what we give and receive in the way of foreign commerce, continued to be of equal value for a few years, the country would be literally overflowing with money. While India has been made, within the last hundred years, to give her masters more than twice the amount of the fine that France had to pay to get rid of the iron grip of Germany after the last Franco-Prussian war, our liability to English capitalists within the same period has amounted to another thousand crores at the least. A great deal is said now and then about the necessity of British capital for the development of the resources of our country. As a matter of fact, India never has been, nor can she possibly be, in need of being financed by foreign capital. Her own resources are more than sufficient for her purposes, if only the lion's share of her wealth be not appropriated by her foreign masters. No doubt that, for her railways, jute mills, tea gardens, coffee gardens, &c., she is indebted to the extent of more than a thousand crores of rupees to English capitalists. But not a pice of the capital subscribed by them ever reached India. The entire amount was spent by the Home Government, and India had had only to sign the bonds and pay the interest—at the same time that she paid another thousand crores in food grains, oilseeds, fibres, &c.

If we could set up a sufficient number of cotton mills in the country to meet our home requirements; if we ceased to import Liverpool salt; if we worked our iron mines on a scale large enough to supply the wants of our Railways, and, last of all, if we could stop the import of French wines and English beer—the necessity of our buying foreign merchandise would almost cease, and our exports too would diminish in a corresponding degree. If in addition to all these changes in the economical situation of the country, the Home charges were reduced to a reasonable limit by our rulers, then the countries requiring our tea, indigo and jute would be obliged to pay for these in gold and silver. In that case there would be no want of capital in the country for the development of our industrial resources, and as silver would regain its normal value, the exchange difficulty, which means a tax of 30 per cent. on our English friends out here, would cease.

But our Babu Hampdens and Cromwells are as little concerned about the true interests of the country as the child just born. The hollowness of their patriotism ought to be apparent from the fact that, while they moved heaven and earth, and raved like madmen to induce the Government to give up the Consent Bill, they had not one word to say about the abolition of the import duties on cotton piece goods or about the Factory Bill, which, by a curious coincidence, was passed into law on the same date. The Manchester cotton spinners are not satisfied with the mischief that they have already done to us, and they are now getting up fresh agitations to complete the ruin of the few cotton mills that have been set up

in India. In these matters, our cause is fought not by our Babu politicians, but by the very countrymen of the enemies of our manufacturing industries. The following is taken from the report of a debate on the subject at the close of the last session of Parliament :

"Mr. Provand, who had on the paper a resolution to the effect. 'That further reforms are necessary in the laws of India dealing with native labour in factories and workshops,' said his chief object was to draw attention to the totally inadequate provisions of the Act which would come into operation on Jan. 1 next in regard to the amount of protection it afforded to the *employees* in Indian factories. The present position of labour in India was that it was almost entirely without legislative protection of any kind except in the case of children. Any person over twelve years of age might be employed in India for as many hours every day as the employer pleased.

Sir G. Campbell said the hon. member had assumed that all sorts of terrible abominations had been going on in the Indian factories, whereas there was no evidence whatever to justify such an assumption; but, on the other hand, it went to show that there was nothing of the kind. No doubt some precautions were required as to the fencing of machinery and regulations for the health of the operatives; but it must be remembered that the system of factory life and working in India was entirely different from that of this country. As regarded the greater part of what had been said by the hon. member for Glasgow (Mr. Provand), he must say that he did not think the representatives of Lancashire manufacturers were the people to deal with factory legislation in India.

Mr. Provand, with some heat, denied that he had any interest whatever in Lancashire, or had ever communicated with Lancashire manufacturers on the subject. It was true that he had an interest in a company which sold Indian spinings in India and large quantities of American and Lancashire manufactures.

Sir G. Campbell: I said my hon. friend had a cotton business in Lancashire, and he admits he is interested in a large business of that kind.

Mr. Provand (who remained seated): You are wrong again. Ascertain the facts.

The Speaker: Order, order.

Sir G. Campbell, continuing, said that the question was always being brought forward by the Lancashire cotton manufacturers, who pressed upon the Indian Government the advisability of restraining the Indian manufacturers. It seemed to him that the Government of India had gone as far as they reasonably could—in fact, it was a moot point whether they had not conceded too much at the instigation of the Lancashire manufacturers as regarded the restriction of women's hours. If it was the fact that they had put clogs and hindrances on the women of India they had done a great wrong, as what was wanted in India was to give the women an opportunity of doing fair work and of raising themselves to a higher scale in the social system."

An agitation properly got up at the right time, would have made it simply impossible for the Government of Lord Lytton and Lord Ripon to abolish the import duties. Our countrymen, however, not only remained indifferent at the time, but, in their strange infatuation, actually deified Lord Ripon although he it was who gave the finishing touch to the mischief that had been initiated by his predecessor. When pressure is brought to bear upon the authorities to pass an obviously unrighteous measure, opposition strengthens their hands, and is therefore welcomed. But as yet, we do not know wherein lies the true interest of the country, and it will take some time before we shall learn so to regulate our political agitations as to be able to achieve success.

Under the direct government of the crown, the military expenditure of the country has assumed a proportion which is simply scandalous. The amount payable to the Home Government on account of military pensions alone exceeds the entire pay of the native army. The matter is serious enough in all conscience, though beneath the notice of Babu patriotism. The development of our foreign commerce is looked upon with satisfaction not only by our rulers but even by some of our own politicians. But to the extent of at least 20 crores of Rupees we get no material equivalent for what we give. For the remaining 60 crores of our exports we get certain things in return. But we could without any difficulty manufacture those things here, and if we are prevented by our political situation, or by our want of enterprise, to give sufficient impetus to our national industries, surely we do not deserve to be congratulated on that account. Rightly understood, our

foreign commerce is our greatest grievance under British rule, and not the Consent Act.

#### NATIONAL HEROWORSHIP CONSOLIDATED FUND.

THE numerous meetings of sorts in the country in sorrow for the death of Pandit Iswara Chandra Vidyasagara culminated at last in a crowded promiscuous gathering in the metropolis, in honour of the two great Indians—Dr. Rajendralala Mitra and Pandit Iswara Chandra Vidyasagara. We are afraid we are perilously near a bull; but how are we to help when something very like a bull in action has been perpetrated by the promoters. This is the time that two great men of different kinds of eminence in different spheres of life, simply because they happened to die within a short time of each other, have been bound up together for sacrifice as it were at a common memorial meeting. No friend or true admirer of either worthy can regard the insult to the dead with indifference. All good citizens who care to preserve the integrity and meaning of public memorials must protest against this sort of treatment of great men as a lot of sundries at an auction. The reason of the act is not far to seek. It concerned the credit of our big wigs to do something towards perpetuating the memory of Raja Mitra and Pandit Vidyasagar. It was doubted whether there was sufficient general enthusiasm in their favour. Accordingly, after frequent consultation and long cogitation, it was considered expedient to lump up the whole departed worth and unite all the scattered forces of appreciation and attachment. This is the *ne plus ultra* of vulgar utilitarianism. Thus the double barrelled memorial demonstration was resorted to in much the same principle on which backward localities are joined to thriving municipalities. But it was easier to think the nonsense than to do it. The carrying out of the game involved a world of anomalies. It was lucky for the promoters that they had a native Sheriff and an obliging gentleman into the bargain, to deal with. We can imagine how he must have been goaded before, in response to two distinct requisitions, he called two different meetings of the inhabitants of the town and suburbs of Calcutta at the same place and the same day and hour, for two different objects. The absurdity of such a proceeding goes without saying. But, apart from the ludicrousness of the situation, Sheriff Shah (as our friend the Prince loves to call himself), we are afraid, incurred some positive risk in issuing such contradictory calls upon Her Majesty's lieges. He was doubtless ensured, and practically he was safe—in purse and person.

This consolidated joint stock meeting on the limited liability principle came on in the Town Hall, on Thursday, the 27th August, under the presidency of the Lieutenant-Governor of Bengal. The attendance, though not select, was large. From 2 o'clock, the boys from Vidyasagar's and Baboo Surendra Nath Banerjee's colleges and schools and, doubtless, other institutions too, poured in until the whole hall was packed. The platform was occupied by a few of the notabilities. It was, however, a Hindu demonstration. Not a single Mahomedan was there. Mr. Rustomjee was the only Parsee. There was no Jew. The Chairman and Sir Comer Petheram between them represented the European and Eurasian communities.

And now to summarise the proceedings of Thursday. Prince Mahomed Furrokh Shah, as Sheriff, declared the meeting open and left it to those who had responded to his call. On the motion of Raja Durga Churn Law, seconded by Mr. H. M. Rustomjee, Sir Charles Elliott was voted to the chair. In addressing the assembly, he said the object of the meeting "so large, so influential, and so representative of the wealth and position and public spirit of the capital" "had his warmest sympathy, and if all he heard and read of the departed worthies was correct, the least that the people of the province could do was to raise some lasting monument to the memory of each of the great men gone." Sir Comer Petheram moved the first resolution recording "profound grief at the irreparable loss which the country has sustained by the death of two such distinguished men as Raja Rajendralala Mitra and Pandit Iswara Chandra Vidyasagara." His reading of the two lives was that they reflected the highest credit on the people of Bengal and the least that the latter could do was to perpetuate their memories. Maharaja Jotendromohun Tagore followed, as befitted an old friend and political associate of at least one of the two subjects of the meeting, with tears—in his heart if not eyes. He "groaned" "with the unexpressed eloquence of silent sorrow" quoting the lines—

"Light sufferings give us leisure to complain,  
We groan, but cannot speak in greater pain."



That is a fine quotation, but for all true purpose it was wasted. At a memorial meeting we can understand it as the expression of grief of a single soul for a particular bereavement, but not as a reflection over a mortuary return.

The next turn was Dr. Mahendralal Sircar's. It was a turn indeed. He was the first to speak with ample knowledge of both the deceased and with the responsibility of a thinker. It is not much to say that his was the best speech of the meeting. It was one of Dr. Sircar's best orations. We may be partial in our criticism. We give it in another column for the reading public to judge. That speech did more true honour to the deceased gentlemen than the random adoration of professional orators or the stereotyped platitudes of exalted lips. And the speaker was treated by the crowd as an intruder and twice hissed. No wonder. He seemed to be discriminating.

Maharaja Narendra Krishna introduced, with sketches of the two lives, the second resolution for "suitable memorials" "to commemorate in an adequate manner the eminent services which these two illustrious men have rendered to the country" with public subscriptions. Dr. Gurudas Baperjee, in seconding the motion, discharged a "solemn and a sacred duty, a duty of doing honor to departed worth—to the two noble and rare specimens of humanity." Baboo Surendra Nath Banerjee next spoke. The boys cheered him lustily as he rose. He was all loyalty to the Lieutenant-Governor, to the British Government and the English people.

Two more resolutions were carried—forming two memorial committees for the two dead, moved by Raja Pearymohun Mookerjee and Baboo Protap Chunder Mozoomdar.

#### THE TOWN HALL MEMORIAL MEETING.

##### DR. SIRCAR'S SPEECH.

Your Honour, Mr. Sheriff, Maharajas, and Gentlemen,—

I have been asked to support the Resolution which has been moved and seconded, and I rise to do so in fulfilment of a mournful duty.

One of the distinguished men, to do honor to whose memories we have met here this evening, thus spoke at a public meeting held in 1867 in honor of Raja Sir Radha Kant:

"Respect for the dead has been a characteristic of man in all ages and in every state of society, and it is eminently due to those who have been benefactors to their race. It is a tribute to worth which it should be our pride, as it is our duty to pay. Even in an utilitarian—a low utilitarian—sense it is of use, for it does more good to the living than it can possibly do to those who have passed away from amongst us."

The lips which uttered these words are now closed for ever in death, but the words continue to live in our midst pointing to a most tender and lovely side of human nature, which distinguishes man far above the inferior animals, and teaching a duty which, it is no exaggeration to say, is almost a sacred one. This duty, it is easy to see, is threefold in character, for besides being essentially a duty we owe to our benefactors who are dead and gone from amongst us, it involves in its fulfilment, the fulfilment of a duty we owe to the present and a duty we owe to future generations. The fulfilment of this duty is a part of higher education. The remembrance of the dead with feelings of the reverence and gratitude due to them is calculated in the highest degree to elevate our own natures. And nothing teaches so well as example. Example, said Bacon, is a globe of precepts. But the force of example is greater in proportion as it is nearer home. It is questionable if education would ever succeed in effacing all distinctions between the races and nations of men. But even if it did, the law of the inverse square of the distance will continue to prevail with regard to the force of example as a law of human nature for a long time to come. The example of parents is infinitely more effective than all other examples put together. Then come in order the example of our preceptors, the example of our neighbours, the example of our countrymen in general, the example of strangers and foreigners. This law is susceptible of manifold applications. One is, remembering its reality, how parents ought to be careful as to what example they set before their children, how the preceptor ought to see that his own conduct harmonize with his precepts, and how every man ought to conduct himself so that his example may operate beneficially and not injuriously upon any one. Another application leads to the duty of the preservation of all worthy examples, especially from our own midst. We have reasons to believe that in days of our glory, examples of every virtue, intellectual and moral, were abundant in our country. In these degenerate times but few are found who work out their destiny in such a way as to be worthy of being held up as examples. It behoves us therefore to preserve any such as do arise, snatch them from the hands of the relentless destroyer.

Gentlemen, we have met here this evening to perform this function as regards two most eminent examples which the providence of God had set up in our midst in these latter days. Both possess-

ed intellectual gifts and moral qualities which may well serve as models for imitation to their countrymen. It is not maintained that both or either were perfect. No man ever was, and they were not. They were men, and had many frailties and imperfections. Both, for instance, were men of fearless independence and strong convictions, and they would have been superhuman if that independence had not at times degenerated into doggedness and obstinacy and impatience of contradiction. Both were men possessed of great self-respect, and in consequence were respecters of their words, and it would have been a marvel indeed if a natural anxiety for consistency had not occasionally landed them in persistency in error. Both were men of very great warmth and impulsiveness of disposition, and it was to be expected that they would now and again be betrayed into conduct which could not be justified and might even be reprehensible. Indeed, Gentlemen, we should be doing unwarrantable violence to truth and fact, if, in the acuteness and intensity of our grief, we become oblivious of their faults and hold them up as patterns of every virtue with which man could be endowed. I am constrained to speak thus at this moment, because I have reasons to fear there is this danger from exaggeration in our country, where warmth of the heart and the imagination forms such a marked characteristic of the national mind, a characteristic which is mainly responsible for a monstrous pantheon of thirty-three millions of gods and goddesses who are to this day ruling over the destinies of two hundred and eighty millions of human beings. But, Gentlemen, it is my conviction that there is no need of exaggeration in the present case. I have every confidence that if we take a just estimate of the characters of the distinguished men who have just passed away from among us, far from suffering in the estimation of the outside world, they would shine the more brightly, and be appreciated and admired the more sincerely, and when thus correctly set forth their examples will exert their legitimate, abiding influence on their countrymen.

The late Kristodas Pal often delighted to speak of his friend Dr. Rajendralala Mitra as the most intellectual Bengali of the age. Without either dissenting from or subscribing to this friendly opinion, we may say without exaggeration that the Raja of all his countrymen had displayed the greatest intellectual activity in his time. This was the product of his insatiable thirst for knowledge, of his untiring industry in collecting and of his singular powers of assimilating information, and of that healthy ambition which would not allow him to lag behind others in any intellectual race. He had abundance of conceit, I might almost say, unbounded conceit, but it was more of that species of conceit which inspires a man with faith in his own powers, and thus acts as a spur to exertion, than of that species which fills a man with delusions not only as to his powers but also as to his acquirements, and thus acts as a deterrent to all exertion as unnecessary. Raja Rajendralala was a genuine, ardent patriot, and he had never in his long life missed an opportunity to serve his country. He was not blind to the faults of his countrymen, but his vast knowledge showed him that other nations had faults not less numerous and grave than ours, and therefore he would never brook any unfair comparison, but would resent such comparisons to the utmost of his power. I have given you, Gentlemen, what I consider were the distinguishing qualities of Rajendralala's head and heart, qualities which, in my humble opinion were the key to his whole character and career;—qualities which enabled him to acquire a mastery over a foreign language which has commanded the admiration of those whose mother tongue it is; which helped him in those indefatigable researches into the antiquities of his country which have been acknowledged and appreciated throughout the world of learning; and which prompted and fired and sustained him in making those fearless and uncompromising vindications of his country and countrymen against unworthy attacks, which very often wrung the sincerest respect from his adversaries.

Now as regards the other distinguished man whose death has enveloped the whole country in apparently deeper gloom and filled the nation with almost insupportable grief, it is not difficult to point out the distinguishing features of his character. Gifted with an intellect scarcely less able and capable than that of Raja Rajendralala, the amount of intellectual activity displayed by Vidyasagar, though great, certainly falls far short of the Raja's. But this was because, in my humble opinion, the Pandit's time was absorbed in the exercise of the most active benevolence and philanthropy, in relieving distress and in attempting to correct and eradicate some of the most barbarous and inhuman social customs of our country. Could he devote more time for it than he did, he could have done more for Sanskrit literature and scholarship than most of his contemporaries. But his heart eclipsed his head, and he cared more for the alleviation of human suffering than for anything else. He strove more after the moral amelioration than after the intellectual advancement of his countrymen. He subordinated everything to this supreme object of his life. It is not to be wondered at that, with the sensitive heart that he possessed, at times when the wickedness of the world seemed to him incorrigible and irremediable he should have turned from it in disgust. This was the main reason of his retirement from public life. But his benevolence which was a first nature with him, a gift and not a mere acquired habit, would

never cease to assert its supremacy over his whole being, and Vidyasagar would be himself again. The sight of distress in whatever shape would never fail to draw forth his tears, his purse, and the most active and untiring exertions of body and mind. The feature of his character which struck me as the noblest was the absolute negation of pride of birth, from which, I am sorry to say, even some of the most enlightened and educated of my countrymen have not been able to emancipate themselves. He delighted to see intellectual eminence and moral excellence in persons born of what are blasphemously called the lower castes. He had, in his school in his native village, appointed a man of the lowest caste to be a Pandit, that is, a teacher of Sanskrit to Brahmans and Sudras alike. His love of the aboriginal races, such as the Santhals, was scarcely less than his love of his own immediate kith and kin. Indeed his immediate kith and kin were the whole race of mankind. He had the loftiest conception of man and of his capabilities, a conception which it has been the prerogative of our own Shastras to give to the world. He knew no distinction of caste or race. His heart throbbed alike for all. His charity knew no bounds. It was that charity of which it has been truly said that it is long-suffering and faileth not, and that it covereth a multitude of sins.

Such were Rajendralala Mitra and Iswar Chandra Vidyasagar, whom the hand of death has almost simultaneously removed from amongst us. They were men of whom any nation would be justly proud, and of whom, in the present condition of our country, we have reasons to be specially proud. They were verily our own. We saw them, we heard them, we spoke to them, we mixed with them in the most intimate manner, we watched their lives, we felt their influence. Their examples to us were of greater importance because of greater influence than similar or even greater examples in other countries. Their lives remind us that the old Aryan vigor of intellect and loftiness of heart are only dormant in the present Hindu race and not altogether dead, capable of almost any development under proper nursing and care. We cannot cease to mourn their loss, but we must do more, forgetting their faults we should endeavour to imitate them in their best qualities.

#### THE INDIA OFFICE AND MANIPUR.

LORD CROSS TO LORD LANSDOWNE.

(Secret.) No. 25.

*India Office, London, 24th July 1891.*

*To His Excellency the Most Honourable the Governor-General of India in Council.*

My lord Marquis.—The letter of Your Lordship's Government, No. 36 (Secret), dated 4th March last, has received my careful consideration, and has been the subject of discussion in both Houses of Parliament. I am now in a position to express an opinion on the policy adopted by your Government in regard to the revolution which led to the expulsion and abdication of the Maharaja Sur Chandra Singh of Manipur, and on the measures which you ordered to be adopted in consequence of those events.

2. I propose in the present Despatch to deal with this part of the correspondence only; for while the papers before me are adequate in regard to the policy adopted by your Government and to the instructions which you issued, the case is otherwise in regard to the action taken by the local authorities in giving effect to your instructions. Until I shall have received the proceedings of the Committee of Inquiry which you have constituted at Manipur and your orders on those proceedings, I am not in a position to comment on the later phases of the question and their results.

3. It is needless to recapitulate at any length the events of the 22nd and 23rd September last. It is sufficient to say that the Maharaja fled from the palace owing to a rising of two of his younger brothers; that the Senapati seized the palace and magazine and placed them in a condition of defence against recapture by the Maharaja, who, finding himself unequal to a contest with his younger brother, determined, in opposition to the advice of the Political Agent, Mr. Grimwood, and his own Ministers, to abdicate and proceed to a place of pilgrimage.

4. On this the Jubraj, or heir apparent, who had been absent during the revolution, returned to Manipur and assumed the Raj. The Maharaja, however, changed his mind on reaching British territory, and telegraphed to the Chief Commissioner of Assam that he proposed to forward a memorial, and asked for assistance to re-occupy Manipur. Mr. Quinton, who had already informed you by telegraph of the circumstances, and of his having acknowledged the Jubraj as Regent, but only pending your orders, requested you on 9th October to defer passing any orders in regard to the succession of the Jubraj till the Maharaja's representation should be received.

5. This representation was not forwarded to Mr. Quinton till the middle of November, and it was not laid before you, with the comments of the Political Agent and the Chief Commissioner, till the following January. This delay, for which your Government was not responsible, is none the less to be regretted, as the consequence of it, and of the time occupied by subsequent discussions with the Chief Commissioner, was to allow a state of things which had been accepted only provisionally to endure for a period of six months.

6. Mr. Quinton's report of 31st December was addressed mainly to the question of the Maharaja's claim to restoration; and he, following the opinion of Mr. Grimwood, recommended that the Maharaja should not be restored, but that the Jubraj should be accepted by Government as his successor. He recognized that the attack on the palace was apparently unjustifiable, but otherwise made no remarks on the conduct of the Senapati or other leaders of the rebellion.

7. In your letter of 24th January to the Chief Commissioner of Assam, you recapitulated the facts of the case, and, after commenting on certain deficiencies in the steps taken by Mr. Grimwood for dealing with the crisis, you pointed out that the rebellion owed its success to the action of the Senapati, whose violent conduct had previously incurred your displeasure; and that, if the British Government should acquiesce in the present state of affairs and recognize the Jubraj as ruler of Manipur, the Senapati would wield the real power of the State. You explained that the Government of India had now a very close interest in maintaining tranquillity in Manipur, and could not tolerate disorder there, and you inclined at that time to the opinion that if the Maharaja was likely to receive a reasonable amount of support from the people of Manipur, he should be re-instated, and that in any case the Senapati should be removed. But before acting on these views you asked the Chief Commissioner for an early expression of his own opinion on the proposed course.

8. Mr. Quinton expressed his opinion on the 9th February that the Maharaja should not on account of his weakness and inability to rule be restored, but that the Jubraj should be recognized as ruler, and that the Senapati might at the same time after due inquiry be adequately punished. After further conferring personally with Your Excellency in Council, Mr. Quinton repeated these views in his letter of 19th February, and your final instructions to him were issued on the 21st February.

9. You then repeated your opinion that, "while the Senapati remains in Manipur unpunished for his treachery against his eldest brother, the Maharaja, the real power in the State will be in the Senapati's hands," and that it would not be to the credit of the British power any more than to the interests of the people of Manipur itself that the Government of India should acquiesce in such a settlement of the case. You accepted Mr. Quinton's opinion that, in view of the Maharaja's character, it would be to the advantage of Manipur and to the furtherance of British interests to recognize the Jubraj rather than to restore the Maharaja, and you adhered to your decision that the Senapati should be removed from Manipur on account of his lawless conduct. You asked where he should be interned, and what steps were considered necessary for removing him without affording him the opportunity of making any forcible opposition; and, finally, you directed the Chief Commissioner to visit Manipur, and to make known on the spot the decision of the Government of India, taking with him a sufficient force, even though opposition might not be expected.

10. It only remains to add that Mr. Quinton decided, in communication with the Officer Commanding the North-East Frontier District, to take an escort of 400 men from Golaghat, to be further strengthened by the addition of 200 men from Cachar; and that on the 18th March he telegraphed proposing to require the Regent and the Durbar to meet him on arrival, to announce the decision of Government, to arrest the Senapati, and bring him away with him on the 25th March. These proposals you approved, having already communicated to the ex-Maharaja your decision to acknowledge the Jubraj as Maharaja, and to punish the persons directly responsible for the insurrection.

11. Of the right of the Government of India to interfere after the forcible dispossession of the Maharaja there can be no question. It is admittedly the right and duty of the Government to settle successions in the protected States of India generally, and this is in a very marked way the case in regard to Manipur, which indeed owes its existence to our intervention. In 1851 the Government of India gave a somewhat special undertaking "to uphold the present Rajah, and to punish any parties attempting to dispossess him," and both before and since that period, and even during the reign of Maharaja Sur Chandra Singh, the history of Manipur is replete with instances of your Government having interfered forcibly to suppress attempts at usurpation, and of your having interned rebellious princes in British India at a safe distance from Manipur.

12. Your Government would undoubtedly be justified in restoring the Maharaja by force in September, when the revolution took place, and had he not fled precipitately this course would probably have been adopted; nor, in my opinion, would either the delay that occurred or the fact that the local officers were content to accept the results of the revolution without comment have justified you in abstaining from considering the ex-Maharaja's application when it came before you, and vindicating the right of the Paramount Power to decide the question of succession on its merits. Your interference was necessary, not only in the interest of the Manipur State, where the character of the Senapati and the traditions of the succession indicated the probability of this attempt, if allowed to go unpunished, being frequently repeated; it was necessary also in the interests of the British Government, which

has of late years been brought into much closer relations with the State and its subject tribes than was formerly the case, and cannot safely tolerate disorders therein; but, above all, it was necessary in the interests of the other protected States of India, for every Chief would have felt that the stability of his power was compromised had you passed over without notice an unprovoked and successful rebellion proceeding only from family quarrels.

13. I am satisfied, therefore, that your Government were right in deciding to interfere. I am equally satisfied that no interference which left the successful head of the rebellion—a man notorious for his turbulent and violent character—in possession of the real power of the State would have been adequate, and that your decision to remove the Senapati from Manipur and intern him in India was sound and politic.

14. The question whether the ex-Maharaja should be restored, or whether the Jubraj should be acknowledged as Maharaja, was by no means so clear as that of the Senapati's removal. Your Government were at first inclined to restore him, and only yielded to the strong remonstrances which the Chief Commissioner urged against that course. I have very carefully considered the subject in the light of the objections urged by Mr. Quinton to the restoration of the expelled Maharaja, and am of opinion that your Government was (*sic*) justified in yielding to those objections. The obligations imposed on you by the declaration of the Government of India in 1851, though not limited to Maharaja Kirti Chandra, were necessarily dependent on the Maharaja's capacity to govern, and on his willingness to abide by our advice. In this case the Maharaja's abandonment of his throne and territory (for I am satisfied that his abdication was deliberate and complete), and his unreadiness to follow the advice of your Government, absolved you from looking to any other considerations than those demanded by the interests of peace and good government, while the representations of the local authorities, as well as the Maharaja's previous history, indicated that these interests would in all probability be better served by the acknowledgment as Maharaja of the heir apparent than by the forcible restoration of one who had shown himself incapable of properly exercising the authority conferred upon him.

15. The decision to accept the Jubraj as Maharaja if Sur Chandra Singh was not to be restored followed as a matter of course. He had not taken part in the insurrection; he was the heir apparent; he was supposed to be capable; he had shown himself amenable to advice, and there was practically no other competitor.

16. So far then as the policy of your Government is concerned, I am glad that Her Majesty's Government have been able to afford it their full support. It was honourable; it asserted the rights of the Government of India, and it was calculated to give assurance to feudatory Chiefs. Nor do I doubt that you were right in leaving to the discretion of the Chief Commissioner the details of the method of enforcing your decision.

17. One question remains, which I think may be better dealt with in considering the orders of your Government than in considering the action of your subordinates. I refer to Mr. Quinton's intention for causing the Senapati, should he not surrender, to be arrested in Durbār. I have considered this subject very carefully in the light of your telegram of 11th May last, in which you explained that you had no specific information on this point until the receipt of Mr. Gurdon's telegram of 7th May, and I am satisfied that in giving your sanction to the proposals formulated in Mr. Quinton's telegram of 18th March, you had no reason to contemplate, and in fact did not contemplate, this action. I fully concur with you that nothing like treachery can be imputed to Mr. Quinton in this matter, but care should be taken that persons summoned to attend Durbārs, which are almost universally understood to be held for ceremonial purposes, should not be subjected therein to measures of personal restraint.

#### THE MANIPUR RESOLUTION.

*Foreign Department, Simla, the 21st August, 1891.*

In March last the Manipur State openly resisted by force of arms the troops of Her Majesty the Queen, Empress of India; and, while this resistance was in progress, Her Majesty's Representative and other British officers were seized and put to death. The Manipur State was thereupon occupied by a British force; and the officer commanding was instructed to place upon their trial all persons suspected of murder or abetment of murder or of having acted as leaders or instigators of revolt. In pursuance of this order the Regent, Kula Chandra Singh, and his brothers, Tikendrajit Singh and Angao Singh, and other persons, were made prisoners and placed upon their trial.

Having regard to the great importance of the question raised in these cases, His Excellency the Governor-General in Council has resolved to draw up a statement of the reasons which have led him to the conclusion that all the accused have committed heinous offences against the State, and deserve exemplary punishment.

2. It is true that these accused persons were with one exception not amenable for the acts charged against them to the municipal law of British India, and that the Courts by which they were tried

derived their authority solely from the special Commission under which they were constituted. This Commission issued, as has been correctly apprehended by Mr. Man Mohan Ghose, in the exercise of the prerogative of the Government of India as the Sovereign Power, "for the purpose of bringing to justice persons accused of grave offences, but who not being British subjects were not triable by British Courts," and in consequence of the anxious desire of the Government "to secure to all persons, whether subjects or aliens, that fairness of treatment and that strict justice which a public trial, conducted according to civilised methods and principles, can alone ensure." The Court by which the Regent and his brothers were tried was composed of two of the senior Military Officers on the spot, aided by a civil officer with judicial experience as Deputy Commissioner, and the Governor-General in Council expressly reserved to himself the final determination of the sentences to be passed upon the accused in the event of their being adjudged guilty. The other accused were tried by the Chief Political Officer in Manipur, his sentences being subject to confirmation by the General Officer Commanding the Manipur Field Force. The Government of India called for a report on each case.

3. The Regent, Kula Chandra Singh, was convicted of waging war against the Queen, and was sentenced to death.

Tikendrajit Singh, the Senapati, was convicted both of waging war against the Queen and of abetting the murder of the Chief Commissioner of Assam and other officers, and was sentenced to death.

Angao Singh was convicted of waging war against the Queen and of abetting the murder of the Chief Commissioner and other officers, and was also sentenced to death.

These sentences were submitted to the Government of India for confirmation.

The following were the persons tried by the Chief Political Officer:—

Tongal Singh *alias* Tongal General; Kajao Manipuri; Niranjan Subadar; Samu Singh, *alias* Luang Ningthao, Colonel; Nilmoni Singh *alias* Aiya Parel, Major; Miya Singh, Major; Lokendra Birjit Singh *alias* Wang Khai Lakpa; Uroo Singh Usurba; Abungjao Yenkorba; Chowbi Hider Machahal; Ghun Singh Kangdra; Kumba Singh Laisraba; Dhojo Singh Myenba; Noni Singh Nepra Machahal; Trilok Singh Nongtholba Sutwal; Dhan Singh Sugol Senba.

Tongal Singh was convicted of the murder of the Chief Commissioner and other officers, and was sentenced to death.

Kajao Manipuri was convicted of the murder of Mr. Grimwood, and was sentenced to death.

Samu Singh, Colonel, and Aiya Parel, Major, were convicted of waging war against the Queen and of abetment of murder, and were sentenced to death.

Niya Singh, Major, and Niranjan, Subadar, a British subject and an ex-sepoy of Her Majesty's Native Army, were convicted of waging war against the Queen, and were sentenced to death.

Lokendra Birjit Singh *alias* Wangkhalakpa was convicted of waging war against the Queen, and was sentenced to transportation for life.

Uroo Singh Usurba, Abungjao Yenkorba, Chowbi Hider Machahal, Ghun Singh Kangdra, Kumba Singh Laisraba, Dhojo Singh Myenba, Noni Singh Nepra Machahal, Trilok Singh Nongtholba Sutwal, and Dhan Singh Sugol Senba were convicted of the murder of the Chief Commissioner and other officers, and were sentenced to death.

4. After being sentenced to death, two of the accused, namely, the Regent, Kula Chandra Singh, and the Senapati, Tikendrajit, asked and received permission to submit petitions to the Governor-General in Council under legal advice, and the Government of India also agreed to receive from their legal adviser a statement of arguments in their defence. These petitions and arguments, together with the records of the various trials mentioned above, have now been before the Governor-General in Council.

5. It has been urged on behalf of the Regent and the Senapati that they had no opportunity of being defended by Counsel. This is an error. Special instructions were given by the Government of India that they should have all reasonable opportunity in this respect, but no application was made by them for professional assistance before their trials began. Since then ample time has been allowed them to represent their case by Counsel, and the papers prepared by Mr. Man Mohan Ghose have been brought before the Government of India everything that can be urged in their defence.

6. Mr. Man Mohan Ghose, as Counsel for the accused, has complained that the language of the written statement of defence put in on behalf of the Senapati has been revised and altered by a British officer since it was signed by him, and has commented upon the inquisitorial character of his oral examination.

The revision of the statement, if it took place as described, was certainly irregular, but the Government of India were careful to understand the passages which are said to have been altered in the sense which they were intended to convey, and Tikendrajit Singh has in no way suffered by the alleged alterations. As regards the oral examination, His Excellency in Council observes that the law

of British India not only permits, but requires, that an accused person shall be questioned "for the purpose of enabling him to explain any circumstances appearing against him." The questions were scrupulously recorded, and most of them put before the accused some fact which was either proved or generally known in Manipur, and which, if not explained, might have borne hardly against him. The case against the Senapati, however, in no way depends on anything extracted from himself.

7. It has been urged by the Counsel for the accused that the State of Manipur was independent, and that its rulers were not liable to be tried for waging war against the Queen-Empress, and it is contended that they were justified in repelling an attack made upon the Senapati's house "without even a declaration of war by the British Government."

The Governor-General in Council cannot admit this argument. The degree of subordination in which the Manipur State stood towards the Indian Empire has been more than once explained in connection with these cases; and it must be taken to be proved conclusively that Manipur was a subordinate and protected State which owed submission to the Paramount Power, and that its forcible resistance to a lawful order, whether it be called waging war, treason, rebellion, or by any other name, is an offence, the commission of which justifies the exaction of adequate penalties from individuals concerned in such resistance as well as from the State as a whole. The principles of international law have no bearing upon the relations between the Government of India as representing the Queen-Empress on the one hand, and the Native States under the suzerainty of Her Majesty on the other. The paramount supremacy of the former presupposes and implies the subordination of the latter. In the exercise of their high prerogative, the Government of India have, in Manipur as in other protected States, the unquestioned right to remove by administrative order any person whose presence in the State may seem objectionable. They also had the right to summon a Darbar through their Political representative for the purpose of declaring their decision upon matters connected with the expulsion of the ex-Maharaja, and if their order for the deportation of the Senapati were not obeyed, it was their officer's duty to take proper steps for his forcible apprehension. In the opinion of the Governor-General in Council any armed and violent resistance to such arrest was an act of rebellion, and can no more be justified by a plea of self-defence than could resistance to a police officer armed with a Magistrate's warrant in British India.

8. The Governor-General in Council holds, therefore, that the accused persons were liable to be tried for waging war against the Queen; that they had full opportunity of being represented by Counsel; and that their trial was not prejudiced by any irregularity of procedure.

9. It remains to state the conclusions formed by the Governor-General in Council as to the propriety of the several convictions upon the evidence adduced.

10. The Regent, Kula Chandra Singh, has been convicted of what is in fact rebellion, though acquitted of any complicity in the murders. He was the recognized ruler of Manipur when the occurrences in question took place. He had been the Jubraj or heir-apparent, and, whatever may have been the Maharaja's secret intentions, the evidence clearly shows that His Highness went through a process which was understood by every body to signify abdication, giving up his sword of State and robes which were made over to the accused. Thereupon the accused undertook the management of the State. He assumed the title and authority of Maharaja, and with the title and authority he undertook the responsibilities of the head of the State. All that can be said in his favour is that in practice he subordinated himself to a younger brother possessing greater force of character than himself. He acquiesced in the decision to resist, and, though he left it to others to carry that decision into effect, he allowed them to act under the authority of his name. Further, he accepted the consequences of their acts, and tried to screen them by making false statements to the Government of India.

He was therefore rightly convicted; but nevertheless, in view of the fact that he was a man of weak character and notoriously under the influence of his brother Tikendrajit Singh, His Excellency has determined to commute the sentence into one of transportation, accompanied by forfeiture of private property.

11. The Senapati, Tikendrajit Singh, was the real leader of the revolt, and undoubtedly the most powerful personage in the State. It is not denied that he led the Manipuri troops against those of Her Majesty the Queen-Empress, and used artillery at close quarters against an unfortified building, the official residence of the Representative of the Indian Government, having amongst its inmates an English lady as well as several wounded men. He also appears to admit the truth of the following facts, which have been established by the evidence, with regard to the murder. The Chief Commissioner and those with him were received into the fort for a parley. The Senapati met them and peremptorily insisted that the British troops should surrender their arms. This demand not being acceded to, the Senapati left without taking any precautions for the safe return of the Chief Commissioner and those with

him, although they were surrounded by a dangerous and excited crowd. He did, however, on being appealed to by the witness Angao Minto, give him permission to escort them to the Residency if he were able to do so; and when they were attacked, and Mr. Grimwood had been speared, he returned, drove back the mob, and had them placed in the Darbar Hall. He then betook himself to the parapet of the fort, and was found there half an hour later by the witnesses Usurba and Jatra Singh, who told him that the Tongal General had ordered that the officers should be put to death. He replied that he would come and speak to the General, and, after making a circuit of the parapet, he returned to the top-guard, where he had a conversation with the Tongal General on the question whether the officers should or should not be put to death. Within half an hour a distinct order for the officers' execution was given by the Tongal General, standing in the same room where the Senapati was lying down; and thereupon the subordinates who had refused to act on the Tongal General's own order sent for the State executioners and had the officers beheaded.

The Senapati's defence is that he opposed the Tongal General's proposal, and that, being ill and exhausted, and believing the Tongal General was convinced by his arguments, he fell asleep and was only awakened after the murder by the sudden resumption of firing. A careful examination of the evidence, however, shows that the alleged illness did not prevent the Senapati from doing anything which he had a mind to do; while, as regards the resumption of firing, it is proved beyond all reasonable doubt that the Senapati had himself resumed it, and brought a cannon to bear upon the Residency before he held his consultation with the Tongal General. At this time he knew the officers were in his power in the Darbar Hall. It is in evidence that one of them had written a note showing that they regarded themselves as treacherously entrapped, and it is also established that before fire was re-opened under the Senapati's directions, some one had called out from the parapet where he was engaged that the Chief Commissioner would not return.

The Government of India are unable to believe that the Tongal General would have ventured to order the execution of high British officials against the wishes of the Senapati, and they are satisfied upon the whole evidence that the order was really and in truth what the subordinates considered it to be, viz., the joint order of the Tongal General and the Senapati himself.

The Government of India were, therefore, convinced that he was rightly convicted on both counts of the charge. The sentence in this case has therefore been confirmed and carried into execution.

12. The third case is that of Angao Singh, who seems to have assumed the title of Senapati. On his admission he was in command at Thobal; it appears also that he took charge of the west gate at Manipur on the night of the 24th March. Though there is no evidence that he gave any specific order, he was acting throughout as a leader, if not as the Commander-in-Chief, of the forces resisting the representative of the Supreme Government, and there can be no doubt that he waged war against the Queen. It is not to be supposed that the whole truth has been told as to what happened on that eventful night, but there is no evidence from which it can be safely concluded that he abetted the murder of the officers. The Government of India have therefore determined that his conviction on this count cannot be upheld, and the capital penalty will not be inflicted. He has been sentenced to transportation, with forfeiture of property.

13. The cases of the other accused persons presented no difficulties.

The evidence against Tongal Singh was such as to leave no doubt whatever that he ordered the execution of the officers, and has been rightly convicted. The sentence in his case was therefore carried into execution.

Kajao Manipuri admitted that he murdered Mr. Grimwood; and Niranjana, Subadar, a British subject, and formerly a soldier in the British army, was clearly shown to have participated in armed opposition to Her Majesty's troops. In both these cases the sentences of death were carried into execution.

In the cases of Samu Singh and Nilmoni Singh, who were leading men in Manipur, the Government of India did not uphold the conviction on the charge of abetment of murder, but the charge of waging war against the Queen was clearly established. Nevertheless, having regard to the fact that they were acting under orders, the Governor-General in Council commuted the sentences of death to sentences of transportation and forfeiture of property.

The accused Miya Singh and Lokendra Birjit, also leading men in Manipur, admitted that they had taken an active part in the armed resistance offered to Her Majesty's troops. In their cases also, as they had acted under orders, sentences of transportation with forfeiture of property were considered sufficient.

In the cases of Uru Singh Usurba, Abungjao Yonkorba, Chowbi Hider Machahal, Ghun Singh Kangdra, Kumba Singh Laisraba, Dhojo Singh Myenba, Noni Singh Nepra Machahal, Trilok Singh Nongtholba Sutwal, and Dhon Singh Sugol Senba, it was clear that the accused, though on their own statements guilty of murder, were persons in subordinate positions, and acted under the orders of others. They were, therefore, sentenced to transportation.

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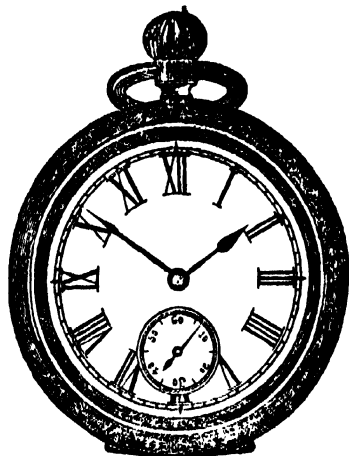
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Vol. X.

CALCUTTA, SATURDAY, SEPTEMBER 5, 1891.

No. 490

## THE CAPTIVE LADIE.

By the late MICHAEL MADHUSUDAN DUTT.

REPRINTED FROM THE MADRAS EDITION OF 1849.

[Continued from page 409.]

"I look'd around,—it was no sleep,  
But some mysterious trance and deep,  
When tho' sight-sense suspended be,  
The spirit wakes to feel and see !—  
I look'd around,—and now there stole,  
The sweetest perfumes o'er my soul,  
And softest sounds, such as the bee,  
Breathes when on wing of melody,  
He woos the sweets of fairest flow'rs,  
And revels in the noon-tide bow'rs ;  
And then a soft and cloudless ray,  
Shone bright as smile of sunniest day,  
I look'd—there stood beside my bed,  
A child of Light—a heavenly maid\* !—  
Upon her brow a diadem,  
Glisten'd with many a starry gem ;  
But the calm lustre of her eye,  
Methought aye pal'd their radiance,—  
And dewy wreaths of flowers that be,  
From realms of Immortality,  
Encircling bloom'd—all beauteously !  
A moon-lit halo around her shone,  
Like dreams of Joy link'd 'round Love's throne,  
And sweet the acry symphony,  
From viewless harps came sweeping by !—  
She spoke,—oh ! like a nameless spell,  
Her voice upon my spirit fell !  
'Daughter,' she said, 'man's pride and pow'r,  
'Are things but of a day—an hour,  
'A sun-bright bubble of the sea,  
'Which rises but to burst and flee—  
'A glance of Light—a fleet-wing'd ray,  
'Which shines, but shines to fade away !—  
'Then grieve not for a bitter doom,  
'Now hangs o'er thee and thine in gloom ;  
'And I must go,—'tis to fulfil,  
'Eternal Brim's mysterious will ;  
'Farewell !—but soon the realms above,  
'Will welcome thee to joy and love !'  
She vanish'd with her viewless train,—  
And then, methought, I dreamt again.

"I dreamt,—I stood in saddest mood,  
Within a chamber's solitude,

'Twas in a castle high and lone,  
And pale the moon-light o'er it shone,  
And sound of sleepless waters there,  
Came hoarsely on the dewy air ;—  
I look'd me thro' the lattice high,  
On desert earth, and boundless sky,  
Like prison'd bird which yearns to fly :  
But suddenly the voice of song,  
In echo'd strains now roll'd along :—  
It was a lay of warrior-deed,  
Of foemen fierce who met to bleed,—  
I listen'd with a throbbing heart,  
And hueless cheek and lips apart,  
For Memory whisper'd words that came,  
Like breath of all-consuming flame !  
I look'd and shriek'd—a faded flow'r,  
Pluckt from our last, sad trysting bow'r,  
I dropp'd ere sight and sense all fled,  
And left me there—unheeded—dead.  
But when I woke, a mingl'd sound,  
Of dashing waters rung around,  
I look'd and saw thee by my side  
Upon the dark and heaving tide,  
On lightest skiff which seem'd to sweep  
Along the bosom of the deep  
Like falcon cleaving thro' the air,—  
Like lion bounding from his lair !  
I heard thy words—'Love ! fear no more,  
'Dost see a steed on yonder shore ?  
'Twill waft thee far from donjon gloom,  
'To festal halls—and bow'rs of bloom !'—

"Again I dreamt :—I saw a pyre  
Blaze high with fiercely gleaming fire ;  
And one there-came,—a warrior he,—  
Tho' faint yet bold,—undauntedly,  
And plung'd—oh ! God ! into the flame  
Which like a hungry monster rose,  
And circl'd round his quivering frame,  
A hideous curtain—waving close !  
I shriek'd—but, tell me why that start,  
And paler brow—and heaving heart ?  
Oh ! tell me, hath my royal sire  
Forgot his deep and ruthless ire,  
And come and crush'd our foemen dire ?"

"Baiza ! thy father's ruthless ire  
Hath lit for me a funeral pyre !—  
Nay—start not, Love !—a warrior's bride  
Must have his heart of fearless pride !—  
Of bitterest taunts and stinging jest,  
Would madden e'en a coward breast,  
Is his reply,—Oh ! why didst thou  
With tearful eye and pallid brow,

\* Sri—or Lutchmee—the goddess of Fortune, Plenty and Beauty. The three worthies—Cali, Sheva and Sri—are supposed to be the guardian deities of royal families.—I have, in introducing them here, availed myself of the popular belief, common amongst all heathens, that when misfortune is about to befall a family, its Penates desert it.

\* Subscribers in the country are requested to remit by postal money orders, if possible, as the safest and most convenient medium, particularly as it ensures acknowledgment through the Department. No other receipt will be given any other being unnecessary, and likely to cause confusion.

Urge me to sue and sue in vain,  
 And court disgrace—vile insult,—pain ?  
 But hear. He said—' why seeks relief  
 ' From me a proud and valiant chief,  
 ' Whose minstrel-skill can win and steal  
 ' Hearts, ere they learn what 'tis to feel !  
 ' Why charms he not,—if that his blade  
 ' Doth love its sheath—as if afraid  
 ' Lest blood like touch of blighting dew  
 ' Should rob it of its sheen and hue,—  
 ' Why charms he not his foemen strong  
 ' By roundelay and lovesome song ?—  
 And then in words of withering hate,  
 Which burst like doom to desolate,  
 He curst me,—' yes,—let Moslem tread  
 ' Crush,—trample on the dastard-head  
 ' Of him who pluckt my sweetest flow'r,  
 ' The joy,—the glory of my bow'r !'  
 And like the monarch of the wood,  
 When in his home of solitude,  
 There rings the wild, exulting cry  
 Of hound and hunter fearlessly,  
 He raged and fiercely called me knave,  
 And, oh ! my God !—a coward slave !  
 Ah !—he forgot the day when blood,  
 Flow'd in his hall like winter flood,  
 Where thousands throng'd and met to die,—  
 His fearful feast of Victory !  
 But let that pass ;—'tis all in vain  
 To call the past to live again !—  
 Baiza ! arise, there is a steed  
 Awaits below of whirlwind speed,  
 Oh ! rise and to thy father's hall,  
 Flee,—all is lost—yes—dearest ! all !  
 For when the sun of yesterday  
 Hied to his ocean-home away  
 His golden smile fell on the grave  
 Of those, alas !—alone could save !  
 Oh ! flee, ere yet disgrace and shame  
 Stain,—foully stain—my honour, name !  
 Yes—all is lost,—they, too, are gone,  
 The heavenly guardians of my throne :—  
 I knew 'twas so,—for when tonight  
 I wander'd by the moonshine bright,  
 Aue trod each lone, deserted fane,  
 I ne'er must see and tread again,  
 I saw each image prostrate thrown,  
 And heard, methought, a voice of moan,  
 As if sad, aery mourners' wail  
 Came there upon the viewless gale !

## NEWS AND OUR COMMENTS.

FROM the 23rd September, the mail will leave Calcutta on Wednesdays instead of Tuesdays.

THE Lieutenant-Governor has gone back to Darjeeling.

THE Sikkim-Tibet negotiations are nearly completed. There remains only the fixing of a site for a trade mart on the frontier. Mr. Paul, Mr. Hart and the Chinese representative are engaged on them still at Darjeeling.

COLONEL Ardagh and Captain Herbert have returned from Solon to Simla with improved health.

THE Bengal High Court vacation commenced on and from Thursday, the 3rd September. The court reopens on Thursday, the 12th November. It will be absolutely closed for the Mahalaya on Friday, the 2nd October, for Doorga Pooja and Lukhi Pooja and Fateha Doaz Dahom, from Thursday, the 8th October, to Monday, the 19th October, for Kali Pooja, on Monday, the 2nd November, for Bhratriditya, on Tues-

day, the 3rd November, and for Juggodhatri Pooja, on Tuesday and Wednesday, the 10th and 11th November. Motions and cases in which Vakeels are engaged will be heard on Mondays and Thursdays at 11 o'clock. The office of the Appellate Side will close for the vacation on and from Friday, the 2nd October to Tuesday, the 3rd November, reopening on the 4th November.

With the closing of the court, Mr. Justice Hill's term expires. He goes back to his own N.-W. P. The Chief Justice left for England on Tuesday night.

INDIA has been honored by the appointment of the following councillors to the honorary Council of the British Empire in connection with the International Congress of Hygiene and Demography : Surgeon-General W. R. Rice, M.D., Sanitary Commissioner and Surgeon-General with the Government of India ; Surgeon-General W. F. de Fabeck, M.D., Surgeon-General with the Government of Madras ; Surgeon-General J. Pinkerton, M.D., Surgeon-General with the Government of Bombay ; Surgeon-General Sir Benjamin Simpson, M.D., K.C.I.E., late Sanitary Commissioner with the Government of India ; Surgeon-Major D. D. Cunningham, M.B., Bengal Medical Service ; the Hon'ble Dr. Mahendralal Sircar, C.I.E., Member of the Legislative Council of Bengal ; Brigade-Surgeon T. J. McGann, of the Madras Establishment, Senior Surgeon and Sanitary Commissioner with the Government of Mysore.

THE greatest American is dead. He died of a tumour in the liver which appeared eighteen months ago. The English Queen, through Lord Salisbury, expressed to the American President Harrison her sorrow and regret at the death. Lord Tennyson sent the following message to the American press :—"England and America will mourn Lowell's death. They loved him and he loved them. Pray express for myself and mine sincerest sympathy with family." Mr. Walter Besant telegraphed from Dartmoor English Authors' Society's "deepest regrets and sympathy with Americans on death of that great writer, their friend Lowell." Mr. Bret Harte writes :—"To my pride as an American in the frank admiration and loving appreciation shewn to Mr. Lowell's intellect, character and personality here, I have to add my own sorrow for the loss of one of the most fastidious and cultivated professors of my calling, and one of its gentlest yet manliest critics."

WE read that the burn produced by nitric acid may be successfully treated by a dilute solution of sulphurous acid. Another exemplification of the principle of ancient Hindu Therapeutics, that poison is the medicine for poison.

IN Victoria, Australia, they have found eucalyptus a good disinfectant in sick rooms. After a trial of twelve months, Dr. Curgenven states that in cases of scarlet fever, green branches of the plant placed under the bed, thoroughly disinfect the bedding, the volatile vapour penetrating and saturating the mattress and every other article in the room. The vapour also acts beneficially upon phthisical patients, acting as an antiseptic, a sedative and an hypnotic.

DURING the last month, 37,126 persons visited the Indian Museum, that is, 442 male and 116 female Europeans, and 28,705 male and 7,863 female Natives of India, or a daily average, during the 23 days on which the Institution was open to the general public, of 1,614.

THE Dindigul District Munsiff has found Second-grade Pleader P. N. Subramany Iyer guilty of unprofessional conduct for

"(1) not having supplied the necessary stamped papers called for preparing the copies of depositions applied for by the accused Pleader in a certain suit in which he had been engaged ; (2) having put in an affidavit in the District Court stating that he had applied for copies of the judgment and decree in the said suit when he had not done so ; and (3) in casting blame on the Court for not having granted copies of the judgment and decree in the suit when, as a matter of fact, he had not applied for such copies."

The pleader has been suspended pending the orders of the High Court.

HERE is criminal litigation in its most respectable, not to say welcome, guise :—

"At Brighton Quarter Sessions, Frederick James Muspratt, 24, graduate of Cambridge University, and said to be studying for the Church, was indicted for sending to Ethel Guest, 12, Walpole-

terrace, Brighton, a letter threatening to kill her. Prisoner had been in custody nearly two months. At the previous hearing it was stated that the prisoner had been engaged to Miss Guest for some time, and then letters were sent by him to her of such a character that her mother compelled her to break off the engagement. Miss Guest was sent away, but the prisoner persistently followed her and her friends from place to place, eventually sending the letter complained of. The prisoner also brought a *Shakespeare*, and sent a bullet through a page of *Othello*, and also smeared the page with blood, and sent the book to Miss Guest. Mr. Marshall Hall now stated that, looking at the peculiar relationship that had existed between the parties, and that the prisoner was prepared to give an undertaking to go to Australia, and not to return for three years, he would offer no evidence. Mr. Gill, for the defence, concurred, and a formal verdict of Not Guilty was returned."

We confess we do not understand how a bullet was sent through a page of *Othello*. Nor is the difficulty lessened by the smearing of the page with gore and the whole book being sent to the poor lady. It is clear, at any rate, that literature is more and more being put to much ignoble use. Only a fortnight back, we had to announce the dastardly attempt at massacre of a minister of state and his whole family through the Post. In that too, a book was used, but a portion of the letter-press was cut out to make room for the destroyer in the shape of fulminate of mercury which was inserted. However, all's well that ends well. Bloody Love is a fool, and he has been sent to the right about at the antipodes to take the mischief out of him.

## NOTES, LEADERETTES, AND OUR OWN NEWS.

MADRAS has protested against the extension of jurisdiction of the local Small Cause Court. We are not in the secret as to why some of the local merchants joined in the movement. From the telegraphic report of the proceedings it appears, that a resolution was moved to the effect that in the opinion of the meeting no reason had been shown for putting the Court of Madras on an exceptional footing, as compared with the Courts of Calcutta and Bombay. The advocates of extended jurisdiction fully agree with the mover of this resolution. Surely, there is no reason why the Courts of Madras should be placed on an exceptional footing. Evidently, the better course would be to make the proposed legislation applicable to Calcutta and Bombay also. Such innovation might interfere with some vested interests but would be a great boon to the public. The Government doubtless see this as well as outsiders. But Government know their own business better than anybody else can teach them. They do not want to stir all the Presidencies against them. Abuses are best attacked in detail. When one metropolis is reformed and the change is successfully worked out and accepted, it will be time enough to take in hand another. Meanwhile, advantage is taken of the experience and talents of Sir P. P. Hutchins to begin with Madras. The meeting (held on Friday the 28th August) was divided in opinion. Many amendments were proposed and the final deliberations postponed to yesterday.

THE *Tribune* of Lahore has started a new grievance. In its issue of the 29th August, our contemporary thus laments, in the interest of the suitor, the introduction of printing in the Punjab Chief Court:—

"The Chief Court of the Punjab was started in 1866. For nearly twenty years the system of printing judgments and records was not in vogue. Yet the work of the Court went on very satisfactorily. But with the passing of the Punjab Reorganisation Act of 1884, the old system was found to be insufficient and the rule regarding the printing of judgments and records was introduced. This rule is undoubtedly very convenient to the Judges as well as to the members of the Bar, but as for the litigants it would be no exaggeration to say that it is ruinous to most of them. The tax on justice is heavy enough in all conscience and has called forth some very loud protests. Add to it the printing charges, and the result is something astounding. It is not an uncommon thing for an appellant in the Chief Court, who has had the good fortune or misfortune as one may call it to file a first appeal, to be asked to pay a much higher sum for printing charges than he has had to pay to Government in the shape of Court fee stamps. Cases indeed have been mentioned to us in which the printing charges have trebled or quadrupled the law stamp charges. It thus happens that while the stamps on an appeal do not exceed Rs. 200 in value, the appellant is required to pay down Rs. 600 or Rs. 800 for printing the records of the case, in other words, a sum of about a thousand rupees is demanded from him before he can obtain a proper hearing of his case, though the value of his suit may not much exceed Rs. 5,000. We are not sure that it is right to compel people to purchase justice at such a dear rate. The practice may be very convenient from the Judge's and the Counsel's point of view, but is it equally so from the

point of view of the litigant? Of all the three, he is certainly the most interested party and his hardship therefore may reasonably demand some consideration."

To say the least, that comes with ill grace from one whose business is printing. When the reader learns that it is a lawyer that writes, his astonishment will be all the greater at the heroism of the complaint. Is it possible that the printing drains too much of the substance of the suitor to leave sufficient margin for the pleaders? Be that what it may, our contemporary shows extraordinary courage and no little originality in its objective of hostility. It has selected for attack the greatest invention of the human race. Such a war is lost before it is begun. It is too late in the day, even in the Punjab with its "Oriental University," to revert to the rule of *katebs* and *mohurors* and an army of copying *amlah*. The benefits of the press, even in the sphere of litigation, are many and obvious. A printed brief is to the advantage equally of the suitor, the Judge, and the advocate. It is cruelty in these advancing times to ask a man to wade through pages of manuscript, in various hands and fashions. Printing nowadays is as cheap as anything. We are not sure that in the long run a printed record of a case is more costly than all the expenses for fair copies, authenticated copies and all of records taken together. It, moreover, reduces the risk of omission and misreading. Certainly, it may be hard on one party to pay down in a lump sum the cost of printing an entire record when complete. Why not distribute it on both parties at the various stages of a suit? Rules might be framed towards that end.

In strict equity, no doubt, the bench and the bar are liable to pay the enhanced cost of preparation, though they are not unprovided with arguments for repelling the invasion on their purses. It is well worth the consideration of Government, whether they could relieve the suitor, by making the judiciary and the counsel pay for their convenience.

MAHOMED SADEQ, a constable attached to the Balim Bazar outpost, Monghyr, deputed by his superior to make certain enquiries about a *budmash*, one Kasi Dosadh, a servant of one Mr. Macnaghten, among other houses, called at Mr. G. S. Sykes', and walking, (as Mr. Sykes complained,) through the outer and inner verandahs, entered the outer drawing-room with his shoes on and an umbrella under his arm. The owner objecting to the constable entering his rooms with shoes on, the constable left the room and re-entered it without them but still with the umbrella under his arm. He then asked certain questions and took notes. The owner of the house, while denying all knowledge of the *budmash*, told the constable that he had no right to ask him such questions nor any right to be in the room. The owner then got the constable to give up his name and told him he would report him. Sadeq, in an insolent tone, said that the owner had power to do so, and then left the premises. Mr. Sykes complained of the conduct of the constable to the District Superintendent of Police who fined Sadeq departmentally one rupee. Mr. Sykes also prosecuted the constable for house-trespass. The Deputy Magistrate of Monghyr, Mr. W. F. C. Montion, fined the accused additional five rupees for the offence charged, with the following remarks:—

"Well, it appears to me that accused's conduct was very annoying; his entering the house with shoes on cannot be attributed to ignorance as argued by his pleader; for he would not have entered the house of any official in that manner; true he took off his shoes when directed to do so, yet his subsequent conduct shows that he considered both complainant and Mr. Macdonald anything but persons deserving of respect and deference. Mr. Sykes complains of his tone and disrespectful manner, and that I think rightly, the wonder is Mr. Sykes did not eject him forcibly instead of treating him with such leniency as it appears he did, especially when he was so put out. Mr. Sykes also complains of the discourteous manner in which he was treated by the District Superintendent of Police, to whom he reported the conduct of the accused; but that matter this Court has nothing to do with, except to remark that a fine of one rupee was a very light punishment. Taking the above circumstances into consideration, I am of opinion that although accused when he entered Mr. Sykes' house had no intention of insulting him, he did after making such entry behave in an insulting manner, and has thereby made himself amenable to punishment under section 448, I. P. C."

The Police generally—the generality—are insolent and overbearing everywhere to natives as a rule. It is, however, but rarely that a white man is subjected to such annoyance. Mahomed Sadeq was a bold fellow who made no exception. But surely the Police are entitled to justice—even this bear of a Sadeq not excepted. In Madras, the entering a court with shoes on is an offence punishable for contempt of court. In Monghyr, entering a Christian drawing-room is

house trespass under the Indian Penal Code. According to the Magistrate, the entry was not illegal, but the constable laid himself open to the charge by his insolent behaviour while in the house. It could not, however, be an offence unless he "unlawfully remained there with intent thereby to insult." Who will say that the requirements of the law were fulfilled in this case? The magistrate himself admits that Sadeq did not go to Mr. Sykes's house for an unlawful purpose. If given to quizzing, poor Sadeq may find consolation in his fall by gravely telling the Nazarenes that he went to Sykes Sahel's house for a necessary purpose. Nor, having entered lawfully, did he tarry for an unlawful or unnecessary purpose. His "cheek" was conscious, but not having tarried a moment beyond he was required, we doubt whether he offended under the law, however he might have sinned against the manners of good society or shown unbecoming temper. The judgment is more remarkable for sympathy towards Mr. Sykes than fairness towards Sadeq.

CHARLES STUART, *alias* Professor Stuart, *alias* Professor Huxley, age 21, was charged, on remand, at the Bowstreet Police-Court with unlawfully pretending and professing to tell fortunes by hand-writing and other means, with intent to defraud, on the following advertisement—"Marriage. Success. What to avoid, &c. Send hand-writing, age, six stamps, and envelope for reply to Professor Stuart, 54, Font-hill-road, Finsbury-park." During the remand 212 letters had been seized with stamps amounting to 6*l.* 3*s.* 2*d.*, from persons asking for their fortunes to be told. Two hundred and five letters were from women and seven from men, including letters from Constantinople. Mr. Crawshaw, who defended the prisoner, while admitting that his client was technically guilty under the law, contended that the prisoner was a young man and only aped what so many are doing every day, and that there was no evidence of fraud, but only of complaints made. Sir John Bridge said all punishments were for the prevention of crime. There were silly and foolish people in the world who could not protect themselves. The business that the defendant had carried on, could not have been but for the credulity of weak, foolish and silly people. He concluded by saying, "I can only protect them by punishment of such persons as the prisoner. I must sentence him to three months' hard labor." What an amiable young man is sacrificed to the injustice of the world! This folly of the world tempts his enterprising spirit. He falls. Then the world's man—the magistrate—arrives on the scene, seizes and binds him and unmercifully lays the rod on the poor fellow. Was ever injustice more grievous? But then the conditions of the thing were all well-understood beforehand. There is no surprise and no breach of faith. The only score on which Stuart can complain is that so many, worse than he, escape. In fact, the majority of those who are tempted by the credulity of the people to turn a penny or a pound (as the case may be) go scot-free, are not even subjected to the disagreeables of an inquiry. The vengeance of the law is all right, but it does not overtake all alike. Therein lies the injustice, if any.

THE old world martinet—and there are many such still in our modern world on the eve of the Twentieth Century—regards the invention, patented by the *Times*, of the War Correspondent a mistake. And many excellent people besides look upon the machinery as worked a veritable nuisance. But men of manly hearts and liberal views have from the first welcomed the innovation as a reform, and the instinct of the masses has recognised it as a blessing. Students see at once the value of it in forming a body of authentic contemporary history. Were it not for the War Special, we should be at the mercy of lying despatches and interested officials for accounts of the great wars which have taken place since the temple of Janus was closed after the Forty years' Peace. The institution is valuable not only for what is disclosed as the events occur, but also for what is withheld and may be afterwards given out. That an independent witness should accompany great international operations to be able to tell the world what is what and how was which, cannot but be good. It is not, of course, expedient to tell everything at the time, but the truth is recorded in private diary or deposited in the memory, for future publication. Hence the supplementary revelations of Specials, which form the most valuable materials for the historian. Such are Dr. W. H. Russell's Recollections of the Battle of the Alma which have recently been appearing in the *Army and Navy Gazette*. And now the Heir Apparent to the throne

of the Specials, Mr. Archibald Forbes, is following the example of the King, with "A War Correspondent's Reminiscences" in the August number of the *Nineteenth Century*. The writer relates his experiences of the Franco-Prussian war of 1870-71, which he reported in such a masterly way under enormous difficulties for the *Daily News*. He reverts to the old scenes with all his youthful enthusiasm. Indeed, what surprises us most is the abounding vitality of these records. Some two or three years after his war service, we made Mr. Forbes's acquaintance in India, at the house of the then Foreign Secretary (Sir Charles Aitchison), and he was none the worse for his wear and tear in the field. But then sixteen years have gone by, and he is not only as hale and hearty as ever but actually bouncing like a boy. In fact, he combines the reflection of age with the "go" of youth. We will extract one passage not more remarkable as a literary effort than important for the characters and the historic situation introduced therein:—

"Perhaps the most thrilling episode of all that colossal struggle was the singularly dramatic climax of the battle of Gravelotte. All day long, from noon until the going down of the sun, the roar of the cannon and the roll of the musketry had been incessant. The deep ravine between Gravelotte and St. Hubert was a horrible pandemonium wherein seethed struggling masses of German soldiery, torn by the shell-fire of the French batteries, writhing under the stings of the mitrailleuse, bewildered between inevitable death in front and no less inevitable disgrace behind. Again and again frantic efforts were being made to force up out of the hell in the ravine and gain foothold in the edge of the plateau beyond; and ever the cruel sleet of lead beat them back and crushed them down. The long summer day was waning into dusk, and the fortunes of the battle still trembled in the balance, when the last reserve of the Germans—the second army corps—came hurrying up toward the brink of the abyss. In the lurid glare of the blazing village the German King stood by the wayside and greeted his stalwart Pomeranians as they passed him. High over the roll of the drums, the blare of the bugles, and the crash of the cannon, rose the eager burst of cheering as the soldiers answered their Sovereign's greeting, and then followed their chiefs down into the fell depths of the terrible chasm. The strain of the crisis was sickening as we waited for the issue, in a sort of spasm of sombre silence. The old King sat, with his back against a wall, on a ladder, one end of which rested on a broken gun-carriage, the other on a dead horse. Bismarck, with an elaborate assumption of coolness which his restlessness belied, made pretence to be reading letters. The roar of the close battle swelled and deepened till the very ground trembled beneath us. The night fell like a pall, but the blaze of the adjacent conflagration lit up the anxious group here by the churchyard wall. From out the medley of broken troops littering the slope in front rose suddenly a great shout, that grew in volume as it rolled nearer. The hoofs of a galloping horse rattled on the causeway. A moment later, Moltke, his face for once quivering with emotion, sprang from the saddle, and, running towards the King, cried out, 'It is good for us; we have carried the position, and the victory is with your Majesty!' The King started to his feet with a fervent 'God be thanked!' and then burst into tears. Bismarck, with a great sigh of relief, crushed his letters in the hollow of his hand, and a simultaneous hurrah welcomed the good tidings."

That is powerful writing. It is not faultless. There is, for one thing, too much "hell" for our taste. But how vivid is the picture! The artist seems to pierce his canvas with his brush.

WE talk lightly of misprints. Much of his anxiety disappears if a literary man discover that the errors in his publication are errors of the press. Indeed, the printer has become the standing scape-goat of incompetent authorship. This is too hard upon the subordinate department. The press is fertile and rich in blundering and is capable of making nonsense of any book, pamphlet or newspaper without literary assistance. We frequently meet with lapses, more or less ludicrous. Sometimes, they are provocative of different, even opposite, sensations. Occasionally, they are so serious as to compromise the credit and fortune of the concern. Nor is any concern, however high or habitually careful, above such compromising phenomena. Certainly, no journal in India, or out of it for that matter, is so uniformly carefully printed and edited as the *Times of India*. How humiliating it was on one occasion may be seen in the following:—

"Printers sometimes make strange bulls. An Anglo-Indian journal got into serious trouble once owing to a strange misprint of princely *Salar Jung the Great*. The printer's devil changed 'princely minister' into 'princely monster.' The editor on discovering the error at once wrote to the Minister explaining how it occurred and made a most abject apology, but the distinguished Hydrabadian was mad and it was only by the intervention of high Government officials that the *Times of India* was not sued for Rs. 70,000 damages, and the Editor seized and thrown into gaol for libel."

A few years back, the great *Times* itself was made the victim of an awful misprint. It was the result of a diabolical conspiracy or mad impulse of mischievousness of some of the imps in Pandemonium. The leading journal was just saved from dire disgrace, or perhaps simple ruin, by timely discovery, so that the circulation of the issue was arrested and the copies already delivered to the public were re-

called. It was said that the *Times* office paid exorbitant prices for a small number of copies which had fallen into ungenerous hands. Such was the *Times'* anxiety to destroy every vestige of its shame.

HERE is an unexpected testimony to the truth of the much abused Bengali :—

"On Board the steamer, we came home with a distinguished Calcutta merchant, a former member of the Legislative Council, returning to England for good, after forty years spent in business in India; and on enquiring what his opinion of the honesty of the natives of India was he said emphatically, that he had almost always had hundreds of thousands of rupees in the hands of native cultivators of Indian produce, indigo, jute, etc, and had never had a written contract with them, and had never suffered loss amounting to a four-anna piece! Strong testimony from a practical man, well able to judge, and quite as reliable as that of some English Barrister at Bombay or Calcutta who feels the competition of the keen wit of the Bengali Baboos, who has probably never moved out of a very narrow circle, and who has scarcely ever visited a town other than the one in which he practises."

This gentleman's lines were evidently cast in pleasant and pure places. Since the appearance of the Abbe Raynal's "Philosophical and Political History of the European Commerce in both Indies," no such testimony to the truth and simplicity, the virtue and happiness of the Indian people has been given to the world. We wonder who is the gentleman who has retired from the East with so much satisfaction. It would be more to the purpose to discover him than to identify Dr. Penterost's friend "Mr. T."

## REIS & RAYYET.

Saturday, September 5, 1891.

### • THE LEITNER MAHA SABHA IN LONDON.

DR. Leitner the irrepressible has, by hook or by crook, managed to get up a tolerable imitation of an Oriental Congress. Considering the enormous difficulties he had to contend with, in the absence of personal prestige in Europe, either as a scholar or a magnate, himself being nothing more than a retired schoolmaster from the East, it cannot be said that the Doctor's old good luck has deserted him in his age, any more than his energy. It is not easy, in a great capital like London, to make even a make-believe demonstration of the kind that will pass muster. We unfeignedly admire his pluck and perseverance as well as tact. He seems to have induced the European Indians to make common cause with him. His friends seem to have come to his help in right earnest. To gather together a true meeting of Oriental learning of all the nations, was not in his power, and he has not brought about such a conference. His prospectus is formidable in its array of names. They are all respectable names, many of them names of distinction or eminence, but they are scarcely germane to the object in view. They would do very well for giving *éclat* to a board of directors of a new bank. The names of men famous for Oriental scholarship or research, are conspicuous by their paucity. Even as regards the names on the list, we have reason to doubt whether the *men* will all be forthcoming. We know how, in the stress of need, these things are done. On a late occasion, in our city, names were included without any warrant. Protests are provoked in such cases, but they rarely get into print, and the generality too lazy or weak to complain, thinking it enough to keep themselves out of the business. In Europe, people are more active and apt to catch fire at anything which has an underhand appearance. Many, doubtless, have been the refusals and scowls to which the London Sabha has been treated. In fact, the Oriental lore of both Hemispheres turned its back on the project. The very men whom it is the object of these international palavers to attract and bring together, in the interest of learning and science, would have none of it. In place of them, we have Lords and Baronets and any amount of Knights,

particularly of the Indian kind. Still the Congress is Oriental, inasmuch as there is a strong element of ex-Indian collectors and magistrates and secretaries—men who presumably appeared, at some period of their lives, before a board of seniors in their service, assisted by a Moonshee and a Pandit, to pass in the works of Meer Aman and Laloo Lal. Dr. Leitner's manifesto, in the names of the former rulers of India or Indian Provinces or Divisions, fell flat upon the learned circles on the Continent and in the United States. It certainly failed to secure the co-operation of *bonâ fide* Orientalists. With the exception of two Frenchmen and a Dutchman, not one of the great *savants* of France, Holland, Germany, Russia, Austria, or Italy, or America had joined the movement. To complete the failure, all the six Asiatic Societies in Europe and the sole trans-Atlantic body of the kind, the Oriental Society of America, have declined connection with it.

So much for the *International Oriental Congress*!

For all that, there is neither wane of courage nor diminution of assurance in the author. He goes on, if not proudly and gaily, as before, yet unabashed and firm. With the punctuality of a British business, the Congress was true to time—the day and hour. We better give the news of the meeting, which, up to this moment, the Indian public is in possession of. A Reuter telegram under date London, September 2, says :—

"The International Oriental Congress was opened yesterday by Mr. Charles Taylor, headmaster of St. John's College, Cambridge University, in the absence of Lord Dufferin, through indisposition. Thirty-seven different nationalities were represented at the Congress. In the opening address the Chairman dwelt on the services rendered by the Arabs to science, and said that the West still continued to learn from the East. Doctor Leitner said that the present Congress promised to be a great success, and he hoped it would be possible to found an annual Congress, each country to be visited by the International Congress."

It is no fault of the prime mover, any more of the President elect, that, at the nick of time, Lord Dufferin fell ill. That is another omen of the Panjabi Doctor's bad luck throughout this matter. This sudden failure of the sober and punctual Marquis of Dufferin and Ava, without timely warning, on such an occasion, is so extraordinary that we cannot help suspecting that thereby hangs a tale. In stress of weather, the promoters were glad to find any show of a harbour to put to. Their distress must have been great and their connections not very enviable, when they were grateful to a schoolmaster, utterly unknown, to lead them and deliver the opening address. The tall talking necessary to puff the concern, poor simple Mr. Taylor was, of course, unequal to, and it was supplied by the everlasting, if not the Angelic, Doctor himself.

### THE FUTURE OF SANSKRIT LEARNING.

It is generally complained that, under the overshadowing influence of English education, the study of the Sanskrit language and literature is fast decaying, and it is even apprehended that the time is coming when it would cease altogether. If the smattering imparted in the English schools and colleges, through *Upakramanikâs*, and *Rijupâts*, be, as it ought to be, left out of account, then this gloomy view is not entirely without grounds. When Professor Wilson visited Nuddea in the year 1829, there were in that town alone more than twenty-five *toles* or indigenous Sanskrit colleges, with from 500 to 600 pupils. In 1863, Mr. Cowell found a dozen *toles* with about 150 pupils. The number of these has been steadily diminishing, and at present there are about half-a-dozen *toles* with a corresponding diminution in the number

of students. Even at the time of Mr. Cowell's visit, there was a flourishing grammar school in Nuddea with more than 200 pupils. It taught the Sanskrit grammar and vocabulary, and also initiated the students in the study of Sanskrit literature, so as to prepare them for the special training in Logic or Law which was imparted in *toles*. The decadence of Sanskrit is presumably going on at the same rate in all parts of the country where it used to be cultivated formerly.

Nor is the fact surprising. While several lacs of rupees are spent by Government annually for the support of English and Vernacular schools of sorts, not a single rupee is paid towards the support of the indigenous *toles* which, from time immemorial, have been the chief means of preserving and contributing towards the growth of Sanskrit literature in Bengal. Then, again, while a knowledge of English opens the road to power and preferment, the native Sanskritists have little or no prospect whatever in the world beyond that of living on the voluntary charity of the orthodox among their well-to-do countrymen. So completely are their claims ignored that, even in their special branches of learning, they are treated as no bodies; and English lawyers not only administer Hindu law, but write books on it and teach it as professors of law in our English colleges. The absurdity reached its climax when the authorities of the Calcutta University invited a German Sanskritist to lecture on Hindu Law. Owing to the exclusive importance attached to English education, the Bhattacharjees, or the great Professors of Sanskrit, have become the butts of ridicule, instead of being objects of veneration as they were in bygone times. The veriest Railway Baboo, with hardly any knowledge of English beyond "all right" and "ring the bell," thinks that he is a bigger and more intelligent man than the expounders of the learning of his ancestors. Under these circumstances, the only wonder is that the Sanskrit language and literature are still studied in the country, and have not become altogether things of the past.

It is understood that our Government has under its consideration a scheme for subsidising our indigenous Sanskrit colleges. Not being acquainted with its details, we are not in a position to pass any opinion as to its merits. Whatever its nature may be, the preliminary steps now being taken by Government fill us with misgivings, and make us apprehend that the scheme might prove a failure, like the Government Sanskrit College and the Title Examination.

Sir Alfred Croft, the Director of Public Instruction in Bengal, in a letter written by him to the Government of Bengal in the year 1886, expressed his surprise that "the Nuddea Pandits have, ever since its institution, held strangely aloof from the Sanskrit title examination." The explanation of what he regards as a mystery, is, however, so obvious that, without going into it, we need only ask him whether he would expect an Oxonian or a Cambridge man to send his son to one of the hill schools of this country.

The great problem now is to bring Western and Eastern learning *en rapport*. This can be done only by a gradual but a steady change in the curriculum of the *toles*. The revolution that has been accomplished in the European Universities, has yet to be initiated in our ancient seats of learning. To introduce Geography or Arithmetic in the *toles*,

would amount to an absurdity. But we think that the introduction of European logic, philosophy, astronomy and philology is within the range of practical politics. The matter, however, is of great nicety demanding much caution. At any rate, we cannot answer for success of the reform, unless, for one thing, the plan of operations be entrusted to better hands than the political Mahamahopadhaya who is the confidential adviser of Government in these matters.

The branches of learning which are now cultivated in the *toles* do not, in our opinion, deserve much encouragement. The dissertations and discussions on the funeral *pindas*, *yoga*, *maya*, *atmagnyana*, inter-calary months and *Kusha* grass, may have an immense importance still in the estimation of thousands. The Pandits themselves, specially the professors of philosophy, know what value to attach to what knowledge or what controversy. To ourselves, it seems that, in the remote future, the value of Sanskrit will rest chiefly on its importance in connection with philology and antiquarian research. Some progress has been made in these studies by European scholars. But the errors into which they are betrayed at every step can not be avoided, except by the kind of deep learning which only the Native Pandits possess. As an instance in support of the view that we take, we may refer to the erroneous conjecture hazarded by Mr. Talboys Wheeler as to the identity of Paundravardhana with Burdwan and Panduah. But the *mantra* for the worship of the river Karatoya shews that Paundravardhana is the country watered by that river, and does not embrace any portion of Burdwan or Hoogly. This is but one out of many errors, more or less ludicrous, in the field of Indian archæology, and we can not expect to get rid of them so long as Indian learning is not brought into closer contact with European capacity for original research.

We have, in what is stated above, enunciated the problem. To suggest a solution is not so easy. All that we can say at present, is that Government ought to give greater encouragement to the publication and translation of the Sanskrit books that we possess. It seems to us also worth while to encourage the translation of European science, philology, logic and astronomy into Sanskrit. The bringing about of such translations and publications would be a source of income to the Pandits qualified for the task, and at the same time would further the cause of science by inducing them to put their shoulders to its wheels.

The greatest desideratum at present is the fact that very few books are available to the Pandits. The first step towards encouraging indigenous Sanskrit learning would be to set up good libraries in the important centres of Sanskrit culture. There is a Sanskrit saying according to which the man possessing the largest number of books is the most learned man. There is a great deal of truth in this definition of learning, and surely our Government can, at a very little cost, increase the stock of learning of our Pandits, and prepare the way towards the removal of their prejudices and superstition.

#### \* THE POWER OF FINE WORDS.

FINE words are not always fine. The expression is equivocal, and is getting more and more ironical in our sarcastic times. But there is no other word to express the original meaning in a bland serious way. So we must stick to our much-abused *fine*.

Fine words, like other artistic productions, are a potent



weapon for good as well as evil. The poet, the orator, and the humourist are the authors of well chosen expressions, and they know how to wield them without running any danger. The men of learning and culture are *connoisseurs* who can enjoy them without allowing them to blind their sober judgment. It is only the illiterate classes that generally fall victim to the enchantment of words and phrases. In the attempt to imbibe the sweets, the man of undisciplined mind goes beyond his depth, and is sometimes drowned altogether. The tickling and the hilarity caused by the language of a syren tongue, are too much for the unlettered, and they break down completely unless sustained by a strong common sense.

The misrepresentations of the vernacular press are seldom couched in what may, with even a shadow of justification, be called fine words. The rabid writings of the penny papers need not be taken into consideration in connection with the subject-matter of our present analysis. We do not mean to say that the sort of stuff which forms the staple of such journalism, is perfectly innocuous and harmless. But the men whom it inebriates with its coarse rum and *pachui*, are of the poorest class intellectually.

The only remedy against its mischievous influence on them, is a sound system of popular education—by which we mean not the kind of moral training which is at present one of the fads of our educationists; but a system of training by which correct ideas as to political, historical and economical questions may be imparted to the rising generations of our countrymen. They want the day-light of clear knowledge, instead of the twilight of hazy and erroneous ideas which is now imparted to them. As for what is called moral training, that must be to the students—as it is to grown up men—absolutely nauseating.

The influence of really fine words on uncultured minds, is sometimes quite as injurious as, or even more so than, the coarse stuff of vernacular penny-a-liners. The art of forensic advocacy is a standing illustration of the power of language as a weapon of offence and defence. The lawyer's skill in dealing with it can whitewash a devil, and pick holes in the garments of an angel. The guilt or innocence of a man on trial in a British court of law, depends far less upon the intrinsic merits of the case than upon the comparative ability of the advocates engaged to fight for and against him. Even O'Haras and Shama Charans may escape punishment, while the most innocent men are sacrificed every day to the Moloch of British Judiciary and Police.

The art of the advertiser is hardly less important as an illustration of the power of fine vocables. The secret of the success with which vendors of quack medicines, lame horses, and rotten stocks are sometimes able to ply their respective trades, is well known. The puffers' art invests their wares with a value far above their intrinsic worth. It is not genuine gold that always passes as such in the world. It is the word painting of the historians, poets, panegyrists and advertisers that makes all the difference between the value of one thing and another. There is, in fact, so little of common sense and power of appreciation in the world, that even the names of the greatest benefactors of mankind have not been handed down to us by history or by tradition. While we know a great deal too much about cutthroats and imposters, whose adventures and teachings have been productive of mischief only, we know nothing about the really great men to whose inventive capacity we owe the arts of boat-making, navigation, spinning, weaving, &c., which have made human life far happier than it could be in the primitive state.

In the sphere of religion, the importance of words goes without saying, seeing that religion can scarcely be independent of language. It is in that sphere that the divinity of words and their mysterious relation to the human mind, are best discernible. The Gospel of St. John begins with the following tribute to the glory of words:—

"In the beginning was the Word and the Word was with God and the Word was God."

That which is so forbidding at first sight discloses meaning to the patient inquirer. Our words, not only in the scriptural sense of the term, but even as understood vulgarly, have more than earthly power. But how has the power been abused! The master of words and sentences is sometimes worshipped as a prophet, or even as an incarnation of the Divinity. It is said that Faith can move

mountains. Whether faith can do so or not, surely the fine wording of this saying has worked even greater miracles. The very fact that even men of thought and culture oftentimes unhesitatingly surrender their judgment to what is called "faith,"—but which is nothing more nor less than the despotism of a master-mind—shows what power even this small word has exercised in the history of the world. Call the same thing "superstition" or "credulity," and it loses all its power at once.

The history of polytheism and idolatry is calculated to fill all earnest minds among us with the saddest reflections. Consider the slender means with which the now prevailing systems of Krishna worship and Kali worship have, in recent times, been floated, and their operations are being daily extended. Looked at *a priori*, it seems as if there is not one element of success in these presentations. It passes the understanding how any one can be made to believe that mere words can sanctify abominations, or give a character of holiness to the gréatest outrages against social morality and decency! But the few words *Lila*, *Prem*, *Bhakti*, *Purush* and *Shakti* garnish the nuisance in such a manner as to make Krishna's battalions of sweethearts, Shiva's and Shakti's obscenities, and, above all, that hideous representation of immodesty which is adumbrated so to say and symbolised in the image of Kali, acceptable as objects of worship.

Burke, in one of his memorable speeches, spoke of modesty as a peculiarity of human beings, which, more than reason, distinguished them from beasts. It was fortunate for the great orator and for the character of our nation also, that there was no one among his foemen who could traverse the statement by pointing his finger of scorn at our most popular forms of religion.

Western education has surely fallen flat upon those who can join with their uneducated countrymen in phallic worship. Popularity is no doubt desirable, but certainly not at the cost of degrading ones self and postponing the improvement of our countrymen.

In the sphere of politics, fine words are the most potent factors in regulating the destinies of men. The mischief that has been done by "scientific frontier," "British interests," and "Balance of Power," is well known. The words "liberty," "rights" and "privileges" have been productive of both good and evil. The expressions "Free Trade," "Fair Trade" and "Blessings of British Rule," have had their day too, as "Protection" and others had had theirs before them. As for the word "duty," hackneyed and commonplace as it is, it has done yeoman's service, for good as well as for bad. The greatest of England's naval commanders, at the beginning of one of the most important battles that he fought for his country, found it worth while to din it into the ears of his people, to stir them on. There is not much, perhaps, in the sentiment with which Nelson conjured, but, by dint of emphasis, he made it a power.

Such is the power of words, that a mere change of nomenclature sometimes apparently changes the character of the thing itself. What may be stigmatised as roguery, loses the greater part of its bad odour when called sharp practice, and becomes actually a subject of admiration when spoken of as tact. Similarly, a defeat in battle changes its whole complexion, if only described as a "successful retreat," and becomes actually a source of glory, as a "strategical movement to the rear." The distinction between "disloyalty" and "independence," is very often one of name only. Yet, the two terms can not be used as synonyms.

The cure for the injurious effect of fine words is easy and simple. The malady brought about by a small dose can be removed only by the administration of a larger quantity of the same stuff. The poet says:—

"Drink deep, or taste not the Pierian spring:—"

and we have nothing more to add by way of advice *gratis*.

## TOLSTOI.

COUNT Léon Tolstói may now be regarded as the head of the living literature of Russia. He is not only a great writer but also a deep thinker. Already almost an old man, he is active and vigorous still. Of a tall stature and towering forehead, with bright though sunken eyes, and a flowing beard nearly grey, he looks like a veritable sage. "We must bow down," says a French writer, "with a profound and an almost religious respect before him."

He was born in 1828 in the old mansion of Yasmara, Polonia. His external life has been that of a Russian gentleman, neither more nor less interesting. Brought up at first in his paternal house in the country, he completed his studies in the University of Kazan, "where he received that education from foreign masters which give to the elevated classes their cosmopolitan tone." He entered the army, remained for some time in a regiment of artillery in the Caucasus, and went over to Sebastopol at his own request. When the war of 1854 broke out, he was at once the actor and spectator of the memorable siege of that impregnable fortress. He embodied his impressions of the Crimean War in the famous tales entitled "Sebastopol in May, in August, in December." On the conclusion of the peace, he quitted the army, travelled all over Europe and finally settled in St. Petersburg, though occasionally he lived in Moscow. He visited the Court and mixed in society, observing everything with the same keen and deep attention as that with which he had before observed the havoc of the War. In 1860, he married and retired to his paternal home near Tula, to live henceforth in studious seclusion.

In this retreat, he began his pursuit after truth. Starting from doubt and negation, he marched and advanced, painfully at first, in a difficult and long route; then stopping for a time on the border of the way, he bounded with a new and youthful spring and hastened to attain the Unknown, so ardently desired, so patiently pursued. At last, dawned the light of Faith and Hope—before an effort, now a possession. The joy of having found it effaced the painful memory of the toils of the research. Hardly had he come to the end of so much toil and labour, when the pilgrim was assigned with a new mission. He now turned towards that humanity, which he found plunged in misery and desolation, tormented by vice and evil, a prey to diseases and a booty of negation. Faith gave him the words of truth. He preached the new Gospel. An ardent apostle, he threw broadcast numberless sheets replete with moral instruction. A sage fulfils his mission if a single soul is saved by his teaching.

From the first, Tolstoi was a pessimist. He saw man and painted him feeble and weak, divided between evil and good, always subject to evil passions, menaced by perils which he does not suspect, running blindly towards the abyss of nothingness. He saw him beset with despair—the Russian fatalism. The Nihilism and Pessimism of 1837 inspired his works—"War and Peace" and "Anna Karénine." "Tolstoi has reflected in them the double aspect of his soul and the soul of the Russian people—all the thoughts and contradictions that tormented him." A haughty noble and a bitter thinker, he looked upon mankind and their ideas with supreme indifference. Cold and sceptic, dry and bitter, he was without belief—without faith. One day, a ball threw him on the ground. He raised his eyes towards heaven as if he seemed, in that visitation of agony, in the tearing of the masks,—to perceive something in that "heaven distant, elevated and eternal." Heat, what he said—"If I could say now, Lord, have pity upon me! But to whom shall I say this? To a force indefinite, inaccessible, to whom I cannot address myself, whom I cannot express in words—the Grand All or the Grand Nothing, or rather that God who is conceived in that amulet which Mary has given to me. Nothing—nothing is certain, except the negation of all that which I conceive and the majesty of that august Something which I cannot conceive."

While he was in this state of mind, he met a poor soldier—a peasant, ignorant, miserable and resigned. He heard his artless but sensible language. He saw him die with the same tranquil carelessness. A proud noble and a subtle thinker, he placed himself in the school of this simple and innocent man. With his ideal of life, he found that appeasement and happiness so long fugitive. The poor peasant taught him to live for others. In his "Search for Happiness," "Three Deaths," and "Power of Darkness," he recommended the humility of soul and the purity of heart, frugality and poverty with ardour—the conviction no longer of an artist, but of a preacher.

The writer is now lost in the apostle. Like a second Rousseau, from his silent retreat, he works for the regeneration of the world, for the mitigation of our sufferings and for the cure of our miseries. He no longer writes for mere fame or fortune. All his works published since what

may be called his conversion, are intended for spreading the moral and religious doctrines he has identified himself with. He now despises luxury, disregards riches, partakes of the work of his tenants, lives their simple and laborious life, considering the manual labour, following the word of Jesus of Nazareth, as the only thing that suits the condition of man. Of his three works—"My Confession," "My Religion," and "Commentary on the Gospel," all replete with his new faith, the second is the most important; and though interdicted by the ecclesiastical censor, it has spread itself very widely in Russia. He believes that the happiness and repose of the soul is possible only in a community of men, who put their faith in the simple doctrines of Jesus of Nazareth, not those of the Church, which has betrayed the Gospel; in the return to natural life and in a life poor and pure, without ambition, interest and pleasure, consecrated to work and to the patriarchal affections of the family. This is the *credo* of the new Faith.

The Count has given an example of it. For this he has been cried down and called a mad man. He is not a *malade*. A sublime moralist and a high thinker, he opens up future ways—the good and flowery ways of peace and goodness; he pursues his work with firmness, perseverance and enthusiasm. He is no longer a mystic. "Faith," says he, "is not only the conviction in the existence of invisible things \* \* \*, it is the knowledge of humanity, a knowledge which makes man not to destroy himself but to live. Faith is the force of life." And this faith is now his own and has made him a second St. Paul. In his later works, he judges, he speaks as an apostle, with the logic of a mind absolutely right.

He now holds his sway over Russia and his own times by the beauty of his writings and the grandeur of his thought, by the fervour of his faith and the purity of his life.—*From the French of M. Louis Rebière.*

#### LAW OF LIBEL IN INDIA AND IN CEYLON.

THE law of libel appears to be the same in British India as in the neighbouring colony of Ceylon. Yet, how different the administration of the law in the two countries! Recently we shewed to what small compass the Indian law has been reduced to the prejudice of the journalist. He is hardly left the defence of the exceptions or allowed the benefit of the Explanations in the Code, but must submit to be punished as soon as a Magistrate thinks fit to issue a process at the instance of a complainant. Now hear how better they order it in the island colony.

The Criminal Sessions of the Supreme Court commenced at Jaffna, on Monday, the 20th July, under the presidency of the Chief Justice, the Hon'ble Sir Bruce Burnside. The 5th case in the calendar is thus reported in a Ceylon paper:—

"Vaitilinger Suppremaniar, printer and publisher of the Hindu Organ, was charged with defamation of one Samuel Abraham by printing and publishing in his journal certain articles containing defamatory matter to the effect that as result of Mr. Abraham's committing a fraud in conjunction with a schoolmaster at Karadivu, he was transferred from that station to Chavagachery. The accused was defended by Mr. Adv. Nagalingam. Mr. Allegakoen assisted the prosecution. This case may be said to be the *cause célèbre* of the sessions and was very warmly conducted by both parties. Dr. Howland, Mr. Cook, Mr. Sinnatamby, Editor Pailer Nasen and the Proprietor of the Hindoo Organ were among the witnesses examined for the prosecution. The Jury returned a verdict of not guilty."

A correspondent of the same paper supplies the details thus:—

"After the Révd Mr. Howland, Mr. Cook, the complainant and another had been heard for the prosecution, the Crown counsel was about to close the case, when his Lordship told him that he had not proved an essential allegation on the part of the Crown, *viz.*, that the imputation complained of was, in the estimation of others, directly or indirectly lowered the moral or intellectual character of the complainant and that if no evidence was forthcoming on this point, he should hold that the offence was not made out. The Crown counsel could not agree with His Lordship and the question was argued with learning and ability on both sides, and I must say that the Jaffna District Court has seldom been the scene of such learned arguments maintained on both sides with the utmost good humour. Mr. Cooke (Crown Counsel) contended that the language complained of was of a nature to lower the man in the estimation of others, that whether as a matter of fact the words lowered him was immaterial, it was sufficient to make out the offence, if the prisoner when he published the words, might be held to know or to have had reason to believe that such imputation would harm the reputation of the person aggrieved. It was not necessary that he should have suffered in the estimation of others. Mr. Cooke cited Stirling on Indian Criminal Law in support of his contention. His Lordship opposing Mr. Cooke's contention, observed that the words of the Code were clear on the point and that to make the offence punishable the imputation must as a matter of fact have lowered the

complainant in the estimation of others. It was only when a man had sustained real injury that he could invoke the Criminal Law and this was the difference between Criminal Law and Civil Libel.

Mr. Cooke however rejoined that if the words, in their ordinary acceptance, were likely to harm a person's reputation, the prisoner must have known that they would harm, and it was for him to show that they did not actually harm. The Judge said warmly "How can a man know that they will harm when as a matter of fact they have not harmed," and added that if the Crown Counsel could not cite witnesses to prove this he would take the responsibility of directing the Jury for an acquittal, reserving the point for the Collective Court, if Mr. Cooke so desired. The Crown Counsel then called another witness, William Sinnatamby, who deposed *inter alia* to the fact that the words in question did lower the character of the man in his estimation.

The Chief Justice in summing up the case said that defamation was made a special offence by a legislative enactment forming part of the Ceylon Penal Code. Before directing them on the law bearing on the subject he read to them the 479th section of the said Code. The essence of the offence was that the complainant should have been injured by the publication. Until there was evidence to prove that as a matter of fact he was injured, there was no case for the jury, but as soon as one witness deposed to the fact that in his estimation the paragraph in question lowered the character of the complainant, the offence was made out. As to whether or not the words referred to the complainant, it was their special business to see that from the evidence laid before them. As to whether the words were defamatory or not he would observe that as a matter of criminal law, if a man's character was not injured, there was no offence. It would be highly improper, he thought, to invoke the criminal law and put the prisoner at the bar, for doing a thing which has not injured any one. His Lordship entered into a careful review of the evidence laying down the law bearing on the point very clearly. In closing an exceptionally able and fair charge to the Jury, he said:—"Little matters like this often arise but seldom assume the present formidable shape. There is nothing like religious troubles to turn a community upside down. But the Jury are discharging one of the highest functions and I can say there is no superior duty on the part of any of Her Majesty's subjects, whether it be in the remote corner of Jaffna or at the foot of Her Majesty's throne. The great common sense of the British constitution has established and properly so, that a man should be tried by his own peers and it is in that capacity that you are here to-day. The constitution has entrusted to you this sacred duty and it appeals to you by the oath you have taken that you should return your verdict according to the evidence laid before you. It will be a shame on you if you allow one tittle of feeling to interfere in the proper discharge of this duty. The moment you allow the integrity of the Jury-box to be influenced by any feeling of creed, you sully it as well as your own character. I hope I can safely leave the matter in your hands."

In India, no proof is needed, although the Code says "No imputation is said to harm a person's reputation, unless that imputation directly or indirectly, in the estimation of others, lowers the moral or intellectual character of that person, or lowers the character of that person in respect of his caste or of his calling, or lowers the credit of that person, or causes it to be believed that the body of that person is in a loathsome state, or in a state generally considered as disgraceful." (Explanation 4, Sec. 499).

It will be seen that in the Jaffna trial, only the printer and publisher was committed—not the editor, nor the proprietor, nor anybody else connected with the paper. Under section 499 of the Indian Penal Code, "whoever publishes any imputation concerning any person, intending to harm, or knowing or having reason to believe that such imputation will harm, the reputation of such person, is said, except in the cases excepted, to defame that person." Under section 500, whoever defames another is punishable. The next section makes the printer liable, and section 502, the seller.

The publisher or the printer to be liable must know or have good reason to believe, and the seller must know that the matter complained against was, defamatory. Thus to prosecute successfully, it must be shewn that the defendant either published, printed or sold a paper containing an imputation with the knowledge or reasonable belief that the imputation would harm the complainant. There are other safeguards, such, among others, as explanation 4 of section 499. But all these are disregarded and a person is convicted of defamation on the simple proof that he is either the editor, or the printer or the publisher or proprietor. Oh! for a Bruce Burnside to set the administration of the defamation law right in British India.

The unconcluded prosecution of the *Bangabasi* for exciting sedition, so far as the dictum of a Chief Justice is a precedent, saves the press from prosecution for defamation by Government. That prosecution, however, makes the proprietor, the editor, the manager and the printer and publisher all liable. At least, no attempt was made by the defence to except any of the four, except that none of them was proved to be the actual writer of the articles complained against and that section 124A. (exciting sedition) aimed at only the writer, although the prosecution differentiated the liability of the first two from that of the two last.

## THE STATE PROSECUTION OF THE *BANGABASI*.

### THE CHIEF JUSTICE'S CHARGE TO THE JURY.

His Lordship the Chief Justice said that, before he dealt with the facts of the case, he would like to say a word as to what Mr. Jackson (the counsel for the defence) had said on Saturday (August 22) and to-day (August 24) with reference to the composition of the Jury in this case. He had also been struck by the small number of native names which had been called out when the Jury was being empanelled, and he had enquired of the Clerk of the Crown what was the reason of it. Mr. Apar had written to say that there were certain qualifications to entitle a gentleman to become a special juror; and that, although he had made special efforts to secure the names of Native gentlemen possessing those qualifications, he had not been able to induce them to come forward to serve. Mr. Apar had also tried through several prominent Native gentlemen, and particularly Dr. Mahendralal Sircar, Raja Durga Churn Law, Babu Gonesh Chunder Chunder, the attorney, and the Secretary of the British Indian Association to secure a list of names of qualified Native gentlemen with a view to enlarge the list of Native gentlemen already enrolled as special jurors, but here, too, his efforts have been unsuccessful. It was because there was a difficulty in getting more names for selection that the Native special jury list was so limited. He entirely agreed with Mr. Jackson that it was very much to be regretted that there were not the names of more Native gentlemen on the special jury list. This difficulty would be removed if qualified Native gentlemen would send their names to the Clerk of the Crown for registration.

As regards the case itself, he said that the four accused were charged with an offence under section 124A of the Indian Penal Code, and inasmuch as the offence in question was created and defined by that section, he had thought it desirable that they should have the section itself in their hands whilst he explained the law to them, and also whilst it was being discussed by Mr. Jackson. There were really two questions for them to consider. First, they must clearly understand what it was that had been made into an offence by the section, and when they understood that, to consider whether the evidence before them proved that such an offence had been committed by the prisoners. The section was divided into two parts, and was as follows:—"Whoever by words either spoken or intended to be read, or by signs or by visible representation or otherwise excites or attempts to excite feelings of disaffection to the Government established by law in British India, shall be punished with transportation for life or for any term to which a fine may be added, or with imprisonment for a term which may extend to three years, to which fine may be added or with fine."

"Explanation.—Such a disapprobation of the measures of the Government as is compatible with a disposition to render obedience to the lawful authority of the Government, and to support the lawful authority of the Government against unlawful attempts to subvert or resist that authority, is not disaffection. Therefore, the making of comments on the measures of the Government, with the intention of exciting only this species of disapprobation, is not an offence within this clause."

Mr. Jackson contended that the words disaffection and disapprobation were synonymous words, and had one and the same meaning. If that reasoning were sound it would be impossible for any person to be convicted under the section, as every class of writing would be within the explanation. But the gentlemen of the Jury were thoroughly acquainted with the English language, and must know that there was a very wide difference between the meaning of the two words disaffection and disapprobation. Whenever the prefix "dis" was added to a word, the word formed conveyed an idea the opposite of that conveyed by the word without the prefix. Disaffection meant a feeling contrary to affection, in other words, dislike or hatred. Disapprobation meant simply disapproval. It was quite possible to disapprove of a man's sentiments or action and yet to like him. The meaning of the two words was so distinct that he felt it hardly necessary to tell the Jury that the contention of Mr. Jackson could not be sustained. If a person used either spoken or written words calculated to create in the minds of the persons to whom they were addressed a disposition not to obey the lawful authority of the Government, or to subvert or resist that authority, if and when occasion should arise, and if he did so with the intention of creating such a disposition in his hearers or readers, he would be guilty of the offence of attempting to excite disaffection within the meaning of the section, though no disturbance was brought about by his words or any feeling of disaffection, in fact produced by them. It was sufficient for the purposes of the section that the words used were calculated to excite feelings of ill-will against the Government and to hold it up to the hatred and contempt of the people, and that they were used by him with the intention to create such feeling. The second question for the Jury then would be whether upon the evidence before them they thought that the articles circulated by the prisoners were calculated to create such feelings in the minds of their readers, and if so, whether they intended to create such feeling by their circulation.

Having taken that explanation of the Section from him, it now rested with the Jury to decide whether the accused by the words of the articles which were intended to be read had been guilty of an attempt to excite disaffection against the Government. The Jury would have to bear in mind the class of paper which was being prosecuted and the class of people among whom it circulated, taking into consideration the articles which had been made the subject of the indictment and the others which had been put in during the course of the trial. Those articles were not addressed to the lowest or most ignorant mass of the people. They would see from the article referring to jute that they were not addressed to the cultivating classes. They were addressed to people of the respectable middle class who could read and understand their meaning, more or less the same class as the writers. The Jury had to consider not only the intent of the person who wrote and disseminated the articles among the class named, but the probable effect of the language indulged in. Then the Jury would have to consider the relations between the Government and the people, and having considered the peculiar position of the Government and the consequence to it of any well organized disaffection, the Jury would have to decide whether there was an attempt or not to disseminate matter with the intention of exciting the feelings of the people till they became disaffected. British India was part of the British Empire and was governed like other parts of the Empire by persons to whom power is delegated for that purpose. There was a great difference between dealing with Government in that sense and dealing with any particular administration. Were these articles intended to excite feelings of enmity against the Government, or, on the other hand, were they merely expressing, though in strong language, disapprobation of certain Government measures? The Jury would bear in mind that the question they had to decide had reference to the intention and, in fact, the crime consisted of the intention, for a man might lawfully do the act without the intention. The evidence of the intent could only be gathered from the articles. The ultimate object of the writer may be one thing, but if, in attaining that object, he used as the means the exciting of disaffection against the Government, then he would be guilty under Section 124A. If the Jury thought that these people with the object of procuring the repeal of the Act or of increasing the sale of their paper disseminated these articles intending to excite feelings of enmity, they would be bound to find a verdict of guilty. As to the evidence of intent, the articles are the only evidence. The charges are based on the five articles which were the subject of the indictment. Other articles had been quite properly put in during the progress of the trial, but no charges were laid in connection with the latter. They were put in, some by the prosecution and some by the defence, to prove that their view of the intent of the articles charged was indicated in the others. These articles had been read and re-read to the Jury so frequently that his Lordship did not consider it necessary to discuss them in detail again. He would simply touch on their bearing on the case, and whether they disclose an intent to cause disaffection or disapprobation only.

The first article, taking them in the order of date, was that of the 31st January, 1891. This has been put in by the defence to show that the paper took a strong view against the Age of Consent Bill, and that, after expressing disapprobation of the measure, it is urged upon the Government to abandon the Bill in deference to the feelings of a very large portion of its loyal subjects. And it was contended that the protest against the Bill and the representations to Government were couched in the most loyal terms. There is no doubt that the article does show something of the kind. The Bill became law on the 19th of March. There was nothing before the Jury to show how the paper had treated the question during the period between those dates. The next articles are two from the *Bangobasi* of the 28th of March. Perhaps that was the very first issue of the paper after the passing of the Bill in which the matter could possibly be treated. The first article laments the slavery into which the people have fallen. It urged the people to weep over their despised lot, and the insult that has been offered to what they look upon as religious customs, and refer to the Consent Bill as a direct interference with their religion. His Lordship wished to make a remark in reference to the Consent Bill. He did not intend to enter upon the merits of the Bill or discuss its provisions one way or the other. But having regard to the action which the Legislature took in collecting information from various sources, both private and official, it is only fair to conclude that the Bill would not have been passed unless the members of the Council had been fully satisfied that there was urgent necessity for it, that the need for protection of the girl-wives of India was both evident and pressing. It was quite true that the Hindu men never asked for protection for themselves or their womenkind. The question to be considered was whether the children required it. With the materials which it had collected the Government concluded that they were entitled to take prompt action, and that, that action was not substantially interfering with the religion of the people, and it was unfair to stigmatize the action of Government in this matter as an arbitrary and wanton proceeding. The two articles of the 28th of March bemoan the mournful condition into which

the country had fallen. The religion of the country according to them had been destroyed, and the people had been trampled on by the feet of their conquerors. It would be for the Jury to come to a decision on the tone of these articles. They must not look to single sentences or isolated expressions, but take the articles as a whole and give them full, free, and generous considerations as Lord Fitzgerald had said, and even allowing the accused the benefit of a doubt, they will have to say whether the articles were fair comments, and merely expressions of disapprobation, or whether they disclosed an attempt to excite enmity against the Government.

The next articles to which he would draw their attention were two of the 18th April, one put in by the prosecution and the other by the defence to prove intent. Till June the articles go on steadily on the line which seem to have been adopted. These articles described the grievances of the people, and stated that famines were prevalent, epidemics were of common occurrence, that riots were taking place in several parts of the country, and described the condition of the people as one of extreme poverty, which was an undoubted fact. Mr. Jackson had urged that all that had been said in these articles was incontrovertible, and that, inasmuch as only facts had been stated, nobody had a right to complain. But then the question arose whether by a partial statement of facts the true state of affairs had not been so misrepresented as to cause disaffection. They would have to consider whether the articles were intended to give the people an untrue account of the state of things that existed, or whether there was simply an expression of disapprobation of the measure which Government had introduced, or again whether there was not, by understating some facts and distorting others, a deliberate attempt made to hold the Government up to hatred and contempt, and thus attempt to incite the people to feelings of disaffection; whether the disaffection did develop and show itself did not matter. The feelings of the people were worked up on the ground that their religion was being interfered with, nay even destroyed, and the Jury would have to consider the tendency of such writings at a time, as the writer puts it, of great public excitement.

To his Lordship it seemed that the Jury should especially consider the articles of the 6th of June and the 1st of August, entitled respectively, "What Will the End Be" and "Universal Death Is Certain." In these the writer seemed to sum up the meaning of all the other articles, and from his own words they could gather what the writer meant by the line he had adopted. Did he criticise existing measures or endeavour to excite a frame of mind and a disposition not consistent with regard for and obedience to the Government? If the translation, especially of the passage referred to by Mr. Jackson, was correct, the writer not only intimated, but pleaded, that rebellion against an alien ruler is not a crime; rather it is to be commended if there is a possibility of its being undertaken with success. There were two articles which dealt more or less with the subject of rebellion. Whether an incitement to rebellion was really intended it was not for him to indicate an opinion.

In dealing with these articles his Lordship felt that he would not be doing his duty unless he referred to the article on Manipur, which had been put in during the trial by the prosecution. The Jury would have to consider that article, and decide whether it was intended to represent the conduct of the persons by whom Mr. Quinton and his officers were killed as worthy of praise or blame. The writing and circulating of the articles and the articles themselves are the only evidence in the case.

In leaving the matter to the consideration of the gentlemen of the Jury, his Lordship asked them, and asked them earnestly, to dismiss from their minds all questions of prejudice, and look at this matter in as impartial a spirit as possible. The only question was that of the intent; the Jury had nothing to do with the policy of Government in instituting this prosecution, or the policy of Government in passing the Consent Act, or what had been called the Gaggling Act; they had nothing to do beyond dealing with the evidence in this case, and if they allowed anything else to influence them in their decision upon the question before them they would be failing in their duty.

Their opinion should not be influenced by the opinions of any person, however eminent. The opinions of many great men had been quoted to them, and the Jury had been requested to accept those opinions as their own in arriving at a correct decision in this case. He would repeat that the Jury were not to accept the opinion of any one, be he ever so eminent; if they did, they would not be doing their duty; they were to judge of this case, and give their verdict only on the evidence in the case. The only question for them to decide was, were the articles intended, and were they likely, to cause disaffection. The defence urged that the articles only expressed disapprobation of Government measures; the prosecution said they were deliberate attempts to incite the people to disaffection. He had now dealt with the whole matter, and having told them what was the law to guide them, he now asked them to consider their verdict on the evidence before them.

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## THE EMPRESS OF INDIA COTTON MILLS COMPANY LIMITED.

Proceedings of the Twenty-Eighth Ordinary Half-yearly General Meeting of Shareholders of the Empress of India Cotton Mills Company, Limited, held at the Registered Office of the Company, No. 55, Canning Street, Calcutta, at 4 P. M., on Saturday, the 29th August 1891.

## PRESENT:

D. B. Mehta, Esq., *in the Chair.*

P. E. Guddar, Esq.

G. C. Farr, Esq.

N. S. Watkins, Esq.

Jetha Jaichand, Esq.

Baboo Gourisankar Tewary.

Baboo Mohunloll.

R. D. Mehta, Esq., *by his Attorney* D. B. Mehta, Esq.

D. C. Setlina, Esq.

The Advertisement convening the Meeting having been read, and the Directors' Report and Accounts circulated among the Shareholders being taken as read, the following Resolutions were proposed:—

## Resolution I.

Proposed by D. B. Mehta, Esq.

Seconded by Baboo Gourisankar Tewary.

That the Directors' Report be adopted, and that the Accounts for the half-year ending 30th June 1891, as audited and circulated to the Shareholders, be also adopted, and passed as correct.

Carried unanimously.

## Resolution II.

Proposed by G. C. Farr, Esq.

Seconded by Jetha Jaichand, Esq.

That the balance at the Credit of Profit and Loss Account, viz:—Rs. 21, 176-12-11 be carried forward to the current half-year.

Carried unanimously.

With a vote of thanks to the Chair and to the Managing Agents, the Meeting separated.

D. B. MEHTA,  
*Chairman.*

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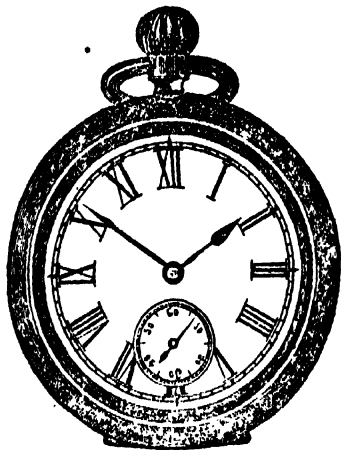
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AND

REVIEW OF POLITICS LITERATURE AND SOCIETY

Vol. X.

CALCUTTA, SATURDAY, SEPTEMBER 12, 1891.

No. 491

## THE CAPTIVE LADIE.

By the late MICHAEL MADHUSUDAN DUTT.

REPRINTED FROM THE MADRAS EDITION OF 1849.

[Continued from page 422.]

"Oh! fly—and when far, far away,  
Thy life is as a sunny day,  
And when the Past to thee shall seem,  
A dim,—a half forgotten dream,  
Oh! then let tales of bygone years  
Claim but a passing sigh,—some tears!"  
He paus'd, she spoke not,—but her eye  
Look'd into his all vacantly,  
As if the bosom, overwrought,  
Lost in its wilderness all thought,  
Till tears, like rose-empairing dew,  
Stream'd in their soft and diamond hue!  
"Oh never—never will I fly,  
But with thee, Love! I live or die!  
When from my father's hall I fled,  
And wander'd far—a lonely maid,—  
When coldly 'round the donjon's gloom  
Rose like a deep and lightless tomb,—  
I wept not—for I thought of thee,—  
And the sweet dreams of Memory  
Lent smiles to cheer the solitude  
Or the lone bosom's widowhood!  
And now, when dangers 'round thee lower  
Like flames all blazing to devour—  
Like furious waves round some fair isle,  
To sweep away its vernal smile,—  
Oh! never,—never will this heart  
Be sever'd, Love! to beat apart!  
I fear not Death, tho' fierce he be,  
When thus I cling, mine own! to thee!—  
For in the forest's green retreat,  
Where leafy branches twine and meet,  
Tho' wildly round dread Agni\* roars,  
Like angry surge by rock-girt shores,—  
The soft gazelle of liquid eye  
Leaves not her mate alone to die!—  
But tell me, must thou bow thee low,  
And yield thee to thy godless foe,  
And humbly kneel before the throne  
Which once, alas! was all thine own?  
Nay—frown not thus?"—like lightning-ray  
Pride fiercely flash'd,—then past away!  
"Baiza!—look thro' yon lattice there,  
By yonder fane, dost see the glare  
Which kindles round the dewy air?  
The steeds below,—oh! rise and flee,—  
Baiza!—that fiery grave's for me!"—

She shriek'd and fell,—as cypress high  
When blasted by the storm-god's eye!  
But he was gone,—'twas lonely all—  
None heard her shriek,—none saw her fall!—

High flames the fiercely kindling pyre  
Like Rudra's† all consuming ire;  
And many a spark ascends on high  
Like light-wing'd birds which wildly fly  
Or gaily sweep along the sky;—  
The Rishi with his gods is there  
But weeps as swells his solemn pray'r,  
And all around the brightening glow  
Lights hueless cheek and pallid brow!  
And there be murmur'd voice of wail,  
Like mournful sigh of midnight gale,—  
'And must he die so young—so brave,  
'Is there no god above to save!'

There is a hush:—a warrior stands  
Fast by that pyre of blazing brands;  
With all a warrior's fearless pride  
He shrinks not from the fiery tide,  
Which rolls, a golden, lava stream,  
And darts full many a lightning beam;—  
A glittering crown is on his brow  
Of beauty,—tho' all pallid now,  
And in his hand a broken blade  
Bath'd in red gore but lately shed!  
He looks him round with dauntless eye,  
As one who never fears to die!  
'Farewell!—Death's but a short-liv'd pain,  
'I live not for a captive's chain;  
'And now, ye gods! who love the brave,  
'Smile o'er a warrior's fiery grave!'  
He paus'd—they look'd—'oh! he is gone,  
'His last,—his boldest deed is done,—  
'Husteen! see thy hope expire  
'Upon yon pile of blazing fire!'  
But, Hark! there is a shriek,—a cry,  
Of wild,—controlless agony!  
How fearfully around it rung,  
As one burst thro' that weeping throng,  
And plung'd into that flaming pyre,  
And clove awhile the column'd fire!  
They look'd—they knew—yes, it was she,—  
The bride of him whose spirit there  
Had burst its prison,—joyously  
To fly far to the realms of air!

† Sheva, in his character as Destroyer.

‡ "It was in those days a custom of the Hindus, that whatever Raja was twice worsted by the Mussulmans, should be, by that disgrace, rendered unfit for further command. Jeipal in compliance to this custom, having raised his son to the government, ordered a funeral pile to be prepared, upon which he sacrificed himself to his gods."—Dow's *Fe-rishta*, Vol. I. 45. (Third Edition).

\* The God of Fire.

Subscribers in the country are requested to remit by postal money orders, if possible, as the safest and most convenient medium, particularly as it ensures acknowledgment through the Department. No other receipt will be given any other being unnecessary, and likely to cause confusion.

## NEWS AND OUR COMMENTS.

THE Secretary of State for India has sanctioned the construction of the Lucknow-Rae Bareilly Railway.

MAJOR M. C. Brackenbury having been granted six months' furlough out of India, Mr. S. C. E. Hartwell officiates as Manager and Mr. A. Muirhead as Traffic Superintendent of the Oudh and Rohilkhand Railway.

THE Governor-General in Council has remitted the duty chargeable under the Indian Stamp Act, I of 1879, on any letter of authority or power of attorney executed for the sole purpose of authorising one or more of the joint holders of a Government Security to give on behalf of the other or others of them, or any one or more of such other joint holders, a discharge for interest payable on such security or on any renewed security issued in lieu thereof.

THE following are the dates for commencement of the several examinations of the Calcutta University:—

Entrance.—Monday, the 8th February, 1892.

F. A. and B. A.—Monday, the 29th February.

Preliminary Scientific L. M. S., First and Second L. M. S.—Monday, the 7th March.

Preliminary Scientific M. B., First and Second M. B., M.D., and F.E.—Monday, the 2nd May.

L. E. and B. E.—Monday, the 11th July.

M. A., B. L., Honours in Law, and Premchand Roychand Studentship.—Monday, the 7th November.

The latest dates for applications for admission to the examinations are:—

Entrance.—28th December.

F. A. and B. A.—18th January.

Preliminary Scientific L. M. S., First and Second L. M. S.—22nd February.

M. D.—2nd April.

Preliminary Scientific M. B., First and Second M. B., and F. E.—18th April.

Premchand Roychand Studentship.—7th May.

L. E. and B. E.—27th June.

M. A.—8th August.

B. L. and Honours in Law.—7th October.

"WE read in a Mandalay paper that "fifty thousand rupees are said to have been subscribed for the defence of the accused in the *Bangabasi* sedition case." At one time, in Calcutta itself, the subscription went up to rupees seventy thousand. If the fact were so, the Bengali weekly would have no cause to lament the prosecution.

AS an effect of the *Bangabasi* trial on the native press, the *Phoenix* of Karachi thus quotes the conclusion of an "unusually mild article on the Government's orders on the case of the Manipur prisoners," "We beg to differ from the decision of Lord Lansdowne. We must, however, beg pardon of His Excellency for doing so."

COLONEL Olcott, Founder-President of the Theosophical Society, lately went to Australia for the purpose of receiving £5,000 bequeathed to the society. It was represented to him that his acceptance of the legacy would be a hardship to the members of the testator's family. Thereupon he divided it with them, leaving them £4,000 and retaining for himself only £1,000. This is religion, this is magnanimity, this is humanity. Colonel Olcott has made a rare sacrifice.

A BRITISH soldier at Manipur has shot down a Manipuri in a passion. The *Morning Post*, which gives the above news, publishes a telegram from Nowgong as follows:—

"A private of the Suffolk Regiment yesterday accidentally struck a native Company cook, and the blow injured the spleen and caused death. It was a pure accident, but a Court of Enquiry is investigating the matter."

A EUROPEAN fitter on the Madras Railway, Job Martin, has been fined Rs. 50 (£6) for killing a woman, his servant, in a passion. The

*Advocate* contrasts that with the sentences in the Benares Rint case. The Judge, Mr. Nicholls, sentenced as many as 81 persons, who presumably acted under religious phrensy, to various punishments as follows:—

|    |                                                                                  |
|----|----------------------------------------------------------------------------------|
| 7  | persons to transportation for life.                                              |
| 3  | do do for 14 years.                                                              |
| 3  | do do for 12 years.                                                              |
| 12 | to rigorous imprisonment for 10 years (with three months' solitary confinement.) |
| 13 | do do for 7 years.                                                               |
| 18 | do do 3 and 4 years with heavy fines.                                            |
| 6  | do do for one year.                                                              |
| 19 | do to receive 30 stripes.                                                        |

On the other hand, a *punka*-boy at Buxar, for stealing a *two anna bit* from a confectioner's shop, was sentenced by the magistrate to five years' confinement in the reformatory.

THE Special Second Class Magistrate of Trivellore committed two lads, of the ages of thirteen and fourteen respectively and both of the Vanniya caste, for putting stones upon a railway with intent to endanger the safety of persons travelling or being on the railway, under section 126, clause (a) of the Railway Act (X of) 1890. They had placed two stones on the rail near Trivellore when a train was expected, one of them being sufficiently large to cause derailment. For this attempt to wreck a train, the Sessions Judge of Chingleput, Mr. J. W. Best, sentenced each of the lads to rigorous imprisonment for two years or to be detained in the Reformatory school till they attained the age of eighteen years.

IN Madras, they do not tolerate street preaching. In the Egmore Police Court, Mr. C. G. Kuppusawmy Iyer fined eight members of the Salvation Army three rupees each, for causing obstruction to a public thoroughfare by holding a religious service at one end of Velala street, Pursewalkam. The defendants denied that they were in the centre of the road and refused to move when required to do so by the Police. They admitted that they were on the side of the road leaving enough space for two or three carriages to pass without any difficulty.

SUB-INSPECTOR Fariduddin and Rajaram, a Mohorror of the Manda Police station, Allahabad District, have been committed for framing an incorrect record, with intent to save a person from legal punishment, and with giving false information with respect to an offence.

HERE is a curious litigation in what may be called ecclesiastical libel nipped in the bud. The *Ceylon Times* writes:—

"Early this month (July) D. S. Kumarasingha filed a plaint in the District Court of Kandy before Mr. Judge Lawrie against M. H. Perera of 129, Grandpass, Colombo, the editor of the *Lakrivikrama*, and three others connected with the same paper for publishing two letters, dated respectively 5th November 1890, and 9th January, 1891, containing matters defamatory of the plaintiff and intending to injure his fair name and credit. The plaintiff alleged that the letters (in Sinhalese) insinuated that the plaintiff, not being a Buddhist priest, had performed certain sacred and sacerdotal offices relative to burial, which offices performed by any other than by a person duly admitted and consecrated would be acts impious and sacrilegious, and that the plaintiff misappropriated to himself certain gifts only offered to priests. Judge Lawrie declined to entertain the plaint on the ground that it disclosed no cause of action. On the appeal of the plaintiff the Full Court of appeal considered the case, affirming the order of the lower court, Mr. Justice Clarence dissentiente."

AT the Madras Presidency Magistrate's Court, B. A. Rajendrum Pillay, proprietor and publisher of the Tamil journal *Maha Vicla Thoothun* or "Comic Herald," was fined Rs. 25, for defaming Pitti Theagaroya Chetty, a wealthy skin merchant, by imputing dishonest acts to him in bribing Government officials. Three witnesses deposed to having given the editor the articles—the subject of the charge—and Rs. 11 for publishing them.

IT seems that there are superstitions in civilized Europe which are unknown even among the most backward of our countrymen. We have it on the authority of the *Daily Chronicle's* St. Petersburg correspondent that, quite recently, a young child, belonging to one of the peasants in a small village, in the Government of Soratoff, was found missing. An hour after, the body of the child was discovered terribly mangled with its throat cut. The police found that the crime had been perpetrated by an old soldier who had murdered the child and eaten its heart, under the impression that the heart of an infant would cure him of a malady he had been suffering from for many years.

THE Magistrate of Bijwar, Bombay Presidency, reports a lamentable failure of justice from the zeal for improvement of one of his subordinate magistracy. One morning, a vaccinator paid two annas to a poor woman to take her child, whom he had just vaccinated, to another village in the afternoon, to enable him to take the fresh lymph for inoculating another child there. Her husband hearing of the journey, however, forbade it and told the messengers who came to fetch the woman and child to the same effect. Vaccination being a state business, the little man's lesser men would not go without executing their principal's commands. They stayed on the premises and probably meditated force. That they shewed their "cheek," goes without saying. But poor Satawa—so poor that she had bargained for two annas, equal to two pence, to carry her vaccinated baby to another village—was rich in the protection of a husband more brave and self-respecting than many so-called Baboos. He resisted the myrmidons of authority, as he doubtless regarded them, and, in defence of his rights and the integrity of his castle, went so far as to drive the fellows out. The great vaccinator flew into a rage and reported the contempt of authority to the local Magistrate. This officer now proceeded to move the vengeance of the law not on the audacious man direct but through his tenderest point, his wife, in regard to which he was so particular. His Lordship the Magistrate ransacked the whole Penal Code in sanguine expectation of pitting her with one or other of its sections. But though the Code is exhaustive enough, it is after all a sane business and there is no provision for the vengeance of stupidity. Long and weary must have been the repeated search to discover the hidden clause which provides for satisfaction of the injured honour of vaccinators and their establishment. It was being given up in despair, when apparently some village law-man or clerk threw a brilliant suggestion. Accordingly, the woman was charged under section 406, for criminal breach of trust. The case did not occupy the court long. The woman, who for two pence had gladly undertaken to go on a journey of some miles carrying her child on her arms, had no advocate, brilliant or dim, to prolong the litigation in her favour on the chance of coaxing or badgering the court into declaring for acquittal. The coast being clear, the Magistrate sailed gaily, ending in convicting Satawa and sentencing the poor honest woman of two pence to a fine of some 20 shillings (Rs. 15) or fifteen days' imprisonment in default.

ON the evening of the 6th instant, a Hindu widow marriage—that is a marriage between Hindus of the same caste and according to Hindu rites and customs—took place at the Widow-Marriage Hall of Sett Madhavdas Raghunathdas at Girgaum. The parties who reside at the village of Marwar in the Kheder district, belong to the Baj Khedaval Brahman tribe. The bridegroom, Dave Lalobhai Bapoojee, is 31, and the bride, Manchabai, is 18, being the ideal ages of union in the Hindu Sastras. The latter is a virgin widow. Considering that poor Mancha lost her first husband when she was only 10, her first marriage was a nominal one—a mere sound.

THE eminent surgeon and leading throat specialist, Sir Morell Mackenzie, had lately performed a brilliant operation, in his special line of surgery, on Mr. George Lewis. The success of that case emboldened Mr. Irving, the prince of actors, to submit himself to the same operation. Mr. Irving had been, of late years, complaining of throat affections and, after a careful examination of the part, Sir Morell advised the removal of a portion of the uvula. The patient was, however, for letting ill alone for fear of getting worse. But Mr. Lewis's experience satisfied him, and he willingly placed himself at the mercy of the surgeon's skill. Up to this he has not had to regret his step. The diseased portion of his uvula was removed with the greatest ease. He has been enjoined a week's rest, but he will take a longer holiday. We hope he will retain the integrity of his voice.

THE devils! they spare nobody, howsoever high. They played one of their usual practical pranks on our Royal Duke of Edinburgh himself. He is a great musician and composed a waltz called after his vessel "Galatea." He was pressed to give it to the world. Before doing so, he wished to have it revised by a competent professional. Accordingly, it was given to Sir Arthur Sullivan, who went carefully through the pages, initialing each at bottom in sign of approval. In this state it came to the publishers who sent it as it was to the engravers and printers, and so it appeared finally. The Galatea waltz had inscribed under every page the letters A S S—intended for the

initials of Sir Arthur Samuel Sullivan. The full point after each letter was omitted.

## NOTES, LEADERETTES, AND OUR OWN NEWS.

THE Chilian civil war is over. The success of the Congress is complete. President Balmaceda, whose claim to nominate his successor led to the war, has been compelled to seek refuge in the Argentine Republic. The hostilities lasted for nine months, and the struggle throughout was of the most desperate character. The Congressists have gained their object. But the loss in men and money has been enormous. The war has cost the Chilians over fourteen millions of money or very nearly the amount that India had to pay for Lord Lytton's expeditions to Afghanistan for securing a "scientific frontier."

THE recent development of strikes, in number as well as tenacity, could scarcely pass without its effect on the minds of employers and mercantile men in general. We are not, therefore, surprised to hear that it has exercised them deeply and that efforts are now being made to resolve upon some measure for the protection of capital. A great national British association of employers in all the various lines throughout Great Britain is in contemplation.

A TELEGRAM of the 6th instant announces the appointment of the Duke of Rutland temporarily as Post Master General. Young England, the founder among the scions of the British aristocracy of the Disraeli cult at a time when the brilliant Israelite was still regarded as only an adventurer, Young England in his maturity became Post Master General and was rewarded with a seat in the cabinet in the Government of his idol or hero. And now Old England, waxed to a peer and swollen to a Duke, falls back upon the same post. So much for the reverence of Conservative Government for peerage and age—peerage sublimated by age!

What a compensating Providence protects us all! His Grace ought to have been himself—a Duke. In any other position he would have been done for. For it was his misfortune, in early life, to publish himself down. The sentimental enthusiasm of Young Englandism was silly enough, but it was a passing joke. Lord John Manners, however, contrived to make himself immortal by his literary genius. He wrote a poem which is forgotten, but which contains a verse which can never be forgotten, which, indeed, is remembered and will ever be remembered whenever his name is mentioned. Whether for matter or for manner, it is unrivalled. It is as follows:—

Let Arts and Commerce, Laws and Learning die,  
But leave us still our old nobility.

The force of bathos could no farther go. Indeed, published in or before the Augustan Age of England, it would have been seized by old Martin Scribbler for a clinching example of the art of sinking in verse. It is difficult in these days to believe that any man could seriously write that, nay, and print it too. The author has doubtless long since been ashamed of his production. He would fain forget it and make everybody else forget it, but it is not to be. The distich sticks to him like tar. It is the skeleton in the house of his reputation which turns up when least wanted.

What a warning this against rushing into print!

THE British Association this year opened at Cardiff on the 19th August. The President of the year, Dr. Huggins, delivered the opening address. He took up the subject of spectroscopic astronomy. Not the least interesting part of the address was that in which the President dwelt upon the great power which the progress of photography had put into the hands of the astronomer. He spoke in raptures of the modern silver-bromide gelatine plate. Whatever the improvements in telescopic, the eye after all is the instrument of vision, and the powers of the eye are limited—limited even in its capacity for utilising such aid as the telescope offers. In observation of delicate, transparent, evanescent phenomena, the evidence of this sense is apt to be confused, vague, and indistinct. Herein photography, with the vast advance made in recent years by it, may be of great help to the astronomer,

catching the fleeting appearances as they fly and almost making the invisible visible. As Dr. Huggins explained :—

"We could not by the force of continued looking bring into view an object too feebly luminous to be seen at the first and keenest moment of vision. But the feeblest light which fell upon the plate was not lost, but taken in and stored up continuously. Each hour the plate gathered up 3,600 times the light-energy which it received during the first second."

Dr. Huggins then went into particulars. According to him, the astronomer was now able, with the sensitive plate, by a single short exposure, to obtain permanently the relative positions of thousands of stars, or the minute features of nebulae or other objects, or the phenomena of an eclipse, such as could not well be done by the eye. Certainly, in accomplishing even a minimum of these results, the poor inquirer would have to spend a large proportion of his time and strain his eye too much. This economy of force is not to be despised in any sphere. It is specially of the utmost importance in a field of the most minute observation and the most patient and unremitting labour—one, again, in which the integrity of the sight is the supreme factor. Above all, photography, by representing light waves which were both too small and too large to excite vision in the eye, opened up to the astronomer a new vista of knowledge.

The remarkable successes of astronomical photography or photographic astronomy is, of course, due to the accumulative property of the sensitive plate of seizing a very feeble light, acting continuously through exposure for several hours. These successes were, in Dr. Huggins' opinion, of the importance of a revelation. This revelation is comprised within the space of a single decade. The first surprise came in 1880, when Dr. Henry Draper succeeded in taking the nebula of

*great Orion sloping slowly to the West.*

This was the stepping-stone. Others followed it up, and in 1883, Dr. Common took photographs which filled in the details and extensions of the nebula.

"A further disclosure took place in 1885, when the brothers Henry showed for the first time in great detail the spiral nebula issuing from the bright star Maia of the Pleiades, and shortly afterwards nebulous streams about the other stars of this group. In 1886 Mr. Roberts by means of a photograph to which three hours' exposure had been given, showed the whole background of this group to be nebulous. In the following year Mr. Roberts more than doubled for us the great extension of the nebular region which surrounds the trapezium in the constellation of Orion. By his photographs of the great nebula in Andromeda, he had shown the true significance of the dark canals which had been seen by the eye. They were in reality spaces between successive rings of bright matter, which appeared nearly straight owing to the inclination in which they lay relatively to us. These bright rings surrounded an undefined central luminous mass. Recent photographs by Mr. Russell showed that the great rift in the Milky Way in Argus, which to the eye was void of stars, was in reality uniformly covered with them."

WITH its closing for the long vacation, the High Court, reversing the order of the District Judge of Gya, upheld the Tikari will. This is another good Samaritan's work, the memory of which will be an enjoyment to the Chief Justice through the holidays. His judgment saves the character of a respectable man, and gives the estate to Raja Ran Bahadar's granddaughter. The latter result specially will be hailed throughout the land.

ON the motion of Mr. Hill on behalf of the accused in the Dacca bribery case, the Vacation Judges of the Calcutta High Court have ordered the transfer of the trial to the Calcutta Sessions. There was no opposition on behalf of the Crown, except that the case might be made over to the Alipore Judge. But the Court thought—and justly—that it was a case pre-eminently for the jury and ordered accordingly. The whole country ought to be grateful to Messrs. Beverley and Amir Ali for such a necessary and humane order.

SPECULATION is rife in town regarding the future of the *Bangabasi* case. Many are of opinion that practically there is an end of the matter, that the prosecution will not be pursued. Some believe that the Government will move the court again and see to the end of it. And no doubt this view accords better with the object with which the machinery of law was set agoing, which was to ascertain the adequacy or not of the existing law for the repression of seditious journalism.

In this connection the policy and intentions of the defendants are an important factor. Great curiosity has been manifested in regard to

these, as well by those who sympathise with them as by those who do not. As usual, there is a great dearth of accurate information. As an example of the better-informed circles, we read in the last *Grambasi*—a Bengali weekly printed in Calcutta but published on Monday in Howrah—that the proprietor, the editor, the manager and the printer of the *Bangabasi* are about to send a representation to the Lieutenant-Governor and that they have requested the Press Association—the one recently started in the Rooms of the British Indian Association—to forward their petition. In that representation the four under trial freely admit that the language of their articles is truly violent, disrespectful, and improper, and that in spite of their wishes, they had excited in the people disaffection towards Government, for which they are now truly sorry.

The fact of the matter is, that the *Bangabasi* people are now penitent—as they may well be after the strain and the drain of these weeks—and, in view of the proceedings against them being dropped, have expressed their regret to the Bengal Government for their intemperate and improper language. The British Indian Association, both in its general Committee and in its new Press branch, support the prayer of the four accused. This is, of course, by arrangement. The Bengal Government is expected to recommend the petition, the final order being that of the Government of India.

Already, the tone of the *Bangabasi* and other papers is changed.

THE second part of the Warburton criminal prosecution of the *Tribune*, stands re-adjourned to the 4th November. The names of 11 witnesses were filed by the defence on the 5th, when the case was taken up, with a promise of 30 more, besides 10 *in propria persona* to be produced at the trial. All these witnesses are of the Panjab, excepting two of Calcutta who will be examined by commission. We hope the firm stand taken by the defence will ultimately prove beneficial to the press, which is at the present moment under a very great disadvantage.

IN his recent tour, the Lieutenant-Governor of Bengal found that the work in the two contiguous sub-divisions of Chooandanga and Meherpore, was not enough to justify the retention of both. Sir Charles Elliott, accordingly, decided to abolish one of them. He is as good as his opinion. Pending final settlement of the question, he has just passed orders for temporary suspension of the Meherpore sub-division. That sub-divisional officer will hold his court at Chooandanga as headquarters of the two sub-divisions. The Sub-Deputy Magistrate of Ranaghat is deputed to take charge of the Meherpore sub-Treasury. Excepting the head clerk and accountant of the criminal court in Meherpore, all the other officers have orders to remove themselves to Krisnaghur.

WITH the permanence of the Income tax, the Government has begun to see its iniquity. The doubts about the repeal of the tax were clearly set at rest last year. In Bengal, the offices of Excise Inspector or Sub-Inspector and Assessor of Income-tax were separated. Districts were divided into five classes according to their average revenue from income-tax, and five grades of assessors were appointed on somewhat lower rates of pay than had previously been allowed. Service in the Income-tax branch, hitherto treated as temporary, was declared to be permanent and pensionable. Every district has now an officer entirely devoted to the Income-tax business. With this complete subordination of the country to the odious tax, the Bengal Resolution on the Report on its administration for the year 1890-91 thus concludes :—

"In referring to popular feeling on the subject of the income-tax, the Board say 'the tax is and always must be unpopular.' The enquiries, it necessitates 'are resented as inquisitorial and oppressive,' and are often met by 'the fabrication of false accounts' or 'a garbled balance sheet.' Of the truth of this description the Lieutenant-Governor has no doubt. Nothing but financial necessity can justify the retention of a tax which can only be based on a series of more or less accurate guesses. At the same time the principal hardship is felt by those whose incomes are smallest, and if the assessable minimum could be fixed at Rs. 1,000 instead of Rs. 500, the greater part of the complaints against the tax would be stilled. The change would exempt 70,807 persons out of the 104,886 who paid income-tax during the year, but would only lower the produce of the tax by Rs. 7,87,603 (Class I, Rs. 500 to Rs. 750, Rs. 5,74,754 and Class II, Rs. 750 to Rs. 1,000, Rs. 2,12,849) out of Rs. 39,55,807, or 199 of the whole receipts. It will be a profound relief both to the administration and the people when the day comes when the Government of India can afford to permit itself the luxury of granting this relaxation."

The recommendation of the Bengal Government, if given effect to, will not only be a relief to the lowest class of assessors, but will ex-

empty many who are not really affected by the law, but who are brought under it by the zeal of the administering officers. That zeal is, in no small measure, the origin of the unpopularity of the tax and the cause of garbled balance sheets. If the tax is to be retained, this small relief is the most needed.

THE Government expenditure, during 1890-91, incurred on subscriptions to newspapers, was Rs. 78,148, against Rs. 70,110 in 1889-90. These figures are supplied by the Superintendent of Stationery charged with the list of newspapers for Government. As the fourth estate, in a constitution not boasting the second and the third, the newspaper press can legitimately claim a greater regard than is represented in the figures quoted. The respectable class of native journals needs encouragement. Native newspapers are hardly paying concerns.

The income tax returns of the last year in Bengal give eleven as the number of newspapers paying the tax. This of course includes both European and Native proprietary. Taking the lowest figures as given in the Resolution, the taxable income of the newspaper press is represented by only Rs. 59,000 and the tax paid Rs. 1,367-3. The Resolution admits, "The average earnings of the eleven, as returned for income-tax purposes, amount to Rs. 6,000, but this figure includes papers under European as well as under native management, and it covers too wide variations of profit to be of any practical value, except as showing what a very small proportion of the large number of newspapers in Bengal make enough to render them liable to income-tax."

THE Indians are a bad lot—the Bengalis in particular being the worst batch,—such is the British report. It has been so often repeated and reiterated as to become a fixed article of faith. We have ourselves been taught to acquiesce in it. Of course, the Europeans are all good and noble, the British heavenly. Lying, we are told, is a native perversity and litigiousness an Asiatic custom, from both which European races are free. Yet, what a tale do the law courts of Great Britain—the Paradise of the West—tell! There has been no great litigation in that country in our time which has not been disgraced by enormous perjury of the most barefaced kind on one side or on both sides. In fact, the evil is clearly on the increase. Here is a responsible opinion deliberately expressed:—

"Speaking of witnesses in England, Mr. Justice Day, on a recent occasion, observed that 'referring both to the period, when he was a member of the Bar, and to the time during which he had sat on the Bench, he might say that the longer his experience in the administration of the law, the more distressed had he been by the amount of perjury committed before him—and committed with practical immunity.' 'He was afraid,' he added, 'that the influence of religion had little weight in deterring from perjury, &c.'"

There is no gainsaying that. Cases are continually cropping up until the subject has, we see, attracted the public attention. Politicians and public writers are discussing it. One extract will show.

The *Times* thus delivers itself:—

"That usually clever paper, the *Pall Mall Gazette*, is wonderfully obtuse upon some points. On Monday it suggested a 'Bill to legalise lying,' because no prosecution has been instituted in the case of Evelyn v. Hurlbert. Lying on a grand scale attracts attention. Perjury on the subject of baccharat or weak women excites remark; but compared to the vast amount of lying and perjury which goes on in all Courts of justice it is insignificant. It would be idle to prosecute big and fashionable liars, and to leave untouched the multitude of small and insignificant liars. As much mischief is done by the latter as by the former. Moreover, the remedy of a criminal prosecution is a difficult one to apply. For instance, which should be prosecuted, Miss Evelyn or Mr. Hurlbert? Perhaps our contemporary would suggest that the prosecution of Miss Evelyn should be conducted by the Attorney-General and of Mr. Hurlbert by the Solicitor-General. If this were done an acquittal in both cases is quite possible, for there are depths of guile beyond the ken of juries. Perjury must necessarily enjoy a certain degree of immunity, for every case tried records it more or less. No prosecution would check it, and to have any appearance of fairness prosecutions should follow in at least half the cases where there is a conflict of evidence."

The *Times* is not given to speaking at random.

HERE is a protest against Sir Philip Hutchin's Bill for extended jurisdiction of the Madras Small Cause Court:—

"During the hearing of an appeal at the Madras High Court, on the 4th instant, his Lordship the Chief Justice observed, that in a suit for Rs. 500 instituted in the Small Cause Court, (and which was referred to as one of the Exhibits on the appeal,) an institution fee of Rs. 46-14-0 had been levied, whereas in the High Court, in a suit for Rs.

2,000 and upwards, the institution fee was only Rs. 30. His Lordship, in commenting on this, said, 'This is what is called cheap justice!'"

That may be a reason for reduction of institution fees. But these fees are not all in a suit in the High Court. What is the total cost of a suit of Rs. 2,000 in the High Court, as compared to the whole cost of such a suit in the Small Cause Court?

THE most backward district of Bengal is about to set an example in industrial enterprise which the Babudom of our metropolis would do well to follow. The company which is going to set up a Cotton Mill at Chatra, near Serampore, originated not with our Calcutta Babus or merchants, but with a few Zemindars and pleaders hailing from benighted Rungpore. We heartily wish their enterprise every success, not only for their sake, but for the sake of the best interests of the country. Our impression is that, in our present state, we want nothing so urgently as a sufficiently large number of cotton mills to supply our local wants by local manufacture. We may leave to our Government and to English capitalists the construction of our railways. We may even bear up with the pet grievances of our go-ahead politicians. But in our view of the situation the Manchester goods are the main cause of India's growing poverty and ought to be ousted anyhow from our markets. This consummation, which is devoutly to be wished, can be brought about only by utilising all our resources for setting up cotton mills instead of frittering away the same in begging for political privileges.

The clothing of India's teeming millions cannot possibly be supplied by local manufacture, unless we have at least three hundred large mills in addition to those that we already have. Impoverished as we are by the drain of Home charges and by the growth of an abnormal foreign commerce, it is no easy thing for us to find the necessary capital for such enterprise. Something may be done by economising such resources as we possess. The efforts of merchants and capitalists in this behalf may perhaps be assisted by the co-operation of the philanthropist. But the kind of knowledge which alone can rouse true patriotism, seems to be altogether wanting.

It must in candour be confessed that the *Pioneer* is now offering an example of impartiality which it were well for the Indian Press if our contemporaries would generally follow. For one thing, it has of late shown an independence of Government, which clearly enough indicates a breach in the official camp. We are, therefore, not surprised to hear whispers that Lord Lansdowne has adopted an attitude of perfect neutrality towards the whole press without favour to any journal, and that, since the retirement of General Chesney, the Allahabad paper has not been supplied with early official information. Still the *Pioneer* is the *Pioneer* and must be so—that is, a publication written principally by officials—officers, civil and military—for officials. It cannot change its bottom or its crew. Its connections and its traditions remain. Thus it is doomed to awkwardness and inconsistency. In its present situation, it is an anomaly in journalism. And it must frequently present a queer spectacle. While giving the Government hard blows, with ungloved fists, its character as advocate of Government measures and interpreter of official views remains. It could not be otherwise.

No wonder, therefore, that the *Pioneer* descends to write up even the Explanatory Memorandum accompanying the Indian Budget laid before Parliament. This Memorandum is, we are told,

"sufficiently elaborate and sufficiently lucid to render impossible the gross misconceptions and egregious fallacies which, a few years ago, were the leading characteristics of an Indian debate."

One would suppose that at length Indian accounts are available to the British nation in a proper and understandable shape. The *Indian Spectator*, however, dispels the illusion. That little weekly does not shrink from joining issue with the great official journal. In proof of its contention, it quotes the following insufficiently elaborate and insufficiently lucid introductory paragraph at page 4 of the Memorandum:—

"Apart from other considerations, the revenue and expenditure of the country are continually increasing through the opening of the additional railways and canals."

## REIS & RAYYET.

Saturday, September 12, 1891.

### THE NATIONS' PARLIAMENT OF HEALTH.

THE first Congress was held at Brussels in 1876. The permanency of the institution—its sitting every other year—we owe to the French. This was a suggestion of Dr. Lionville who represented the French Government. But the success of all these congresses is due to the indefatigable zeal and industry of Drs. A. J. Martin and Henri Napias who made the two French congresses of 1878 and 1889 memorable. After the opening at Brussels, there were sessions successively held at Paris, at Turin, at Geneva, at the Hague and at Vienna. The next Congress was due in 1889. But that was the year of the International Exhibition of Paris when the world would be bound for that capital, and as the French purposed to have a Hygienic Congress on the occasion, a separate gathering on much the same lines was dispensed with. Hence the International was due this year, and it has just closed its sitting in London.

The seventh International Congress of Hygiene and Demography was opened by the Prince of Wales on Monday, the 10th August, at 3 P.M. It had many interesting and brilliant features to be long remembered by all who feel for suffering humanity, not only in Europe but in every country of the world. To make it remarkable, there were many things, besides the presence of distinguished *savants*. The direct patronage of the Queen, her desire to confer honor on the foreign members disclosed by her commanding their attendance at Osborne, and according them the privilege of a personal reception; the personal presence of the Prince of Wales and the sacrifice made by him in coming to the metropolis in holiday time when it is deserted by most of its well-to-do citizens; his appeal to the corporations, municipalities, public bodies and chief citizens of Great Britain, all combined to ensure and crown the success of a cause which appeals to the sympathy of every respectable man. The reputation of the country for munificence was thoroughly maintained. Hospitality, public and private, was, with warmth and dignity, dispensed to the members of the Congress.

The Corporation of London greeted the members in its Guildhall, and Sir Andrew Clark gave them a banquet in the rooms of the Royal College of Physicians. The last function was especially conspicuous for enthusiasm and cordiality.

There is a dark background in the picture, however. The general management was anything but successful. There was no formal, or, for that matter, informal, reception of the visitors on their arrival. Not even a reading-room worthy of the name was provided for them. The clerks told off for their assistance were perfectly innocent of the languages of the visitors, and not only unable to afford any information to the foreign members but also to their own countrymen. Everywhere, there was a confession of executive incapacity.

The absence of Mr. Ritchie, the Minister of Public Health, with his colleagues, was especially marked. His absolute neglect and studious disregard of such an important Congress, which ought to have been his own, speak much against him and his department.

The Hall of St. James was crowded with about 2,300 persons including many ladies. Besides the representative members of Great Britain, the following

foreign members of repute were present. Professors Cornil, Chauveau, Finkelnburg, Buchner, Emmerich, Babes, Laveran, Fodor, Celli, Ralliet, Drs. Rochard, Roux and Metschnikoff.

Sir Douglas Galton, in presenting his report, made the following observation about India: "Delegates were present from nearly all the great colonies, and he desired particularly to mention the support received from India; the Government and the Native States were represented by over seventy delegates; probably so large a number of our Indian fellow subjects had never before attended a European congress."

The inaugural address of the Prince of Wales evidently discloses a sentiment of personal sympathy for the poor. His address reminds one of Tennyson's lines—

"Is it well that while we range with science, glorying in the Time,  
City children soak and blacken soul and sense in city slime?"

In response, the following gentlemen spoke on behalf of the delegates of their respective nationalities:

Dr. Brouardel for the French; Dr. Von Coler for the Prussians; Dr. Corradi for the Italians; Dr. Roth for the Germans; Dr. Korosi for the Austro-Hungarians.

The vote of thanks to the Prince of Wales for acting as their President, moved by Sir James Paget and seconded by Dr. George Buchanon, was carried by acclamation. The meeting closed with a suitable reply from His Royal Highness. Dr. Brouardel made a happy quotation from the speech of Lord Beaconsfield when he spoke in favour of a bill for the protection of the public health: "The public health is the foundation on which repose the happiness of a people and the power of a country. The care of the public health is the first duty of a statesman." These noble words, said Dr. Brouardel, ought to be repeated in all countries and in all parliaments.

Sir Joseph Fayrer, in his presidential address on Preventive Medicine, referred to sanitation in India. He is of opinion "that disease is generally diminishing and that life is of longer duration." We wonder what sort of statistics Sir Joseph relies upon in asserting so queer a paradox. In the face of the progressive spread of malaria and deterioration of health in the country, with men carried off by thousands by epidemics, and whole populations dragging on a sickly existence, it is a cruel mockery to talk in this strain. And the improvement is attributed by him to the Sanitary Department of India for giving effect to sanitary laws! We regret to differ from so high an authority, but really it is difficult to avoid laughing when one hears such things of a department which has done almost nothing except writing long administrative reports and resolutions for which the Government of India is so well known as the Government of Paragraphs. Sir J. Fayrer is on *terra firma* when he says that "cholera is to be prevented or diminished by sanitary proceedings alone, and that all coercive measures of quarantine or forcible isolation are futile and hurtful." So also Dr. J. M. Cunningham (late of India). The land quarantine is impracticable, and the sea quarantine has done us no good. The only efficient method for preventing the spread of epidemic diseases, according to him, is the enforcement of sanitary improvements.

Dr. Rochard (Paris) formulated three laws against the prevention of epidemic diseases: (1) Isolation, (2) Disinfection, (3) Sanitation.

Dr. Felkin said "that a method of inoculation for syphilis was in use among Central African tribes and



had resulted in the virtual stamping out of syphilis among the tribes." Here is a fresh field for the Pasteurians to investigate and eradicate this shameful disease.

Dr. Simpson (Calcutta) said that "India had three populations—the Hindus, the Mahomedans, and the Europeans. The Europeans who travelled were not very subject to cholera; the Hindus, who were immensely subject to cholera, did not travel at all, because they would lose their caste. The Mahomedans were the real danger, and Mecca or Medina might be looked upon as a permanent threat to European security." That is neatly put, but sententiousness is too simple a vehicle for the complexity of truth. Dr. Simpson too spoke like a Calcutta Baboo. He does not know the Bheels, the Todas or even the Garos, aboriginal races worthy of observation from the Congress' point of view. But has he not heard of the Parsees and the Jews? As for his concluding remark, does Dr. Simpson intend to preach a crusade against the Holy Cities of Islam?

There was also a special Indian palaver, presided over by Sir M. E. Grant Duff. At that meeting, Sir W. Moore generally dwelt on the sanitation of India and said that at fairs and festivals the mortality from cholera has considerably decreased. Dr. Hendley of Rajputana drew a picture of a typical Rajputana capital and expressed his opinion that little progress had been made in the sanitation of Indian villages. Dr. Pringle declared that irrigation was a leap backward in sanitation. Just so. But then, irrigation could not be suppressed. Water is required for cultivation, and food is as prime a necessity as health. The problem of science, therefore, is, How to reconcile irrigation with sanitation? The Congress did not recognise it, however. Mr. Ollivant expressed a hope that Bombay may be supplied with water at 30 gallons a head per day. But the drainage works are behindhand in comparison with the water works. Calcutta must look sharp in this keen competition of sanitary progress with Bombay. The Administration Report of the Municipal Commissioners of Calcutta of 1889-90, says that "the supply has reached an average of 35'41 gallons of filtered water, 8'99 gallons of unfiltered water or a total of 44'4 gallons per head for the town wards." So it is plain, that Calcutta is better than Bombay at least in its water supply. Sir W. Wedderburn read three papers: (1) Our sanitary wants, by Dr. Kirtikar; (2) A Note on the Hygienic and Demographic condition of India, by Vishram Ramji Ghole; (3) The sanitary condition of the towns and villages of the Bombay Presidency, by K. V. Dhurandhar, Baroda. The following resolution was submitted by Sir M. E. Grant Duff and carried unanimously:—

"That looking to the interest shown by India in this Congress, and considering the probability that other tropical countries and colonies would take a similar interest in future Congresses, if a more prominent position were given to the consideration of subjects in which they are specially interested, this meeting recommends to the permanent committee that in future Congresses a tropical section be formed, with a view to a more full discussion of questions affecting sanitation, and the origin of disease in tropical climates."

In the Section on Demography, Mr. Holt Hallett read an elaborate paper on Indian Factory Legislation which deserves a separate treatment. Suffice it to note here that Mr. Hallett pronounced an unqualified condemnation of the Government of India's action. According to him, Indian factories are in a disgraceful condition. Dr. Bhadenji and others entered into a discussion on this subject.

The Congress was formally closed on Monday the 24th August, after a speech from Sir Douglas Galton.

He congratulated the Native Princes of India for evincing such deep sympathy with the Congress, and he trusted that this would lead to beneficial results. Then he answered the question raised by the Prince of Wales—"Why, if diseases are preventible, are they not prevented?"—by pleading ignorance on the part of the majority of the people and its consequent effect of carelessness and indifference. He at last moved the resolution for holding the next Congress at Budapest in 1894, which was carried. In return, Dr. Korosi thanked the Congress for accepting his country's invitation. There were just over 2,700 members who attended the Congress.

It is to be hoped that these congresses will create a spirit of fraternity amongst the rival nations. This view was well put forth by the late Professor Gubler when presiding over the Paris Congress of 1878. That distinguished *savant* addressed his colleagues in these terms:—"I call you colleagues, but I should say brothers, for where can that rare plant, the flower of fraternity, bloom and blossom better if not in our midst, and at a congress of health! Here we have no jealous rivalries, only a generous emulation for the attainment of that which is good. We wage war against all abuses, against all causes that bring about results injurious to our fellows, and with such principles the sentiment of fraternity will naturally dwell in our midst." That is language worthy of a Pandit to Pandits, and it specially becomes the President of the Nations' Parliament of Health welcoming the world's delegates.

#### THE IMPERIAL DIAMOND CASE.

TOWARDS the close of last week, Mr. Handley, the Chief Magistrate of Calcutta, on the application of Mr. Woodroffe on behalf of the Nizam of Hyderabad, issued a warrant of arrest and a search warrant against the person and (house) property of the Simla jeweller Jacob, charged with criminal misappropriation and criminal breach of trust. Mr. Jacob had contracted with His Highness to sell, after a model left with the Nizam, a diamond called the Imperial, weighing 180 carats, for rupees 46 lacs, contingent on the Nizam's approval of the original. Jacob had long since sounded the depths of Hyderabad credulity, having first been in that city in the time of Afzalad Dowla Bahadoor. Since he set up as a jeweller, his eye had been on that rich and lavish court, which probably was his best customer. In a professional visit, he mentioned to the Ruler an unprecedented gem, a bigger diamond than the Kohinoor, if not of equal water. The original value of the diamond was 120 lacs, but he was able to procure it for 50 lacs, afterwards reducing the price to 46 lacs, after an absolute sale to the Nizam of other jewellery for 5 lacs. It was also arranged that half the fixed value, or 23 lacs, would be deposited in a Calcutta Bank to the credit of Jacob, to enable him to bring out the Imperial from London. The money was paid down, the stone arrived, but was not approved by the Nizam. Jacob did not receive the other 23 lacs nor did he return any portion of the 23 paid to his account.

Such is the evidence, recorded in the Police Court, of Albert Abid, Chamberlain of the Nizam.

What became of the 23 lacs, appears from the evidence of Mr. William Henry Cheetham, of Messrs Kilburn & Co. From that it appears that that Calcutta firm has transactions with the London firm of Pittar, Leverson & Co., who sent out the diamond, valuing it at £1,50,000. Mr. Shirley Tre-mearne had first negotiated for the diamond with Mr. Cheetham. He was followed by Mr. Jacob, who deposited Rs. 50,000 as security. He had the option of returning the jewel by the 31st July with the forfeit of £2,200. On the arrival of the stone by the end of June, Jacob paid down, on the 10th July, Rs. 22½ lacs and received the diamond. When the sale to the Nizam fell through, Jacob instructed Messrs. Kilburn to remit home the purchase money, and received back his deposit and the balance of Rs. 22½ lacs, or Rs. 1,70,000 and became the owner of the diamond—

at the cost of the Nizam to the tune of Rs. 23 lacs. If he could effect the sale to the Nizam, he would have cleared nearly a quarter crore. He has now to account, in a criminal Court, for the 23 lacs.

The Magistrate's order was immediately telegraphed to Simla. Mr. Jacob at once prepared to start for Calcutta with the diamond, instructing his legal adviser, Mr. Cullen, to send the original documents regarding the diamond transaction after him. The Police, in its turn, took possession of Jacob's house and its belongings and sealed them, pending arrival of the warrant to search. Jacob arrived in Calcutta on Tuesday, the 8th, and, by arrangement between his solicitors Messrs. Morgan & Co. and the prosecution solicitors Messrs. Sanderson & Co., the diamond was deposited for safe custody in the Bank of Bengal as a sealed packet. After thus settling the preliminaries and intending to surrender himself the next day, in time to apply to the High Court for bail, he went to the Great Eastern Hotel, but the Police could not allow him to remain there, he therefore removed himself to the Police compound, and appeared before the Magistrate the next day.

In thus surrendering Jacob, his Counsel, Mr. T. A. Apcar, instructed by Mr. Geddes, applied for bail for him and release of his house. Mr. Handley was sorry that he could not oblige Mr. Apcar. He had only made the order for search and if anything wrong was done, he had his remedy afterwards. Mr. Dunne, for the prosecution, opposed the granting of bail, which Mr. Handley refused. He, however, granted the application, which was opposed by Mr. Apcar, of Mr. Dunne for an order for Mr. Davis of the jewellers Messrs. Hamilton to inspect the sealed packet and to examine whether it contained the identical stone the subject of the enquiry, in the company of the solicitors on both sides and Mr. Jacob.

Immediately after, Mr. Apcar applied to the Vacation Judges of the High Court to admit, under section 498, Criminal Procedure Code, the accused to bail. Mr. Woodroffe opposed the application, his initial objection being that there was no affidavit in support of the application. The court admitted the validity of the objection, but granted half an hour's time to rectify the omission. After lunch, the omission rectified, the application was discussed. Mr. Woodroffe contended that the court had no power to interfere at the present stage and before commitment by the Magistrate who is given the discretion to order bail. The Court held that section 498 gave it jurisdiction, if sufficient grounds were made out for such a course, but such a procedure would, of course, be very exceptional, and on very strong grounds indeed, and that sufficient case was not made out for its interference with the Magistrate's order at this stage. It was open to the Magistrate to grant bail.

The same evening (Wednesday) Mr. Handley held his court at quarter past six. Jacob was placed on his trial on charges of criminal misappropriation of 23 lacs and of 20 lacs and Rs. 71,492-7-1 and 1,77,131-1-2, these two amounts forming part of the 20 lacs. After recording sufficient evidence for remand, he remanded the prisoner to jail.

The regular investigation commenced the next day—Thursday. Messrs. Woodroffe and Dunne, instructed by Mr. Earnest Cowie, appeared for the prosecution, while Mr. M. Ghose, T. A. Apcar and Pearson, instructed by Mr. Geddes, represented the defence. Mr. Jacob was allowed a chair in the dock. Some witnesses were examined and the case postponed to Friday.

Before the rising of the court, Mr. Apcar renewed his application for release of the accused's house at Simla, where even his dogs were not allowed admittance. The Magistrate said he had sent a telegram two days ago to execute the search warrant and all that he could do now was to send another telegram to complete the search and release the house if still sealed up.

Friday's enquiry was limited to the examination of the Bank of Bengal people, the Bank having advanced the 23 lacs on the securities deposited at its branch at Hyderabad. The cross-examination of the witnesses was reserved. At the close of the day's proceedings, the Magistrate informed Mr. Ghose that he had received a telegram saying that Jacob's house had been searched, and, nothing being found, it has been released. On the application of Mr. Ghose, Mr. Handley made an order on the jail authorities to allow the accused's servant to attend on him there. They allowed him his meals from the Great Eastern Hotel but no

private servants. Mr. Woodroffe, in answer to the Magistrate, had no objection but what he did not want was that Jack, Tom and Harry should visit Jacob whenever they thought fit. Mr. Handley granted the permission and postponed the case to Monday.

## ADVERTISEMENT.

THE ELYSIUM DRAMATIC COMPANY,  
"LIMITED."

(Incorporated under Act VI of 1882.)

[The Stage might be a perpetual source of the most noble and useful entertainments, were it under proper regulations.—Addison.

Macready once said that "a theatre was a place of recreation for the sober-minded and intelligent." I trust that under whatsoever management the theatre in Oxford may be, it will always deserve this character.—Henry Irving (the greatest living English Actor) in his Discourse before the Oxford University, delivered at the special request of that learned body.]

**OBJECTS.**—The main objects of the Company are :—(1) the erection and establishment of a Theatre in the heart of the town, and in the best modern style of comfort, elegance, completeness and finish ; (2) the advancement of the Drama, and all the Fine Arts connected with it, and the encouragement of Talent, especially new Talent, by a tasteful and correct presentation of the choicest works of the age or day ; (3) the elevation of the Stage into an honourable calling by the elimination from it of all that is low and degraded, or, in any way, objectionable ; and (4) the printing, publication and issue of plays, pamphlets, leaflets, journals and magazines, likely to further the interests of the Company in any regard, and, generally, the sale of all books and stationery, &c.

**CAPITAL.**—Rs. 3,00,000, divided into 3,00,000 shares of Re. 1 each.

**DIVIDEND.**—From the very nature of the case we cannot enter into any lengthy and detailed account here of our probable income and expenditure in the future, but we can unhesitatingly promise our subscribers as high an average dividend as any paid by any other Joint-Stock Company, Limited, in Calcutta.

**INTEREST.**—Purchasers of shares in our Company, paying for them in full on or before the first of March next, shall be entitled to receive interest on the amount of their shares until the Theatre is in exact working order. The interest will run from the date of such purchase.

**BONUS.**—They shall also get *bonus* in the shape of certain free tickets of admission to the Theatre (particulars about which will, hereafter, be supplied on application). Of course, attention will be paid to the claims of priority in purchase and payment.

**DIRECTORS.**—Dr. Sambhu Chunder Mookerjee (Chairman), Principal Krishnakamal Bhattacharyya, Babu Haralal Ray (late Headmaster, Hindu School), Kumar Nityananda Singha, Babu Nilambar Mookerjee, M.A., B.L., late of Cashmere, and four others.

**BANKERS.**—The New Oriental Bank Corporation, Ltd.

**GENERAL SECRETARY.**—Babu Kedar Nath Bose, B. A.

**REGISTERED OFFICE OF THE COMPANY.**—110, College Street, Calcutta.

Full details in the Prospectus, which contains letters of sympathy and support from the most eminent personages in the land. The following, among others, are our principal

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**NOTICE.**

Wanted a Cashier for the above Company. Security Rs. 2,500.

## THE DOORGA POOJAH HOLIDAYS.

SIR,—You were very kind to take up the matter of the Dooorga Poojah holidays last year, and the Viceroy replied to your memorial saying that the matter might be taken up again. This probably implied that anything to be done was for the future, as when the reply came it was too late for the last year, arrangements having already been made without there being an opportunity of making any alterations in them.

I, on behalf of the clerks and writers, beg to request you would be good enough to give the matter your early attention as the Poojahs are nearing.

Personally I derive no benefit from a change in the existing arrangements, as being employed in a merchant's office, I have to depend entirely on the pleasure of my employers. Still, it would be a matter of satisfaction if others, more fortunate than we, get the advantage. Besides, the merchants allude to the Government orders and notifications, so, were things better on that side, I and other unfortunates like me may have grounds for asking our employers for the indulgence.

Requesting you most earnestly therefore to take the matter up, I am &c.,

A MERCHANT'S CLERK.

Calcutta, 6th September 1891.

## COMPETITIVE EXAMINATION.

SIR,—Recently an appeal has been made to the Lieutenant-Governor for largely appointing Mahomedans in the public service, and therein the competitive system has been disapproved of altogether, and it has also been asserted that as long as the system remains in vogue there is no chance for the Mahomedans getting their legitimate share of the public appointments. In a suggestive manner the writer of the appeal says that the Lieutenant-Governor should either abolish the system itself, as it is the case in other parts of India, or exempt the Mahomedans from the competition, and bestow appointments on them in consideration of their being Mahomedans and members of old respectable families.

Commenting on this appeal, one of your morning contemporaries expressed his sorrow on the present miserable condition of the Mahomedans, and remarked that had the Mahomedans taken time by the forelock they would not have to regret now. However, your contemporary, without making any practical suggestion, recommended the appeal to the favorable consideration of the present Ruler of these Provinces.

Now the question is, Is it possible for the Lieutenant-Governor to undo all that have been done by his predecessors and the High Court relating to the recruitment for the public service and to grant the prayer contained in the said appeal? In the outset, it is beyond the scope of prudence to expect such things at the hands of the kind-hearted and impartial Sir Charles Elliott. We can reasonably expect only that much which the Lieutenant-Governor can advisedly do for the benefit of the deserving Mahomedan candidates. A plan is to be chalked out in this respect, so that the Mahomedans may get their legitimate share of the State patronage, and not merely cry over the hardship caused by the competition and howl for its abolition.

Competition is very good in itself and is the safest mode of testing the candidates. The competitive examination for the public service is highly desirable for the Hindu community of Bengal, for in that progressive community graduates are as plentiful as the mangoes of Malda, and otherwise educated Babus are as numerous as fishes in water. The Local Government could not have adopted a better plan to confer public appointments on the Hindu candidates to the satisfaction of that community than through competition. Consequently, to advocate for doing away with competition for the sake of any community is highly improper and unpatriotic.

Now let us see why do the other communities, and especially the Mahomedan community, complain of this judicious and wise system? As far as the Mahomedans are concerned, it can safely be stated that they do not complain of the principles of this system, but they justly cry against the working of it. As a matter of fact, it is a Hindu competition, for the Hindus compete with the Hindus, who are equally educated, whereas the practically qualified Mahomedan candidates are forced to compete with the Hindu candidates who are far superior to them in academical attainments and who have more facilities for preparing themselves for any examination. This difference is the real ground of complaint. The Mahomedans will never complain nor will they have any pretext for doing so, if they are allowed to compete, like the Hindus, with equally educated members of their own community—graduates for higher grade appointments and undergraduates for the lower. Our humble prayer is that the Government of Sir Charles Elliott will be pleased to do us the bare justice by allowing the Mahomedan candidates to compete with each other for a certain portion of the vacancies that are annually filled up by the competition-wallahs. If such a boon be conferred upon them then there is every likelihood that the Mahomedans will soon regain their lost ground

in the public service, which has been so to say monopolised by the Hindus. If this boon be granted and a certain portion of the annual vacancies be reserved for the Mahomedan competition-wallahs, then it is distinctly to be understood that in the competitive examination same questions should be put to all the candidates—Hindu as well as Mahomedans, with the passable marks in each. In case Mahomedan candidates having failed to secure the passable marks any number of reserved vacancies remain uncompleted for, then these vacancies may be filled up by the deserving Mahomedan servants of Government from educational and other departments, and if there be any paucity in that direction they may be filled up by the Hindu competition-wallahs, who, though obtaining the passable marks, could not be accepted.

If the competition examination be carried on in the above manner, it will satisfy the Mahomedans in general and especially those of their leaders who have spent the best portion of their lives in spreading higher English education among their co-religionists. And it is further expected that the Hindu patriots would not have any objection to such a change in the working of the competitive system. If there be any, let the Hindus and the Mahomedans discuss it publicly through the medium of the impartial Press and settle the same among themselves. The Government is always ready to make any alteration in this direction if the communities concerned desire the same. Until the Hindu patriots sacrifice some of their interests for the amelioration of the condition of the Mahomedans, there is no hope for the two communities coming to satisfactory terms.

In conclusion, I beg to state that it will be highly impolitic to bestow all public appointments upon the Mahomedans on the plan referred to in the abovementioned appeal. For when the higher education has been thrown open to all without any distinction of social position or family connection, it would be a gross injustice now to confer appointments upon the Mahomedan candidates on mere recommendation.

MUSHIR.

## MANIPUR.

Telegram, dated the 28th May, 1891.

From—The Viceroy, Simla,

To—The Secretary of State, London.

Manipur punishments. It is essential to the security of our position in India that the subjects of Native States should understand that the murder of British officers renders the murderers and their abettors liable to punishment of death whatever orders they may have received from the authorities of the State concerned. It has been clearly laid down that no Native State has capital jurisdiction over European British subjects. I regard maintenance of this principle as of the utmost importance, but, where a murder has been committed under compulsion, sufficient weight should be given to this fact.

Telegram, dated the 3rd June, 1891.

From—The Secretary of State, London,

To—The Viceroy, Simla.

Your Lordship's telegram of 28th May, Manipur punishment. I agree.

Telegram No. 27 N.-E., dated the 5th June, 1891.

From—The Viceroy, Simla,

To—The Secretary of State, London.

Manipur.—We wish to draw special attention to the following points:

*First*.—It is the right and duty of the British Government to settle successions in subordinate Native States. Every succession must be recognised by the British Government, and no succession is valid until recognition has been given. This principle is fully understood and invariably observed.

*Second*.—Manipur is a subordinate Native State. We rendered it independent of Burma. We have recognised successions in Manipur, and have asserted suzerainty in many ways; and Manipur ruling family have repeatedly acknowledged their position of dependence. For example, in 1874 Maharaja presented *nazar* to Viceroy and received *khilat*. Again ex-Maharaja now in Calcutta was recognised as future successor by us during his father's lifetime at his father's request; and similarly, at ex-Maharaja's request, we recognised as his successor present Jubraj. Ex-Maharaja and even Regent and Senapati since revolt have all admitted dependent position of State (see ex-Maharaja's letter, 14th November, paragraph 7; Regent's letter, 25th March, last paragraph but one; Rassick Lall Kundu's letter 4th April, end of paragraph 6). He now states that portion of letter referring to Senapati was dictated by Senapati himself.

*Third*.—It is our right and duty to uphold Native Chiefs recognised by us, except in case of gross misrule, and to punish unlawful revolt against their authority. We have accordingly more than once upheld Manipur Chiefs by force, and punished rebels against their authority (see Aitchison's Treaties, Vol. I, page 248, and recent cases of Bara Chauba and Jogendra Singh referred to in Maharaja's letter of 14th November).

*Fourth.*—The rising against Maharaja in September 1890 was unlawful revolt, and we should have been justified in putting it down by force and punishing rebels. But for Maharaja's abdication, which was somewhat hastily accepted by Grimwood without reference to us, we should probably have done so. Chief Commissioner offered Grimwood armed assistance from Kohima (see Quinton's telegrams to Cunningham, 22nd and 24th September 1890, and Grimwood's letter 25th September, paragraph 10 to 14, and Cunningham's letter to Quinton of 24th January, paragraph 6).

*Fifth.*—When Maharaja wished to recall abdication, we were disposed to restore him and re-assert his authority. We gave way on this point to objections earnestly pressed by Quinton both in letters and in personal communication with the Viceroy and Council. Grimwood also was opposed to Maharaja's restoration (see Quinton's letters to Cunningham, 9th and 19th February 1891, and Grimwood's letter, 4th December, paragraph 26).

*Sixth.*—Nevertheless we could not permit a revolt against a Chief recognised by us to remain wholly successful and unpunished and virtual authority in Manipur to pass into hands of Senapati, who, as lately described by Johnstone in a letter, is "a man of infamous character," and who was notoriously turbulent and the real leader of the revolution of September 1890. See paragraphs 4, 11, and 19 of Grimwood's letter of 25th September, and paragraphs 5, 14, 17, 19 and 27 of his letter of 4th December; also correspondence of 1881 and 1888 as to Senapati's antecedents and occasions on which he incurred the displeasure of Government.

Under the circumstances we decided that Senapati should be removed from the State, and Quinton, while in Calcutta, did not question propriety of this decision.

*Seventh.*—We did not indicate to Quinton method in which deportation was to be effected. We asked him what steps he considered necessary for carrying out removal without affording Senapati the chance of making forcible resistance. No instructions other than those contained in letter No. 360 of 21st February were given to Quinton on this point either by letter or by word of mouth.

*Eighth.*—Quinton did not immediately consult Grimwood on subject doubtless for reasons given in demi-official letter to Cunningham of 22nd February. Following is extract from this letter:—*Begin:* "It is of importance that the decision of the Government of India which I am going to Manipur to announce and enforce should not be divulged prematurely, and it is scarcely possible to guard against its leaking out if I use the telegraph at Manipur or even write: so many persons are interested in knowing what is about to happen. The Political Agent has no cypher code."—*Ends.* No doubt Darbar would have tried hard to get message or letter from Telegraph or Post Office, and might have succeeded. Some of the Agency establishment are suspected of having been in the habit of supplying information to Darbar, and Quinton must have known this. These facts explain alleged studious concealment from Grimwood of Quinton's intentions.

*Ninth.*—Quinton's desire to consult Grimwood as far as circumstances permitted is shown by Gurdon's special mission to Manipur a week in advance of Quinton. On that occasion Gurdon gave Grimwood clear information of intended removal of Senapati, and consulted him as to the method of arrest. Grimwood could suggest no way for effecting arrest without affording Senapati opportunity of making forcible resistance. Gurdon's Italian telegram to Quinton reporting on situation was seen and approved by Grimwood (see Gurdon's telegram, 7th May, and his report forwarded with our despatch No. 81 of 26th May).

*Tenth.*—On Gurdon's return from Manipur, Quinton sent his telegram of 18th March to Cunningham. This telegram was the only reply received to enquiry mentioned in section 7 above, except demi-official letter of 22nd February mentioned in section eight. In that letter Quinton expressed intention of consulting with General Collett before submitting his recommendations officially.

*Eleventh.*—We did not know, and we had no reason to infer from Quinton's telegram of 18th March, that Quinton contemplated summoning a formal Darbar or public assembly for the purpose of arresting Senapati. The words "Regent and the Darbar" in that telegram mean Regent and Court or entourage. The word Darbar is habitually used in this sense.

*Twelfth.*—The decision to arrest in Darbar or public assembly was apparently arrived at on 21st March in conference at Sengmai between Quinton, Skene, Cossins, and Grimwood. Gurdon, who was in Quinton's confidence, informs us, in report cited in section 9 above, that after this conference Quinton told him the Senapati would be arrested at Darbar next day. Gurdon adds:—*Begin:* "This was the first mention I had heard of the plan."—*Ends.* Until Gurdon's telegram of 7th May reached us, we did not know precisely what Quinton had intended.

*Thirteenth.*—Grimwood was opposed to removal of Senapati, and doubtless also to his arrest.

*Fourteenth.*—As to merits of Quinton's proposed action, there was certainly nothing unusual in announcing our orders in formal Darbar, including the order for removal of Senapati. Under ordinary

circumstances this would have been the natural and proper course. No question as to exact time and method of arrest would have arisen, because ordinarily there would have been no thought of resistance, and any person to be deported would have considered himself at Quinton's disposal from the time that orders of Government were announced.

*Fifteenth.*—The anticipation of possible resistance to such orders is so rare that comparatively few instances of formal arrest in Darbar are on record; but the following cases may be cited: Sandeman lately arrested in open Darbar the Naib of Kej, who had attended at his summons. In 1879 General Roberts made formal entry into Bala Hissar, and read out proclamation to assembled notables. After doing so, he informed principal Ministers, whom he suspected of using their influence against us, that it was necessary to detain them. In these cases idea of treachery never occurred to anyone concerned.

*Sixteenth.*—It cannot be too clearly understood that the proposed Darbar at Manipur was not a conference between equals, or anything of the nature of a hospitable reception. It was an assemblage summoned by the Representative of the Paramount Power to declare the orders of the British Government in a case of disputed succession, upon which both ex-Maharaja and Regent had addressed us, and upon which, in accordance with custom, we were entitled to decide, and they were bound to accept our decision. Quinton in telegram of 18th March says:—"I propose requiring Regent and the Darbar to meet me," and Regent's letter 25th March, first paragraph, shows Regent understood that he was required to attend with his brother to hear what our decision was. There was nothing of the nature of allurement. The Senapati, like the Regent, was bound to attend and accept our orders. The Regent was to be recognised as Maharaja and the Senapati was to be banished. In the meantime Quinton was right in treating both with ordinary politeness. Though Senapati was to be banished, the immediate cause of his banishment was political rather than criminal misconduct.

*Seventeenth.*—To say that Quinton was bound to give Senapati previous warning of the orders of Government, and of the fact that he would be forcibly arrested unless he submitted to them, is in effect to say that because Senapati was known to be a man of violent character and likely to give trouble, it was therefore Quinton's duty to show him special consideration, and give him special opportunity of preparing for mischief. The necessity for forcible arrest could not arise unless Senapati refused to accept our orders. It could only, therefore, be the result of his own misconduct and revolt against our paramount authority, which authority he himself subsequently acknowledged in letter referred to above, section 2.

*Eighteenth.*—We do not know Quinton's motive for arrest in Darbar. He probably desired to announce and carry out our orders in most formal and open manner. Statement that Darbar was delayed in order to give time for translation of Quinton's speech supports this view. Arrest of Senapati could apparently have been effected with less difficulty by summoning him to private interview; but Quinton probably thought this would not have been as suitable to the occasion. In any case there was nothing of the nature of treachery involved.

*Nineteenth.*—If Quinton had been willing to stoop to treachery, there would have been no difficulty in the matter. He could certainly and easily have allayed Senapati's suspicions by friendly assurances, and have seized him on occasion of friendly visit.

*Twentieth.*—Suspicion of treachery, which arises primarily from misapprehension of nature of proposed Darbar, may perhaps be secondarily due to special circumstances for which Quinton was not responsible; for example, Grimwood and Simpson's shooting expedition with Senapati after orders of Government had been communicated to Grimwood.

*Twenty-first.*—As to military questions involved, we would rather not offer any opinion until the receipt of the proceedings of the Court of Enquiry held at Manipur, which were posted there on the 31st May and are due here on the 14th instant. We can only say that both by letter and in personal communication with Quinton we instructed him to take care that he had a sufficient force. From the papers that have come before us, it is evident that Quinton and the responsible military authorities in Assam considered the escort ample to overcome any resistance that could reasonably be expected.

*Twenty-second.*—To sum up. It was our duty to settle disputed succession in Manipur. We accepted opinion of local authorities, and decided in favour of acknowledging Jubraj instead of restoring Maharaja; but we stipulated that Senapati, who had led revolt against Maharaja, and was a man of turbulent and infamous character, must leave the State. We did not prescribe method of his deportation, and we did not know Quinton intended to arrest him in Darbar; but we consider that Darbar was suitable place for announcement of our orders, including order for banishment of Senapati, and we see no treachery whatever in Quinton's intention to arrest Senapati there and then if he declined to submit to those orders which as subject of a subordinate Native State he was bound to obey. As to question of escort, we desired Quinton to take sufficient force, and he took the full force which was considered necessary by him and the local military authorities.

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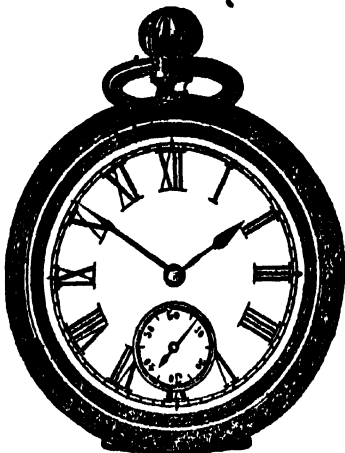
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CALCUTTA, SATURDAY, SEPTEMBER 19, 1891.

No. 492

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By the late MICHAEL MADHUSUDAN DUTT.

REPRINTED FROM THE MADRAS EDITION OF 1849.

[Concluded from page 433.]

Go,—ope the portals far and wide,  
And let the overwhelming tide,  
Of foemen like an ocean glide !  
What boots it now, since they must sheathe  
Their blades in hearts have ceas'd to breathe,  
And Conquest in proud triumph tread  
A lone, wide city of the dead !  
'Tis morn : the sun is on the sky,  
With beaming brow and laughing eye !  
Fair light ! lit at Creation's birth  
Bright tenant of eternity,  
He melts not like the things of Earth,  
In fadeless glory shrin'd on high !  
What empire's 'neath his changeless beams,  
Have sprung, then sunk—like baseless dreams,  
He fades not like thy works, proud man,  
Thou creature of a measur'd span !  
Thy pride, thy glory, and thy power,  
Are things to him but of an hour,—  
He on Creation's birth did smile,  
And he shall light its funeral pile,  
When Time shall flow into the sea,  
Of boundless, wide Eternity !  
'Tis morn :—along the Moslem line,  
Ten thousand spears all brightly shine,  
And many a flashing blade is bare,  
• And voice of triumph on the air,  
As column'd warriors onward press,  
With all the haste of eagerness,  
When Vengeance sternly wings the feet,  
To rush where falchion'd foemen meet ;  
On—on they press,—'tis idlesse all,  
There stirs no foe on yonder wall,  
And wide the portals gape and far,—  
Deserted—lone—as if no War,  
Rag'd round to crush—destroy and mar !—  
'Tis noon :—and from his car on high,  
The sun looks down, his burning eye,  
Now sees the Crescent's blood-red wave,  
Gild fall'n Husteena's lowly grave,  
Where Love and Valour with her sleep  
In dreamless slumber long and deep !—  
What tho' fierce foemen's shouts come on the gale,  
Far louder than lone Grief ! thy bitter wail,—  
What tho' their dirge be the exulting cry  
Of foemen crown'd by bloody Victory,—  
It breaks not,—nay 'twill never break the rest  
Which lull'd them yesternight upon its breast !—  
END OF CANTO II.

## NEWS AND OUR COMMENTS.

A FREE fight is reported between several policemen and a section of the Rawal Pindi City population called Dhabras, over some disagreement.

THERE was lately a serious *emeute* in the Agra Central Jail. It is said that, pursuant to a well-matured plan, the life convicts rose on a dark night and, but for the vigilance of the convict *burkundazes* and the pluck of the warders, would have made their 'escape. Three of the prisoners lost their lives, besides the wounded, on both sides.

HEAVY rains have fallen in Rohilkhund. Whole tracts have been flooded. The bazar at Shaharanpur is under water. Houses have fallen at Moradabad, killing many persons under them.

CHILD of Faith and Charity, the Aligarh Mahomedan College has fitted out an Expedition to send round the hat—not only broad in the brim but also deep and roomy. The excellent and indefatigable learned Syed, Sir Ahmad Khan, who founded the College, is at the head of it. The deputation has left Aligarh.

THE Khojak Tunnel was formally opened last week, connecting India with the plains of Chaman on the very fringe of Afghan territory.

It has been discovered that the hairy part of a tiger's foot is full of minute invisible parasites which are in themselves so many miniature tigers—with head, ears, jaw, legs, claws, body, tail and all.

THE death of Captain R. D. C. Davies, of the Berar Commission, raises Assistant Commissioner Kumar Shri Harbanji Rawaji from the 3rd to the 2nd class in which he had been officiating.—In the N. W. Provinces, Mr. Rustonji has been succeeded by Kunwar Bharat Singh as officiating District Magistrate and Collector of Balia.

THEY have found a "sensation" in Lucknow. The local *Advocate* writes :—

"A house has been found under-ground near the northern portico of the Canning College. It is said that the late King's Begams used to keep their jewellery at the spot, hence a *pahrawalla* has been appointed to watch the place."

And who is to watch the *pahrawalla* ?

BRIGADE-SURGEON R. C. Chandra, Professor of Materia Medica and Clinical Medicine, Medical College, and *ex-officio* Second Physician in the Medical College Hospital, shortly retires from the service—next month, we believe. The date of retirement is not Gazetted, but his successor is—Surgeon-Major J. F. P. McConnell, M.D., of the Bengal Establishment, Civil Surgeon of the 24-Pergannas. How to account for this haste ? A native is, however, allowed to officiate as Civil Surgeon of the 24-Pergannas.

Subscribers in the country are requested to remit by postal money orders, if possible, as the safest and most convenient medium, particularly as it ensures acknowledgment through the Department. No other receipt will be given any other being unnecessary, and likely to cause confusion.

THE Assistant Political Agent, Quetta, and the Extra Assistant Commissioner, Quetta, being European British subjects, are to be, by virtue of their respective offices, Justices of the Peace in and for the Quetta District.

THE Superintendent-General of Dispensaries and Vaccination in Rajputana will henceforth be known as Residency Surgeon and Chief Medical Officer in Rajputana.

HERE is a description of a monsoon in India by a writer in the *Hawk*:—

"The quick-darting adder tongues of flame flash everywhere, search the bellowing heavens throughout from top to bottom, throughout the whole cloud-packed dome. Now for a second, only for a second, the quick flash lightning ceases, and an inky blackness, of Erebus, succeeds, and the thunder bellows as an Englishman in his sea-girt little isle never heard it bellow. It is no distant rumble gradually rolling nearer and culminating in a resounding crack overhead; no, around, about, and just overhead, the infernal din never ceases. The bellied clouds are pregnant with thunder, and the flame forks flash hither and thither piercing their wombs and loose the thunder from its prison. It reminds one of Michael and his celestial host warring with Lucifer and his legions. It is terrible. Inside your bungalow the first advancing wind that heralded the monsoon carried with it clouds of blinding dust which is now piled up an inch high on table and chair and shelf. And still the war of the elements goes on. You cannot hear your neighbour's voice, though he shout his utmost; the birds affrighted shriek in the thickets, and the native servants huddle themselves together in dark corners for safety. The sky opens its floodgates and rain in torrents pours down without intermission for 80 or 90 hours on the parched earth. Splash! splash! on the roof, not in showers, but in sheets. That is the monsoon."

EXCEPTING the Shan States, the Municipal Taxation Act, XI of 1881, has been extended to Upper Burma.

HER Majesty's Secretary of State for India in Council, at a meeting of the Council of India, held on the 28th July 1891, has resolved—that the provisions of section 1 of the Statute 33 Victoria, Chapter 3, being an Act to make better provision for making Laws and Regulations for certain parts of India, and for certain other purposes relating thereto, be, and the same are hereby, made applicable to the tracts known as Angul and the Khondmals in Orissa, Bengal.

MR. J. D. Rees, Private Secretary to the Madras Governor, was privately married to Miss Mary Dormer, daughter of the Madras Commander-in-Chief, on the 9th September, in the Roman Catholic Cathedral, Ootacamund, Lord and Lady Wenlock, the Hon'ble Sir James and Lady Dormer, with their respected staffs, being present.

THE Cutchee Veesa Oswals have, at a meeting at Mandive Bunder, tabooed the nose-ring for their women, but not the boring of the nose, nor the ornamenting of it either. The ring is to be substituted by flower. The disregard of the Resolution is punishable with a fine of Rs. 10-4 annas. The boring—whether of the nose or of the ear—is a barbarity and disfigurement, not unattended with evil consequences on the health. Although the practice is maintained, it is something that it is being circumscribed. The Cutchee Oswals have started a reform which should be taken up in other parts of the empire.

CHARACTERISING it as a heinous crime, committed in a most cowardly way, Mr. Justice Hawkins, at Lewes Assizes, sentenced John Smith, formerly of the Black Watch, to five years' penal servitude, for sending threatening letters to Mrs. Williams, a married woman, residing with her husband at Buxted, saying that unless she paid him a considerable sum of money he would disclose improper relations between them.

THE Sessions Judge of Agra has transported for life a Mahomedan cook for attempting to poison his mistress Mrs. Nisbett for her jewellery, said to be valuable.

IN a pastoral letter, it is said, the Vicar General of Thana charged Mr. Da Monte and Mr. C. D. Nunes with being the prime movers in an agitation setting at naught the rules of the Church, with circulating a pamphlet despising the laws of the Church, and attempting openly and audaciously to attach the coffers, to obtain possession of funds, &c. On these grounds, the Bishop of Damaun pronounced sentence of excommunication against them. The Bombay Chief Presidency Magistrate has by a summons called upon the two dignitaries to shew cause why process should not issue against them for defamation.

WE read in the Lucknow *Advocate*:—

"A case that promises to be big with sensation was filed in the City Magistrate's Court on Tuesday last, the 8th instant, by Mr. L. B. Bose, B. A., B. L., on behalf of Babu Parbati Charan Banerji. Mr. Bose applied for summons under sections 499 and 500, I. P. C., against the Printer, Publisher, the Editor and Proprietor and an Occasional Lucknow Correspondent of the *Indian Mirror* newspaper of Calcutta, to show cause why they should not be punished for having published libellous matter, in the issue of 4th August of that paper and other dates, concerning the said Babu Parbati Charan. The application was granted and summons issued."

THE Armenian defamation case, in which the Northern Division Magistrate was engaged for sometime, at last came to a close last week, when Syed Ameer Hossein Khan Bahadar convicted the accused. Mr. Martin, a warden of the Armenian Church, prosecuted Mrs. Mackertich, a recipient of the Armenian Church casual charities, for a statement of hers that he came into her room, outraged her, &c., &c., and that she had become enceinte by him. Mr. Martin admitted that he had an interview with her in one of his rounds of duty but that "he did not lay his hands on her in order to outrage her modesty or say or suggest anything indecent to her." The Rev. Mr. Elisha, a priest of the Church and a witness for the prosecution, however, deposed that "Mr. Martin told me that whatever he had done was with the consent of the woman and he had used no force towards her," and that "Mr. Martin admitted to me that he had committed adultery with the defendant." This evidence of the priest was a stumbling block to the Magistrate, but he avoided it saying "It appears to me that the heart of this gentleman was melted into pity towards the defendant, and he has evidently made an attempt to save her from the consequences of the law, regardless of the means he had adopted for doing so, which, I regret to say, reflects little credit on his own conduct." In consideration of the destitute position of the defendant and the object of the prosecution being to vindicate the character of Mr. Martin, the court sentenced Mrs. Mackertich to pay a fine of Rs. 10 only, or to undergo one month's simple imprisonment. The case is very unfortunate for the venerable Armenian Church. If the warden is restored to his old position, the priest comes out of the trial with a scratch.

MR. C. W. Christian, a minister of the Gospel, holding his ordination parchments from Bishop Thoburn, of the Methodist Episcopal Church, prosecuted Mr. J. W. Hayes, junior, of Bangalore, at Bangalore, for defamation. The complaint was that the accused had said to Mr. Cribb, junior, in the accused's office in the Brigade-road, that complainant "was not the son of Captain Christian," and that "he is the son of a Marvady." The complaint was heard by Colonel Magrath. Mr. Lawrence appeared for the accused, the complainant pleading for himself. Mr. Lawrence tried a compromise offering an apology. The complainant was willing to accept it, provided it was a written one. The Court suggested the advisability of his accepting a verbal apology from the accused who stated that he "did not mean to injure Mr. Christian's reputation by making use of the statement which Mr. Christian construed into defamation and which he had made under instructions from his client." The complainant would not accept anything but a full and written apology, and asked the court to go on with the enquiry. He would have accepted an apology "if it were any other than Mr. J. W. Hayes, junior." The last statement put Mr. Hayes on his mettle and he jumped up saying, "You cheated people in Hyderabad, and had to leave the ministry." Mr. Christian, keeping his temper, asked the Court to record "this irrelevant and highly defamatory statement." During the complainant's opening of his case, the accused's counsel intimated his client's willingness to render a written apology, and Mr. Christian insisting on the omission of the clause about Hayes' intention of not hurting him or injuring his reputation which he did not consider a true statement, the following written apology was tendered and accepted, and on the Court accepting and placing on record copies of Captain Christian's marriage certificate and Mr. Christian's baptismal certificate, the case was compounded with sanction of the Court:—

"I am very sorry I made the statement that Mr. Christian was not Captain Christian's son, and was the son of a Marvady, or words to that effect, and I withdraw the statement to which he has taken exception."

With this simple withdrawal and expression of regret, both complainant and court were satisfied and the ends of justice obtained.

MISS Marsden, an English nurse, has brought to prominent notice that in Siberia they successfully use a plant for prevention and cure

of leprosy. Following it up, Mr. F. J. King, of Croydon, attributes the disappearance of the disease in England and Ireland, so common in the Middle Ages and even in Queen Elizabeth's days, to introduction of the potato. He says leprosy is limited to countries where potatoes are not grown or not used as a common article of diet, and then suggests the free use of the vegetable as a cure for leprosy.

ANOTHER lawyer in trouble. The Munsiff of Aligarh has sent a pleader practising before him to be prosecuted in the criminal court for having tampered with certain papers in a suit.

EUROPEAN outrages on unprotected women are becoming quite as common in India as European murders of natives. Lately, two young ruffians one a European and the other an East Indian—entered at night a second class compartment of a Loop mail train in which a young Eurasian girl of fourteen was travelling on the East Indian Railway between Mokameh and Jamalpore. They disguised themselves by tying their handkerchiefs on their heads. One of them immediately covered up the lamp with the green shade. Then they proceeded to their fell purpose. She resisted and struggled. At the same time, she screamed as loud as ever she could until she lost her voice and then commenced to vomit. At this the wretches decamped. One of them by name C. Ryland was arrested and, after magisterial enquiry, committed to the sessions under sec. 376, I. P. C. Another night, the privacy of a lady was invaded for the same purpose and she was forcibly seized, but her cries brought assistance and she was saved. The Railway town of Jamalpore is acquiring an unenviable notoriety, and the line to the other side of it seems to be the prowling ground of bad characters of sorts. There was an attempt also on the wife of an officer in an upcountry station.

If the people are satisfied with the Consent Act, and the more candid oppositionists are already ashamed of their part, the malcontents of British blood in England will not let bygones be bygones. It is in this style they are inciting the Indian people:—

"Indians will make a grave political mistake if they allow that Act to remain in force. Quite irrespective of the inmarriage question itself, the introduction and passing of that Act will crush the political aspirations of Indians if it is allowed to remain. The intention of the Act was to hold up Indians to scorn as utterly unworthy of political power; and many Indians have been fools enough to fall into the trap. It was also hoped that it would split the Congress Party, and it has paralysed it. Officials are now laughing at the successful dissension they have started among Indians."

It is these mischievous writers who are the guides of the *Bangabasi* and their independent satellites, the *Dainiks* and such like.

IN an address to the Governor of Madras, the inhabitants of the village of Periapolliam deplore "the total absence of lakes and tanks for agricultural purposes, which are, to use a strong word, the *manna* of this village," and complain that, "though this village is on the River Nggari, the inhabitants of this village and its environs can afford to make, comparatively speaking, but very little use of its water, for this reason, that its water is allowed to run waste into the sea after a short course through the villages."

ON the application of Mr. V. A. Modak, the Principal of the Bombay Elphinstone High School, Justice of the Peace, Fellow of the Bombay University, and supporter of the Age of Consent Bill, the acting Chief Presidency Magistrate of Bombay issued summonses against one B. S. Sitaram for writing and against V. N. Bhatt, editor and proprietor, and Anuram Kanoba, printer, of the Marathi monthly magazine *Khurd-Prakar* or "the Truth Sayer," for publishing and printing an article "An Extremely Reproachful Story" said to insinuate "a gross and malicious scandal in connection with two of his children." A search warrant was also granted "to recover the original of the alleged publication or any copies thereof."

DR. Burggraeve, of the Ghent University, has put forth a panacea for all ills. His recipe is simple—it is nothing else but salt. He says that good health is not a matter of chance or constitution, the laws regulating human life are calm and regular phenomena, and to attain to longevity you have only to take care that they develop themselves without objection. That regulating agent, he says, is salt. If the blood be too rich, salt will clarify it; if the blood be too poor, salt will strengthen it and supply the necessary elements. The Doctor cites several instances to prove his theory of long life. Formerly, in

Holland, the highest punishment for an offending soldier was unsalted bread. This treatment in a few months proved his grave. The terrible epidemic in Saxony, at the end of the last century, was due to want of salt. According to this physician, salt is an infallible cure for consumption and cholera. In Russia, a plague was once averted by salted milk. Ordinarily, the daily dose of an adult is two-thirds of an ounce. Here is a call in the name of science on the Government of India to reduce the salt duty, specially in times of distress and disease. The subject is well worth consideration.

THE quiet little French town of Chandernagore has lately been stirred by a most unhappy squabble between two of its leading citizens. Mons. Charles Dumaine is the Mayor of the town and Mons. D. C. Roquette is one of the principal natives of the place. M. Dumaine is also the accomplished editor of *Le Petit Bengali*, Chandernagore's only French paper—indeed, the only journal of any kind now published in the Settlement. Baboo Dourga Charon Roquette took offence at certain criticisms which appeared in *Le Petit Bengali* of the 15th June, and charged the proprietor and editor with having libelled him. As M. Dumaine was the leading advocate in the Settlement, M. Roquette engaged a lawyer from Pondicherry, M. Gaston Pierre, an advocate of the superior courts of French India. The case was heard on the 10th September by M. Sirot, Judge of Chandernagore. The defendant has been fined 200 francs besides mulcted in Rs. 1,000 to be paid as damages to the plaintiff. If Baboo Dourga Charon Roquette was defamed, he has got only his due. No man can blame him for seeking to right his reputation, or the court either for doing its duty. In that case, we regret that common friends did not come between, to effect an amicable settlement. There is still room for the offices of friendship. Friendship being absent or lukewarm, philanthropy may well step in to do the needful. Is there no good Samaritan in Chandernagore? Baboo Dourga Charon is a wealthy and prosperous man known for his obligingness, and he does not care to make money by this litigation. His character established, he may be easily induced to forego the damages awarded him. The fine and damages, coupled with the other unavoidable expenses of litigation, and the loss of professional or business earnings during the period, and their reduction afterwards, perhaps ever after, must, we are afraid, prove ruinous to the defendant. As the French patriot of Chandernagore, M. Dumaine could not have been doing famously—that is, financially speaking. That is a surmise we should be exceedingly happy to be disabused of, but we cannot in reason hold any other view. The present Mayor has devoted himself to the Settlement and he is identified with its worth. Now that the policy of the ministry in the mother country has brought down the *status* of the colony in Bengal and reduced its establishment, withdrawing the higher judiciary, the hopes of the depressed citizens more than ever centre in M. Dumaine. His *Le Petit Bengali*, little as it is, is the sole remaining glory of the place. The difficulties of maintaining a French journal in a remote speck of a colony without a French-speaking population, may be imagined. Great, however, is the importance of such a journal in keeping Chandernagore and its interests alive in the minds of the authorities and the public in Pondicherry and in France as well as in other French colonies, and M. Dumaine has sacrificed his substance and himself in the public cause in keeping up his paper, formerly on a large scale, now in a reduced shape. In Pondicherry or Cochinchina or almost any another French colony, he might have done himself good. Even in British India, he could scarcely have failed to thrive, had he devoted himself with an entire heart to business. But men are dominated by their ideas, and Frenchmen above other men. So M. Dumaine elected to suffer as the Patriot of Chandernagore, an inland colony without a commerce and without a future. Yes, Chandernagore like Greece, has a past, but she has not, like Greece, a future.

For what is left the patriot here?

For French a blush—for France a tear.

*Holloway's Pills.*—Liver, Lungs, and Kidneys.—Most diseases of these purifying organs arise from obstructions, over the removal of which these celebrated Pills exercise the most perfect control. A course of them is strongly recommended as a remedy for such chronic affections as liver enlargements, congestion of the lungs, torpidity of the kidneys, and other functional disorders which cause much present suffering, and if neglected lay the foundation of organic diseases. Holloway's Pills are especially adapted for the young and delicate; their gentle and purifying action ranks them above all other medicines. In indigestion, nervous affections, gout, and rheumatism these Pills have achieved for themselves universal fame. They expel all impurities from the blood, and thus restore cheerfulness and vigour.

## NOTES, LEADERETTES, AND OUR OWN NEWS.

THERE is a change in the Turkish ministry. Suspected of plotting against the Sultan, Kiamil Pasha has been turned out and Djevad Pasha taken in as Grand Vizier. This step is regarded in Europe as a Franco-Russian triumph, inimical to British interests in Egypt while favoring Russian designs on Bulgaria. It has been, however, announced at Constantinople that the new ministry will make no change in the European policy of the Porte.

AN earthquake in Salvador has destroyed many towns, and, with them, millions' worth of property, and many lives.

DISTRESS in Russia is making terrible strides. In the country districts, the peasants are infecting their children with diphtheria to save them from death by starvation. At Elizabethpol, starving beggars have taken to brigandage, outraging women and murdering whole families. Brutes are brutes, be they sturdy beggars or starving. The ruling passion strong in decay, these savage Russ utilized the raids they were compelled by hunger to undertake, for the gratification of their lust.

A CONGRESS of Trades Unions was opened at Newcastle on the 7th. It declared itself in favor of an Eight Hours' Bill and the enforcement of the principle in all trades, and for an International Conference to secure the same concession in every country.

DISASTROUS floods have visited the province of Toledo, in Spain, drowning, in the town of Consuegra alone, fifteen hundred persons. Hundreds of bodies were floating in the swollen rivers in the south of Spain. Distress is great. A subscription has been opened in Madrid for relief of the sufferers, the Queen Regent heading the fund with a donation of six thousand pounds sterling. A collection is also being made in London. The latest report is that the floods have destroyed the raisin, rice, grain and orange crops in Southern Spain.

THE European Powers have recognized the new Chilean Government. Ex-President Balmaceda is reported to have escaped as a drunken sailor in an American flagship to Callao. The Junta is in a rage.

THE landing at Sigri, in the island of Mitylene, of a British force from an ironclad, early in the week, disturbed the political atmosphere of Europe. The continental bourses were depressed. It is, however, explained that such landing for practice is an ordinary occurrence in the Levant.

LORD and Lady Harris had been to Simla. On account of indisposition, the Viceroy could not attend all the "functions" given in honor of his guests. Something too much of this. For the good of the functionaries, to say nothing of the interest of the people, there ought to be a retrenchment of these agreeable social functions. Much of their ill health is due to these. The endemic diseases of the official hill stations are all "functional disorders."

LORD Lansdowne has gone on a trip of health and sport to Chor, where his camp has been pitched at a height of upwards of eleven thousand feet. He left in thunder, lightning, and in rain—in a tremendous thunder-storm. The weather at Chor is reported to be cold and rainy. Altogether, a fine prospect for health and sport. Oh incomprehensible Bull of Woden's sturdy Race!—to speak after the now famous *Bangabasi* style.

THE Viceroy returns to Calcutta on the 28th November. He leaves Simla on the 24th October and goes to Cashmere travelling by train *via* Kalka, Umballa, Rawal Pindi, to Murree. By tonga from Murree *via* Domel Chakonti to Baramula, where he takes boat to Srinagar. His stay there is expected to last from October 21 to November 10. Lord Ripon had been to Cashmere. But he reached it in tears and departed in mourning, so to say. His melancholy monkish soul seemed to precede him, dominating the meteorology of the season. He scaled the heights against incessant rain and torrents and was compelled to beat a hasty retreat. For him Lalla Rookh proved a de-

lusion and a snare. Lord Dufferin had to forego the pleasures of a visit to the Happy Valley on account of cholera there and Parliament sitting at Home. Lord Lansdowne is luckier.

MANIPUR is not to be annexed. That is a relief. It will be British for all purposes all the same, as it has been since the military occupation of the country after the massacre. That is a necessity of circumstances. There is no help for it, and there need be no regret. Its status is reduced. It will be allowed a Raja in the person of Chura Chapd, the great grandson of Raja Nar Sing—a boy of five years of age. The State will be saddled with a tribute and otherwise brought under complete control. Primogeniture, as a rule, will be observed in the succession to the *gudde*, but always subject to the approval of the Viceroy, and no brother allowed to succeed unless there is a failure of other heirs. During the minority of the Raja Chura Chand, a British officer will rule in his name. According to the *Pioneer*, the Raja has encountered a windfall, like the present Gaekwad of Baroda, and is another *Furzund Khas Dowlatia Englishia*. He has no sort of claim to the gadi, says our contemporary. That is true in the sense of the state being forfeit, but, in no other. If it is suggested that he is not of the ruling family, he is wronged. He belongs to it, and his great grandfather Nar Singh was, on the death of Gumbheer Singh, the Regent for many years and afterwards Raja for another long period till his death, when his brother Debendro Singh succeeded him in the throne. We make this statement because there are malcontents about who want to make out that the Government have chosen an utter stranger—a mere scion of a former minister's family—to the entire exclusion of the whole teeming lot of the Manipur *Rajbanses*. Lucky Chura Chand is a chip of the same block to which Sura Chandra the ex-Maharaja and Kula Chandra the ex-Regent belong.

THE trial of the first batch of the Shani Bazar rioters is over. The assessors found four of them not guilty and the remaining eight guilty under sections 143, 147, 148 and 152 of the Indian Penal Code. The Judge acquitted four and sentenced one to eight, two to seven and five to seven years' rigorous imprisonment. The trial of the second batch has commenced.

THE bubble gold mining companies which were started into existence last year, are collapsing one by one. The Marwari mania for gambling speculations which gave vitality to them for a time, has subsided. The result is the washing—not of gold which is *non est*—but of a great deal of dirty linen which exposes the true character of the promoters and their dealings. The High Court of Bengal has this week initiated the last solemn rites on the Jutput Company by ordering its compulsory liquidation. We should not be at all surprised if the other concerns of the same kind be made to follow suit, though the regular funeral of a Joint Stock Company which, like a corporation, has neither a body nor a soul, is a kind of luxury for which its *quondam* patrons cannot always be expected to throw away their good money after bad.

THE Jut-Put, true to its name, has come to its end *jhutput*. It was *ihoot* throughout.

On Thursday, Mr. Justice Baverley ordered the compulsory winding up of the Jut-Put Gold Mining Company, Ltd., Mr. Hyde is confirmed as official liquidator without security. He will draw the usual commission of 5 per cent. upon the assets.

THE company was incorporated on the 7th November 1890, with a capital of Rs. 3 lacs, divided into 3,00,000 shares of the nominal value of Re. 1 each, with the principal object of prospecting and mining for gold. Mr. Julius Posner was the company. He was the promoter of the company, the vendor to the company of the prospecting and mining rights, and the agent of the company in the purchase of those rights. He is charged with selling those rights for a sum far in excess of their value and thereby making a secret profit without the intervention of any independent trustees or board of directors to protect the interests of the shareholders. A month after the company's incorporation, it was reported by the engineer deputed to prospect, that he failed to detect the presence of gold. The shareholders met for the first time on the 29th January 1891, when, under the Chairmanship of Mr. Posner, who commanded about

2,400 out a possible vote of 3,000, they confirmed all that their Managing Agent and all—Mr. Posner—had done up to that date. With this confirmation of his own acts, Mr. Posner left India on the 5th March, appointing one Henry Reinhold as managing agent of the company. The new agent called an extraordinary meeting of the company on the 24th August on a requisition signed by 21 contributories representing more than one-fifth of the capital. At that meeting, 66 contributories holding 95,800 shares attended and the contributories representing 92,100 shares passed a resolution for a voluntary winding up of the concern. This proceeding did not satisfy all the contributories, and three of them applied for the protection of court against the acts of Posner. The assets of the company comprise the sum in cash of about Rs. 83,000, while its liabilities do not exceed Rs. 1,000.

The law governing such companies usually allows, says the Judge, the fullest latitude to the shareholders, granting them a domestic forum for their internal management, including voluntary winding up. But there are cases in which courts must interfere for protection against fraud. The proceedings of the present company did not meet with the approval of Mr. Justice Beverley.

He questioned the validity of the resolution of the 24th ultimo. Posner & Co. had no authority, under the articles of the Association, to delegate their powers as managing agents. After alluding to other omissions and commissions, the Judge thus concludes his order:—

"Having regard, therefore, to all these circumstances, to the facts disclosed in the petition, and not contradicted, as to the formation of the Company; to the fact that by the memorandum of Association two-thirds of the total number of shares in the Company were to be allotted to Posner, and that it is not shown that he does not still hold all, or the greater portion of them, to the fact that by the articles of the association Posner & Co. (Posner being apparently the only member of the firm) were appointed managing agents of the firm without any board of directors and to the fact that Posner is now in Europe and the Company is virtually without any management, it seems to me that the only order that the Court can make is to direct the liquidation of the Company by the Court. I was at one time inclined to accede to the prayer of the objectors expressed through Mr. Graham, to call a meeting of the shareholders in order to ascertain their wishes in the matter but on further consideration I have come to the conclusion that, in the circumstances of the case and under the system of share-warrants, it is absolutely impossible to distinguish between *bona fide* and independent shareholders and persons who may be merely holding for the time being Posner's shares. I accordingly order that the Put Gold Mining Company be wound up by the Court, and I confirm Mr. Hyde's appointment as official liquidator without security. Mr. Hyde will draw the usual commission of 5 per cent. upon the assets, and under Section 146, he is authorised to appoint an attorney to assist him in the performance of his duties. The petitioners are entitled to the costs of this application out of the assets of the company."

BABOO Shew Bux Bogla has spurred the consideration, by the Bengal Government, of a proposal for the establishment of a veterinary school and hospital in the vicinity of Calcutta, for the treatment of cattle. He has come forward with a donation of Rs. 30,000 in aid of the project. There is the further offer from the same quarter to provide a site for the necessary buildings.

FROM a manifesto issued by our congressists, it appears that a meeting of what is called the Provincial Conference is to take place about the end of the Doorga Ponja vacation, when either for shopping or for lion-hunting, the *élite* of our countrymen in the mofussil generally come down to this metropolis and may conveniently be treated as delegates. There is very little in the programme of the Conference which is either new or original or, for the matter of that, to the point. The old bill of fare is repeated without any variation whatever. Not a word is said in it about the Factory legislation of last year or the agitation for the still more stringent legislation which is being got up by the Manchester cotton spinners and which, on the eve of a Parliamentary election, has every element of success in it, notwithstanding the iniquity of the demand.

TO us, the entire programme of the Congress is a mistake. The representative principle is a good ideal to fight for. But election is a veritable *ignis fatuus* to tempt the unwary to destruction. Nor can we say anything agreeable with regard to the other aims and aspirations of our "political leaders." In fact, their programme appears to us to border on bathos, in some respects. At any rate, notwithstanding the number of wise heads in which it has originated, it betrays

a want of appreciation of the real needs of the country which is simply unaccountable.

THE topics at which Congress speeches and Resolutions are usually fixed are:—

Local Self-Government. 2. The Police and Panchayet. 3. Embankments. 4. Sanitation. 5. Technical Education. 6. Civil and Criminal Justice. 7. Coolie Emigration.

The programme which, in our opinion, ought to form the basis of our Congress, is of a very different character. The subjects which most urgently demand the attention of our patriots are the following:—

1. Organising Jointstock Companies for setting up Cotton Mills and Iron foundries. 2. Salt Manufacture in the seaboard of Bengal. 3. Measures for preventing the import of Liverpool salt. 4. Putting a stop to the manufacture and import of spirituous liquors. 5. Reimposition of a tax on Manchester piecegoods. 6. State Banks for financing cotton mills, iron foundries, &c. 7. Reduction of Home charges and Military expenditure. 8. Public Works including drainage, irrigation and embankments. 9. The utilizing of manures for agricultural purposes. 10. Abolition of Cooper's Hill College. 11. Giving to Vakeels the privileges of barristers. 12. Civil Service Examination in India. 13. Village sanitation. 14. Proper direction of public charity. 15. Text-books for vernacular schools.

Had the lakhs so lavishly wasted on an annual address on things in general, and a quantity of vapoury eloquence besides been expended on a practical programme, the country would by this have been a visible gainer, and its face assumed a new aspect. But this was not to be. The leaders of the movement were either men who, from different professions, suddenly plunged into politics, or town politicians and publicists who knew not the country.

FROM announcements made in the public press, it appears that a society has been organised, the declared object of which is the higher training of young men. We know nothing about the origin or parenage of this new phase of the fad for moral training. Who is to be our next saint, we wonder? We do not believe in moral change by public meetings, otherwise we should be much pleased to find that the members of the new organization have bound themselves, by a Resolution, to abstain from smoking tobacco, especially in the shape of cigarettes. This is a step in the right direction—the abstention that is, not the Resolution. We only hope that our juvenile reformers will have the firmness to stick to their determination. The Resolution is a bad sign, though.

LET the faddists beware! It is useless for them to preach vegetarianism or teetotalism. All Nature is greedy and even carnivorous. Even plants do not spare animal life. Nature is a trippler too. The very beasts of the field that perish are addicted to strong drinks. A few years back, the traveller on the great avenue of Lord Mornington from the capital to the Governor-General's Park at Barrackpore, might any day see near the Paikpara stables scores of bulls, not British but true Brahmini bulls, primed with the leavings of the neighbouring rum distillery, browsing on the roadside grass or walking with the gravity of peripatetic gymnosophists. The other day we noticed how in England cockroaches had developed the highest taste in that direction, they having shown an appreciation of champagne. Cockroaches, although they fly, are scarcely fowls of the air. But now we find true birds have been caught—shall we say tripping?—tripping. We read:—

"A pigeon flying experiment at Tours has ended in a most remarkable manner, proving the shocking fact that the useful birds, in addition to being excessively greedy, are also given to an over-indulgence in strong drinks. Four hundred and twenty-nine pigeons were conveyed by train from Tours to La Bohalle, and there let loose. To the astonishment of the various societies interested in the experiment, only forty returned home, and these were in a dazed condition and quite incapable of finding their respective quarters. An inquiry resulted in the discovery that at a roadside station a large consignment of black currants had been put into the same van as the bird. The inebriating qualities of the currant-juice proved too much for the little travellers, and they were quickly in such a condition, that only a small proportion were sober enough to find their way back to Tours."

But why shocking? Is drinking proper for a bishop and improper for a pigeon?

THE District Magistrate of Shwegyin sentenced one Arthur Cole to six months' rigorous imprisonment for kissing a young Burmese lady. An appeal has been filed. The advocate Mr. Moylan in applying for bail pending the appeal contended that the sentence was excessively severe, for, in England, he said, it costs only £5 or fourteen days' im-

prisonment for a similar offence, and obtained an order for bail. Taking the English precedent as a basis, a contemporary calculates that to undergo the sentence passed on him, Cole is entitled to kiss as many as 1285 young ladies.

*THE Madras Law Times* reports that

"a Sowcar went to the Mahomedan Interpreter of the Small Cause Court to swear to the contents of two affidavits he wished to have filed. After being sworn in for one affidavit, he was being sworn in for the second, when the Translator observed that it was for another individual. On being interrogated the Sowcar said the other man was his son, and that he had come to swear for him. The matter was reported to Mr. Lavery, the Registrar, who after severely reprimanding the Sowcar and the Vakil concerned informed them that he had a good mind to hand the matter over to the police."

The act of the Sowcar was quite in keeping with the patriarchal rule in the East, which is fast disappearing under the more strict Rule of the day.

Police! And why? This threat of Hand over to the Police and soldiery is the robber or the tyrant's argument. Not all the Police and lawyers in the universe would have made a criminal of a man of such transparency and simplicity as this Sowcar. He thinks no evil. He knows no wrong. So he confided his heart to the Interpreter. This fussy person seized the opportunity to make capital of it and at once ran to the Registrar. And this unsympathetic gentleman could think of nothing better in the connection than the vulgarity of calling in the Police. What was the Sowcar's offence? So many things are done vicariously, the good man thought swearing might be done too. He did not know the nature of swearing—did not understand its solemn import. But the way in which swearing and solemn affirming are done is not calculated to teach the public a proper respect for the ceremonies. The truth is, all solemnity has been long since abolished by legislators who scarcely believed in a future state and poohpoohed the idea of divine vengeance for perjury as mere superstition. The operation is regarded with the greatest contempt in our courts and perfunctorily gone through. One might suppose that, whatever the fate of other forms, under a Christian Government and with Christian officers, at least Christian swearing would be a respectable reality. But the fact is different. There is no proper custodian of the Bible. The Holy Book is left somewhere neglected among strange bed fellows. Sometimes it is so dirty that there is risk in kissing it. Sometimes the Bible is a nominal affair. We know courts in which mutilated copies do duty. This is a matter worthy of the Bishop's notice. If the Government cannot afford the expense of a fresh supply, there are doubtless many charitable societies ready to come to its help.

A NATIVE judicial officer in the Jhelum district, Panjab, ascribes the considerable increase in the number of contested cases in his court to "the plaintiffs who generally belong to the money-lending classes inducing the process-servers, by offering illegal gratifications, to make a false report to the effect that the summons had been duly served while no service had really taken place, and thus to have *ex parte* decrees passed against their victims." What are the steps taken to remedy the evil? There are other ways of putting honest people to inconvenience, loss, degradation and insult, for supposed or no debts of theirs, specially through the minor courts. The practice gains ground where Judges, in *ex parte* cases, instead of being very particular, give decrees for the mere asking, without enquiring whether the summons has been properly served, whether the defendant is the right party to be sued or is aware of the suit against him or whether the claim is proved by full and satisfactory evidence. They seem to think that the absence of the defendant, however occasioned, is admission of the debt.

A REMEDY is indicated in the Bengal Government Resolution on the annual general administration report of that Division for the year 1890-91. It remarks on the disinclination of Civil Courts to lighten their own work by making due use of the criminal courts, and approvingly quotes the following opinion of the Magistrate of Maimensingh:—

"The Civil Courts increase their work by their unwillingness to commit to the Criminal Courts persons guilty of flagrant perjury and forgery and other offences against civil justice. If litigants know that the chances are 100 to 1 against their being prosecuted for such offences, they will certainly commit them. Again, it is considered a point of honour, I believe, among persons of wealth or influence, not to obey a Civil Court process—at any rate not the first two or three processes. It is only when they are called upon to show cause why they should

not be sent to the fozzdari that they think it compatible with their dignity to come in. And yet, since I have been here, only four persons have been committed by the Civil Courts under section 174, Penal Code, and of those three were committed by the Judge. This delay in coming in causes the utmost inconvenience and harassment to the parties.

"Again, though failure to give a proper rent receipt is a criminal offence, Munsifs never send such cases to the Criminal Courts. They receive receipts written on scraps of dirty country paper, and thereby needlessly increase their labours tenfold. If they would impound the receipts and send them to the Collector now and again, they would find their labours considerably lightened."

That is not the whole truth, we are afraid. It is notorious, how lightly the processes are ordered, without any enquiry as to their necessity. Sometimes, they are issued, apparently by the amlah without the knowledge of the presiding officer, for the mere asking, for purposes other than those of the suit—for causing harassment or indignity. If honorable men avoid the courts, why fix the blame on them alone?

A CASE of great medical interest is recorded in the *Memphis Medical Monthly* for August, relating to the abnormal rise of temperature in a girl aged 14. She was an athlete, contortionist, excelling in running, jumping, &c. She had an attack of tonsillitis, from which she almost entirely recovered, when this occasional rise of temperature to 103° or 105° was observed. Her physician not believing, he was not called till it was 108°. He however arrived to find it 109°. The next two or three days it continued at 114°, then for two weeks after the thermometer burst with the expansion of the mercury. Then a thermometer registering 150° was procured, but it burst too. The temperature then rose up to 158°. Spirit and mercurial thermometers were used. These periods of high temperature were evanescent, coming and going rapidly. Once at least it went down to 95½°. During the fall of the temperature her hands and feet were cold and surface covered with clammy sweat. She had severe nausea and some oppression of the chest. The pulse never went beyond 120. She possessed the power of dilating and contracting the pupils at will but they were generally normal. No other abnormality was noticed. The pathology of fever, which is so ill understood even now, will afford an opportunity to many to theorize, though a good explanation is out of the question.

A FRENCH scientific man has measured the average strength of the two sexes, by means of the usual clock work device, the ring of which when pulled downwards by the hand will record the hand pressure. Fifty robust men and as many healthy women, from the middle class of the society, with ages varying from 25 to 45 years, were selected for the experiment. The strongest man of the company could produce with his right hand a pressure equivalent to 85 kilograms (a kilogram is more than 2 pounds) and the weakest to 40 kilograms, the average being 56 kilograms. The short men were nearly as strong as the tall ones. The strongest woman could only record a pressure of 44 kilograms, the weakest 16 kilograms, while the average was 33 kilograms.

A fine experiment indeed! After this, we hope the go-ahead Yankees will not venture to set afoot a corps of women soldiers.

At last, some clue seems to have been found to the murder of General Azimoodden, Vice-President of the Council of Rampore. At least, some persons have been on trial. They are rather important persons, being sons of a nobleman in the state by name Abdulla Khan, one of them being a Tehsildar in British employ. This Mahomed Mustafa Khan and his brother Saidulla Khan are now under trial in the court of the District Magistrate, Barielly, under sec. 14 of the Extradition Act. The hearing commenced on the 4th September. Mr. Vansittart, counsel for the accused, took a preliminary objection on the ground of Rampore not being an independent state within the meaning of the Extradition Act, in fact no requisition having been made within the meaning of section 14 of that Act, the court had no jurisdiction. The Magistrate overruled him, confessing that he acted under order of Government and holding that he was precluded from going behind the command. He is much to be pitied. It is true he contrived in the same breath to expose himself and the Government. But what could the poor man do? Mr. Vansittart next claimed the defendants' right to be treated as Indian subjects. Whatever that may mean, it seems to have delighted the soul of the Public Prosecutor, Mr. Dillon, who wished the claim to be recorded. Mr. Dillon then examined Mustafa Ali, peshkar of the President's Court, Ibrahim Khan, jailor of



Rampur, Ram Charan Dass, the Civil Surgeon who attended the deceased, Nubbun, barber, Kullun, a contractor for lighting and partner of Nubbun, Kamruddin, shopkeeper, Inayatula, grocer, Ali Husain. The defence reserved cross-examination. This concluded the first day's proceedings. The second day, the 5th, was taken up with the examination-in-chief of 5 more witnesses. On the third day, Monday, the 7th, Mr. Dillon examined another nine persons, and closed the case against Mustafa Khan, and the proceedings of the day. Before the Court rose, Mr. Vansittart said there was absolutely no proof against Mustafa Khan and asked the Court to admit him to bail. But the Court had no orders from Government and therefore refused the application. The enquiry of the fourth day, the 8th, commenced and ended with the cross-examination of Mustafa Ahmed. His cross-examination concluded the next day, the 9th, when two more were taken up. The seventh day, Sep. 11, was reserved for Mr. Berril, Deputy Inspector-General of Police, who was deputed to enquire into the murder of the General.

## REIS & RAYYET.

Saturday, September 19, 1891.

### THE POONA INDUSTRIAL CONFERENCE.

THE Industrial Conference held lately in the Capital of the Peshwas, deserves more than a passing notice. Our impression is that the depression of our manufacturing industries—coupled with the fearful increase of population under a *régime* of unexampled internal peace and order—is the main cause of India's growing poverty, and that the concentration of our resources and energy is absolutely necessary for regaining our lost ground. In this view, we cannot but feel deeply interested in the work of an association the direct object of which is the amelioration of our national industries. The report of the Conference held at Poona, does not, unfortunately, inspire us with any high hopes. The first Resolution which was carried unanimously was in the following terms :

"The President of this Conference be authorised to submit a respectful memorial to the Government of Bombay, praying that, as suggested by the Government of India in their Home Department Resolution No. 199 dated the 18th June 1888, they will be pleased to order an industrial survey of this Province as a preliminary step to the introduction of an organised system of technical education in this Presidency."

In a country in which the manufacturing industries have already attained a high development, a statistical survey, such as that recommended by the Conference, may have a value. If we possessed a full account of our indigenous arts and manufactures in the last century, an industrial census now compiled would have placed us in a position to weigh exactly our profit and loss under British rule. But, however valuable a store account may be, we can certainly afford to do without it. At any rate, it must be admitted, that mere counting and recounting cannot increase our national wealth. Even without the exact figures, we perceive distinctly the heavy depletion that has taken place in our stock, and the most important question now is, to recoup the loss, without being too anxious to ascertain clearly its extent. It is cotton mills which we want most urgently. But on this subject the Conference seems to have been silent altogether. In the present state of India, the importance of iron foundries is only next to that of cotton mills. On this subject, an interesting paper was read by Dr. Dhanakoti Raju of Madras and Mysore, in which the learned gentleman expressed his opinion that, from the peculiarly favorable conditions and facilities that exist in India for manufacturing iron and steel of the finest quality in the world, it was not too much to say that, if only some intelligent and enterprising men of moderate capital would earnestly and energetically work in this highly pro-

ducing but greatly neglected field, it should soon lead to most important and lasting results. The Conference does not appear to have recorded any Resolution with regard to Dr. Raju's paper. But we hope he will be good enough to publish its full text with practical suggestions for setting up iron foundries.

Technical education is one of the fads of the hour, and we are not surprised that the Conference attached considerable importance to it. But we have as little faith in technical schools as in Exhibitions and Industrial Surveys. We have in our country engine drivers, telegraph signallers, mill operatives, printers, compositors, &c., without technical schools. As a general rule, the only training possible for artisans is that which is obtainable in industrial establishments. The owners of workshops and manufacturing factories can train their apprentices far more efficiently and at much less expense, than any Industrial School. The utmost that Government may do in such matters, is to give increased facilities to persons desiring to serve as apprentices in the Government docks, gun factories, railway workshops, &c.

The second Resolution adopted by the Conference is somewhat more to the point than the first. It asks the Government to purchase its stores locally and to abolish the expensive establishment maintained at the India Office for supplying stores from England. But in a matter like this we cannot hope to achieve success merely by recording a Resolution. The vested interest of British manufacturers and of the clerks employed in the *Duff* of the Grand Vizier-i-Hind cannot be divested except by a very hard struggle.

At the end of the Conference, the Honourable Rao Bahadoor M. G. Ranade read a paper dwelling upon the necessity of State Banks for financing our artisans and agriculturists. The idea is a good one except that, so far as artisans are concerned, we cannot expect our Manchester-ridden Government to stretch out its helping hand to them. For the amelioration of our national industries, the most important question is that of ways and means. We initial difficulty can be got over only by the proper conservation of our resources. The problem can be solved only by our abstaining from luxuries and extravagance, and by the proper direction of national charity. Hospitals, roads, schools are no doubt beneficial. But our countrymen ought to be made to understand that its most crying necessity is cotton mills and iron foundries. We are not for tabooing nautches, Barwaris and other tamashas, though certainly for regulating and improving them. Still less are we for abolishing charity or religion. But surely a good proportion of the capital irretrievably sunk in these indispensable objects may, under discreet and economical management, be diverted without being felt. The first thing is for the people to understand the situation. And then we would see the sums now lavished on random, perhaps baleful, charity and unmeaning superstitions and pleasures that do not please, imperceptibly turned to different uses. We would see what is now spent, without any hope of material return, better invested in giving an impetus to the national industries and thereby putting food into the mouths of our starving millions.

We have in Bengal very few capitalists who, by means of their individual resources, can possibly set up a manufactory of piecegoods like one of those that have made Manchester so rich and famous. A business of the kind requires a capital of at least

twenty lacs of rupees to start with. But from what we know of our Rothschilds and Vanderbilts, our belief is that there are scarcely half a dozen among them whose investable capital is sufficient to set up even a single cotton mill. Thus it is that we cannot hope to effect any improvement in our national industries except by organising joint stock companies for the manufacture of our dhoties and chudders and for working our mines. If we want Congresses and Conferences, it is only to organise such companies and to watch their operations, so that they may not go wrong.

In a small scale, an Industrial Conference may render great good by offering rewards for improvements in hand-loom weaving, and for publications embodying practical suggestions for setting up mills and for working our mines. An Industrial Conference may also do good by having a standing committee of experts to examine and encourage new inventions, as well as such old industries as are unknown, except in particular localities. At the present time, there is no independent agency to have the value of new inventions tested or made known to the public. Only the other day, it came to our notice that a Bengali gentleman of Konnagar has been from some time manufacturing lucifer matches which are in no way inferior to those imported from England and Norway. But we fear that this new and important industry has not yet come to the notice of any Conference or Association in any part of India. The locks patented by Krishna Lal Das, of Chitpore, are admitted by experts to be superior to those of Chubbs. But the latter is in full possession of the field still, and as yet the very name of the former is hardly well known even in this metropolis. Even without cotton mills on a large scale, our weavers may, we think, with a little improvement of their looms, oust Manchester piecegoods from our markets to an appreciable extent. But, with all our English education, we retain our Brahmanical instincts unimpaired, and we consider our Tantis and their affairs as altogether below our notice, except for the purpose of an occasional joke at their proverbial stupidity. Through want of work and food, the caste of weavers in Bengal is fast becoming extinct. We have known many highly skilled weavers who worked at their looms with their whole family from morning to night and yet could not earn sufficient to keep their body and soul together. From a sense of the dignity of their avocation, they could not at first stoop to menial service. Many died from starvation, while a few have latterly taken to agriculture or domestic service.

A census properly taken of the weaver caste would reveal a harrowing tale which might excite pity in the breasts of even the philanthropic Manchester cotton-spinners who have brought about their ruin. But how little have our patriots and publicists done to enlighten the public here or in England on the subject!

### THE IMPERIAL DIAMOND CASE.

THE Imperial Diamond case was resumed in the Chief Magistrate's Court on Monday, and continued the whole week. The noticeable feature in the defence is that Mr. M. Ghose has been replaced by Mr. Inverarity from Bombay. He first appeared with Mr. Ghose on Monday when the Calcutta barrister applied to the Magistrate to grant bail for the accused. Mr. Handley refused it, as he considered there were reasonable grounds for believing that the accused was guilty of the offence with which he is charged, and was of opinion that under section 497, C. P. C.,

he had no discretion to exercise under the circumstance. The rest of Monday was occupied with the examination-in-chief of Albert Abid, the Nizam's Chamberlain.

If the Police Magistrate was consistent in his refusal for bail, the High Court was ready for it for the second asking. The same Monday, the Vacation Court made the following order, through Mr. Justice Beverley:—

"We think it better in this case that we should not state at length any of the reasons which have influenced us in coming to our decision; but having regard to what has been stated before us, we think that this is a case in which the accused ought to be released on bail, and such bail to be of a substantial character. We accordingly direct that Mr. Jacob be released upon furnishing bail in his own recognizance of two lakhs and giving two or more sureties aggregating another lakh of rupees. Of course, it will be understood that the diamond remains with the Bank of Bengal pending the proceedings in this case."

At the conclusion of the proceedings at the Police Court on Tuesday, the Magistrate admitted Jacob to bail on his personal recognizance of two lacs and two sureties, Messrs. Attorneys Geddes and Burder—the last from Bombay who came with Mr. Inverarity—for Rs. 50,000 each.

On Wednesday, Mrs. Abid was examined and re-examined at the Great Eastern Hotel.

She is known to Jacob who had seen her at Hyderabad and informed her of the refusal of the Nizam to purchase from him the Imperial or other jewellery, and regretted to her that he had been fool enough to tell the Nizam last year that if His Highness would buy the Imperial, he, Jacob, would never do another day's work. Jacob had upbraided her for her husband introducing other jewellers while the negotiations for the sale of the Imperial were not complete. It appears from her evidence that Abid draws a pay of Rs. 550 and is in the Nizam's service for about 9 years, being the personal attendant on His Highness. He receives a commission of 10 per cent. on all purchases by the Nizam—whether with His Highness' knowledge is highly problematical. She herself had received commissions and presents from Jacob. Her husband was formerly in the service of Captain Euan Smith as assistant and she—a Welsh woman—as travelling governess to a boy of eight of Lady Meade. She met Abid at Hyderabad and was engaged to him there and married him in London. She has a shop of her own at Hyderabad—for drapery, outfitting, pharmacy and store with millinery attached, under the management of a Robert Skinner.

On Thursday, after the examination of some Bank people, Mr. Woodroffe applied to the Magistrate for an order on Jacob to produce fifteen Government currency notes for Rs. 10,000 each which he still held as part of the Rs. 1,70,000 which he is charged with misappropriating. Mr. Inverarity pointed out that the law only empowered the court to grant a summons. Mr. Handley refused the order as that would cripple the accused. It might be that he would require the money to pay Counsel. It was besides not necessary or desirable for the purpose of investigation and nothing was to be gained by the proceeding. Mr. Woodroffe had a mind to secure the sum for the Nizam in case the prosecution succeeded.

Friday, the 18th September, 1891, will be a memorable day in the life of the Magistrate and the annals of the magistracy. On that day, Mr. Handley immortalised himself by a stroke of his pen. He ordered the examination of His Highness the Nizam—by commission. In answer to the Magistrate, Jacob said he would go up to Simla and thence to Hyderabad to attend on the commission, but he would not leave Simla on any day except Tuesday, as he was superstitious, and the only occasion on which he had not observed the rule has involved him in the present prosecution.

Notwithstanding the magistrate's considerate abstinence, Mr. Burder, when he presented this day five of the fifteen ten thousand Rupee currency notes at the Currency for cashing, was, at the instance of the solicitors for the prosecution, who had stopped payment of the notes as stolen property, seized by the Police. He resisted, as well he might after the distinct order and opinion of the Court. But the constable would drag him by force. There was no help for it, so Mr. Burder went. Luckily, he found Mr. Lambert who allowed him to go, after taking down his statement.

Later in the day, Mr. Burder represented to the magistrate that the five notes he had cashed were his own property, they being made over to him by Jacob for expenses of the defence, before Mr. Woodroffe's application for their deposit. On the application of Mr. Dunne, the magistrate ordered Jacob to produce the other notes on Monday next.

## MONGHYR.

*Jamalpur, Sept. 10, 1891.*

A few days ago a sensational case of a disgraceful nature is alleged to have taken place in a train while in motion. Whilst a young Eurasian school girl aged between 13 and 14 years was travelling in a 2nd class compartment between 'Mokameh and Jamalpur in the Loop mail, two young lads, one a European the other an East Indian, who were travelling in the same train but in a 3rd class compartment about 7 or 8 carriages apart from the young lady's, got out of their carriages, walked along the foot-boards of the other carriages and entered the 2nd class carriage in which the young lady was travelling alone by herself, and most indecently and brutally assaulted her. Of the two culprits, the ringleader by name C. Ryland was arrested by the Police and placed under trial under Section 376 of the Indian Penal Code. The case was enquired into by the District Magistrate of Monghyr on the 8th instant, who committed the accused to the Sessions.

The E. I. Railway Company's Agent, Major Gardiner, R. E., accompanied by the Traffic Manager Mr. Rutherford, paid a visit the other day to the other side of the River (Monghyr) *i. e.* Khagariah with a commercial view. Rumour has it that the object of their visit was to consult the local Rajahs and Zeminders and if feasible to open a feeder gauge line on that section to foster traffic on the main line.

One Kissory Chand Modock, son of the late Gunga Moyrah of Nyhaty, Bengal, is now here. It is alleged that he has effected some wonderful cures, by means of witchcraft, of hysteric fits and similar diseases as also possession by evil spirits.

## SANITARY PROGRESS IN INDIA.

## THE CONGRESS OF HYGIENE.

The adjourned special Indian meeting in connection with the Congress of Hygiene, convened to discuss the question of sanitary progress in India, was held on Aug. 14 in the theatre of the University of London, Burlington Gardens, when the chair was again occupied by Sir M. E. Grant Duff, the late Governor of Madras.

The meeting was well attended, and among those present were Sir Douglas Galton, Sir Thomas Crauford, Sir W. Moore, Sir W. Wedderburn, Sir Owen Burne, Surgeon-General Cornish, Professor Corfield, Brigade-Surgeon Harvey, Mr. T. H. Thornton, C. S. I., Surgeon-General Biddle, Sir Charles Lawson, Surgeon-Major Hendley, Mr. E. C. K. Ollivant, and Deputy Surgeon-General W. Farquhar.

Sir William Wedderburn proposed the following resolution:—"That, looking to the interest shown by India in the Hygiene and Demography Congress, and considering the probability that other tropical countries and colonies would take a similar interest in future congresses if a more prominent position were given to the consideration of subjects in which they are specially interested, this meeting recommends to the Permanent Committee that in future congresses a tropical section be formed with a view to a more full discussion of questions affecting sanitation and the origin of disease in tropical climates."

The resolution was seconded by Professor Corfield, and supported by Sir Douglas Galton, and was carried unanimously.

The discussion on the papers read on Aug. 13 by Sir W. Moore, delegate for the province of Bombay, and Surgeon-Major T. Holbein Hendley, Residency Surgeon, Jeypore, delegate for Rajpootana, was resumed by Mr. T. H. Thornton, C. S. I. (delegate for the Punjab and formerly Secretary to the Government of that province). Adverting to the interest taken in the present Congress by the chiefs and people of India, he mentioned that in two cases he could call to mind feudatories who had shown in matters of sanitation an example to those parts of India under the direct administration of the Crown. The first town in India—other than the Presidency towns of Calcutta and Bombay—into which a scientific system of pure water supply was introduced was Jeypore, capital of the feudatory State of that name, whose ruler, a Hindu of very high caste, did much by his enlightened action on this occasion to remove the prejudices of his fellow religionists in all parts of the Empire. Again, the first place—indeed, he believed the only place in India in which the cellular system of imprisonment—the only system under which the terrible outburst of disease in Indian jails can be effectually averted—was a feudatory State, the State of Bhawalpore. Referring to a message sent by Miss Nightingale in favour of measures being taken for the sanitation of rural villages in India, Mr. Thornton while sympathising with the benevolent object of the message, urged that as a measure of prudence it would be much better, in the first instance, to concentrate sanitary efforts upon towns, which were the foci and radiating centres of disease, instead of frittering away resources and irritating the people by attempting the introduction of elaborate systems of sanitation for which the peasantry were, at present quite unprepared. He

concluded by referring to the malarious effects of canal irrigation in Northern India, and urging upon the authorities greater vigour in dealing with the matter. He suggested that until the proper drainage of affected areas had been completed, stringent measures should be taken to prevent the abuse of irrigation; and, in particular, he urged that in malarious tracts, especially those in the vicinity of towns, no high-level irrigation should be permitted.

Brigade-Surgeon Hamer assured the meeting that the Government of India were fully alive to the necessity for securing better sanitation for the country; but they had to contend against the ignorance, apathy, and prejudices of the natives of India as well as being hampered by the want of money. The natives of India, however widely they might be separated by distance and language, were unanimous upon two points—namely, objection to innovation and to taxation. It must be remembered that an alien Government could not afford to run counter to the prejudices of the natives, and until the natives had been educated up to the necessary point in respect of sanitation the Government were almost powerless to take the necessary steps to improve the sanitation of the country. The financial needs of India were enormous, money being continually required for the construction of roads, railways, canals, irrigation works, schools, and colleges in addition to the enormous sums required to meet the military expenditure. The consequence was that whenever any extensive and costly sanitary scheme was brought forward it had to be rejected simply from want of money. Not long ago it was discovered that the injection of permanganate of potash was a specific cure for cobra poison, and it was proposed to furnish the natives with hypodermic syringes and a quantity of permanganate of potash, but the scheme had to be rejected, because it was found that it would entail an expense of £120,000,000 (Hear, hear.)

Mr. Russel Aitken entirely concurred in the opinion that had been expressed as to the difficulties in the way of sanitation that were caused by the prejudices of the natives. Mr. Baldwin Latham, civil engineer, bore testimony to the admirable manner in which the Bombay Water-works were constructed. The health of the larger Indian cities was better than that of the most of the European capitals. Dr. Bahadurjee thought that the Indian municipalities should be compelled to look after the purity of their air as much as after that of their water.

The chairman said that they had listened to a number of interesting speeches in reference to the two very important papers which had been read yesterday. He suggested that where a headman of a village was found to keep his district in an excellent state of sanitation he should receive some mark of distinction from the Government. (Hear hear.) He called upon Sir W. Wedderburn to read the next paper.

Sir W. Wedderburn said he had had three papers sent to him to read by native gentlemen—one entitled "Our Sanitary Wants," by Surgeon Major K. R. Kirtikar, of the Bombay Army, and civil surgeon, Thana; a second entitled "A Note on the Hygienic and Demographic Condition of India," by R. B. Vishram Ramji Ghole, honorary assistant surgeon to the Viceroy; and a third, "On the Sanitary Condition of the Towns and Villages of the Bombay Presidency," by K. V. Dhurandhar, medical officer and superintendent of vaccination, Baroda. In the first paper Surgeon-Major Kirtikar, in referring to the villages of India, which contained nine-tenths of the total population of the country, said:—

"What is the normal sanitary state of an Indian village? Imagine a collection of low huts, mostly strawroofed or thatch covered, the cattle tethered in the hut side by side with human inmates. The cattle generally consist of cows, bullocks, and buffaloes; occasionally there are pigs, donkeys, goats, and fowls. These inmates of the hut are in open air during the day, but at night lie upon the ground beside their master and master's wife and children. There is hardly a window or an opening for ventilation. The excreta of the cattle lie on the floor, or are channelled out and swept into a receptacle at the adjacent corner of the huts, or allowed to accumulate between huts. Much of the fluid excreta sink into the ground floor of the hut. The dung-pit, which is not far removed from the huts, exists, as a matter of course, in every village as a final repository for any cattle excreta that may happen to be removed from the vicinity of the huts. These dung-pits are annually emptied as manure for the fields which the villagers cultivate, and are as necessary for agricultural purposes as the very grain they sow. This dung pit is not far off from the water-supply of the village. A solitary well—perhaps two or more—supplies the whole body of villagers. The fluid contents from the dung-pits, following the natural law of percolation, contaminate the water of the well. Close to the well, washing of clothes, often filthy rags, without soap, without disinfectant, washing of animals and of men, is carried on from day to day. This ablution-water sinks into the soil, eventually to escape into the well. If there be a tank or a quarry-hole in the rainy season, or a well with a flight of steps, whereby men can get at the surface of the water itself, the washing is done in the water itself. The process of ablution is very characteristic indeed. The man dips his feet into the water, then his hands; he next takes a mouthful of water, which he promptly throws back into the water

with a sharp scouring of his throat, and the discharge of the mucous contents thereof. Then he washes his body, changes the cloth round his waist, and finishes with washing the same. If the bather is a woman who has come with a ghurra (earthen jar or pot) for her day's supply of water for cooking, drinking, and other domestic purposes, she takes this very water home in as contented and unconcerned a manner as if it had passed through hundreds of filter beds, pure and undefiled. Conservancy is equally of the most primitive kind. The human excreta are also not found very far from the water supply. There are no private privies, no public latrines, in small villages. The back yards of huts, near fields and even gulleys or spaces between and adjoining houses, are used for natural purposes. In a country like India, for eight months of the year, the sun is very powerful, and acts as a prompt desiccator, thus minimising the evils of the want of conservancy arrangements, especially where the village population is very limited, but in large villages, when such excreta of healthy men and sick men promiscuously lie within the contaminating area of the prime water-supply of the village, the danger to health must necessarily be great. It is this that in times of cholera epidemics renders all efforts to give medical relief futile. It is this that tends to keep up the virulence of the disease. It is this that renders an epidemic a source of danger to all, demolishing families without check or without choice as between the rich or poor, the young or old, the sickly or robust. Such is an Indian village ordinarily. If mortality is not greater it is solely due to the supervision of the minor revenue officers, goaded on by the moral influence and periodical visits of the higher district officers. There is no special sanitary officer for a village with any special knowledge of, or training in, sanitary science. It will at once be apparent, from what I have stated here, where our difficulties in sanitation lie. Sanitary rules may exist, and they do exist. It is the executive we want to carry out these sanitary rules. He must be a man from among the villagers; but he must be one who not only himself understands what sanitation means and how sanitary measures should be brought to the notice of the villagers, and how he should help them and persuade them to carry out those measures, but he should also have an official status which will command respect and be tolerably well paid. The minor sanitary officers must work direct under the deputy sanitary commissioner of the district, or under the civil surgeon of the collectorate. There appears to be no necessity, in my opinion, for a sanitary board or a *punchayet*. There could hardly be one single hut in the present state of society in a village to furnish a man who understands what sanitation really means. Sanitary measures requiring money from the villages would touch the pockets of the individual members of the board or *punchayet*, and the utility of important but costly measures will be therefore underrated and often not seen. The deputy sanitary commissioner or the civil surgeon is the most enlightened and properly educated sanitarian in the district. All sanitary proposals, projects, and undertakings should emanate from him. He is the most qualified to order them, execute them, and control them. As in matters connected with the civil station in which the civil surgeon resides he is independent of the revenue officers, but works with the collector as his sole medical referee, so in the matter of village sanitation he should be the sole sanitary adviser of the collector. It seems to me that in modern days the consideration of giving towns and villages an abundant supply of water should be a sanitary reform that should not be left to the whims or caprices of village committees, or even of town municipalities. It should be insisted on and even carried out by Government, inasmuch as people are not sufficiently educated to ask for such important sanitary measures of their own accord. If they are called upon to do it through municipalities, the majority of members are so far incapable of recognising their own best interests, and so far from wishing to have a good supply of potable water, that they may not pass the measure at all. Every large town should have its water works. Where there is want of money it should be borrowed, and the posterity which will, in the end, be the greater gainer from such works should be made to contribute—the town handing down the debt from father to son. From the foregoing remarks it will be seen that the chief sanitary difficulties in India are want of money, and want of special sanitary officers in each village. For the masses of the lower classes to appreciate sanitary laws or to understand them popular education of the lower classes must advance, and when in popular schools the elementary principles of hygiene are taught, and the newer generations grow old, carrying with them the lessons of their younger days, in time they will practically carry out the dictates of sanitary science in their own lives, and, as is but natural, their sons will follow. But the State, to start with, will have to take the lead, will have to begin the noble work of sanitary instruction in our elementary schools. It is after the sanitary truths shall have been drilled into their ears till they come to believe in them as self-evident truths, that permissive legislation can be of any avail. Just now sanitary instruction will have to be more thorough and systematic before a man can himself appreciate the real importance of the subject. The Indian student, to be a practical scientific sanitarian, will have to be practically educated to appreciate the practical difficulties of car-

rying out sanitary measures. Then, and then alone, can there be any hope of sanitary principles trickling through him to men of ordinary education, and from these again, by practical example and personal adherence to rigid sanitary laws in daily practice, to the vast masses of the lower classes, to whom the conduct in life of the higher classes serves as a silent, but yet not unobserved or un-influential, example."

Mr. Ghole in his paper said:—"In India, many large towns, cities, and villages are mostly situated along the banks of rivers and rivulets. The sewage and other impurities from the habitations, ashes of cremated dead bodies, animal refuse, and trade refuse are allowed to flow into these rivers, and the people use the same water for their domestic and other purposes. In some places, the towns and villages are situated on the banks of tanks and ponded streams. This is especially the case in Central India and Malwa. In these places, all manner of impurities from the inhabited areas are allowed to flow into these tanks. The animals are watered therein, persons bathe in them, clothing is washed there, and this water, so polluted, is freely drunk by the people. Persons obey the calls of nature in the immediate vicinity of these rivers and tanks. In some holy places, such as Benares, Pandharpore, Alandi, and others, the river water is rendered most filthy by a large concourse of people visiting these places at stated periods during the year, and large numbers of pilgrims fall an easy prey to cholera. All the fairs, called *Jatras*, which are periodically held in several holy places during each year, give rise to epidemics from the fouling and scarcity of the water-supply. The water from the tanks, protected with parapet walls and without steps to descend, is generally pure. These remarks, it is hoped, will suffice to give the Congress some general idea of the impurities of the Indian water-supply. Light and air are purposely excluded from the houses in the majority of cases. The cultivators and other working people enjoy the full benefit of fresh air during the day, but in their houses they have to breathe and re-breathe this foul air all through the night. This fouled air gives rise to coughs and consumption. When women are confined they are shut up in rooms almost hermetically sealed; they breathe and re-breathe the limited and confined air for months together; the air is further vitiated by a lamp being kept in the room, burning day and night. Owing to these habits, many a woman falls a prey to pulmonary consumption without any hereditary taint. When a person is sick, he is generally confined in a room well closed up, so as not to admit any air. Many cases of fever thus become aggravated and end fatally. So the free ventilation of houses and huts is very defective in India. Nor is the street ventilation any better. The streets and alleys are generally narrow and crooked. The rows of houses are built without any aim to secure thorough ventilation. In large towns, the houses are mostly built close to one another, without any interspace for ventilation and light between them. The street ventilation is thus almost as bad as the inside house ventilation. The people of this country in their ignorance deprive themselves of the "lung food" so necessary to health, and thus shorten their lives and lose many working days by illness. In the matter of food, also, the people of India are very badly off, owing to general poverty brought on by various causes; they have generally to pass their days on scanty fare. The frequent recurrence of famine, due mostly to scanty or irregular rain or no rain, has brought about a great deterioration in the physique of the people besides causing immense mortality in the years when famine prevails. The people live chiefly on grains and vegetables. Animal food is used by some people, but sparingly, as they cannot afford to have it daily."

Mr. Dhurandhar gave a most disgusting, though truthful, account of the habits of the natives inhabiting villages, and advocated the municipalities of India being allowed to borrow money on the guarantee of the Government so as to enable them to effect necessary sanitary reforms.

Sir Douglas Galton said that the three papers, written by native gentlemen who were intimately acquainted with the habits of the Indian villagers, gave most interesting information to the meeting.

The chairman said that he was only expressing the feelings of those present when he thanked the gentlemen who had read the very interesting and important papers which they had listened to, especially those that had emanated from native sources, which had been read by Sir W. Wedderburn. One of the speakers seemed to think that that meeting was a section of the Congress; but that was an entire mistake, as the meeting had no connection whatever with the Congress, although they desired to work side by side with it. He asked the meeting to return thanks to a number of native gentlemen of high position who had assisted the Congress to a very great extent, and who were always foremost in all good works connected with their country. Their names were—the Nizam of Hyderabad, the Gackwar of Baroda, the Maharaja of Jeypore, the Maharaja of Bhownugger, the Maharaja of Vizianagram, and the Maharaja of Kuch Behar. (Hear, hear.)

Sir Owen Burne moved, and Sir C. Lawson seconded, a vote of thanks to the chairman, which was carried amid loud applause.

The Chairman, having briefly responded, the proceedings terminated.

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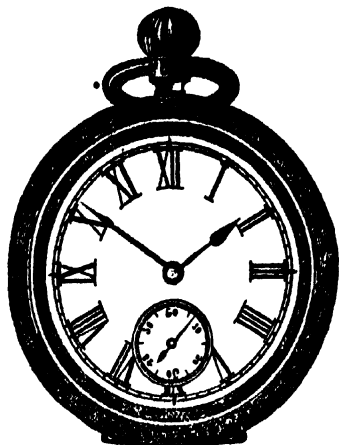
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AND

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DROIT ET AVANT.

# Reis and Rayyet

(PRINCE & PEASANT)

WEEKLY NEWSPAPER

- AND

REVIEW OF POLITICS LITERATURE AND SOCIETY

Vol. X.

CALCUTTA, SATURDAY, SEPTEMBER 26, 1891.

No. 493.

## CONTEMPORARY POETRY.

### THE FIRST KISS.

BY MISS M. J. E. KNOX.

"NAV, ask me not—how could I bring  
My lips to rest on manhood's brow?  
A maiden may not lightly fling  
Her timid nature off—and thou,  
Caressed as thou art wont to be,  
What were a kiss of mine to thee?"

"And thou wouldst think that I had pressed  
Another cheek as soon as thine,  
Should I allow my lips to rest  
(Even lightly as on hallowed shrine  
The trembling lips of devotee)  
On thine, as pledge of love to thee."

But then some words of gentle sound  
Were whispered to the maiden's heart;  
She could not bear his love to wound—  
The hour had come when they must part;  
And she was young and fond and true;  
What could the gentle maiden do?

The spell is broken—she has laid  
Her trembling lips against his cheek;  
On hers there is a deeper shade  
Of crimson, but she does not speak;  
Her voice is hushed—her voice is still—  
'T is given, half without her will!

### NOT ALONE ON THE WIDE SEA.\*

BY JAMES T. FIELDS.

WE were crowded in the cabin,  
Not a soul would dare to sleep,  
It was midnight on the waters,  
And a storm was on the deep.

'T is a fearful thing in winter  
To be shattered in the blast,  
And to hear the rattling trumpet  
Thunder, "Cut away the mast!"

So, we shuddered there in silence,  
For the captain held his breath,  
While the hungry sea was roaring,  
And the breakers talked with Death.

As thus we sat in darkness,  
Each one busy in his prayers,  
"We are lost!" the captain shouted,  
As he staggered down the stairs.

\* A ballad from *Poems*. By James T. Fields.

But his little daughter whispered,  
As she took his icy hand,  
"Is n't God upon the ocean,  
Just the same as on the land?"

Then we kissed the little maiden,  
And we spoke in better cheer,  
And we anchored safe in harbour  
When the morn was shining clear.

### IN TIME TO COME.

THE flowers are dead that made a summer splendour  
By wayside nooks and on the sunny hill,  
And with regret these hearts of ours grow tender  
As sometime all hearts will.

We loved the blossoms, for they helped to brighten  
The lives so dark with wearying toil and care,  
As hopes and dreams for ever help to lighten  
The heavy loads we bear.

How like the flowers, whose transient life is ended,  
The hopes and dreams are that for one brief hour,  
Make the glad heart a garden bright and splendid  
About love's latticed bower.

One little hour of almost perfect pleasure,  
A foretaste of the happiness to come,  
Then sudden frost—the garden yields its treasure,  
And stands in sorrow, dumb.

Oh, listen, heart! The flower may lose its glory  
Beneath the touch of frost, but does not die,  
In spring it will repeat the old, sweet story  
Of God's dear by and by.

In heaven, if never here, the hopes we cherish—  
The flowers of human lives we count as lost,  
Will live again. Such beauty cannot perish;  
And heaven has no frost.

EBEN E. REXFORD.

*Holloway's Pills and Ointment.*—The most effectual Cure for Gout and Rheumatism.—A frequent cause of these complaints is the inflammatory state of the blood, attended with bad digestion, lassitude, and great debility, showing the want of a proper circulation of the fluid, and that impurity of the blood greatly aggravates these disorders. Holloway's Pills are of so purifying a nature that a few doses taken in time are an effectual preventive against gout and rheumatism, but anyone that has an attack of either should use Holloway's Ointment also, the powerful properties of which, combined with the effects of the Pills, ensure a certain cure. The Ointment should be thoroughly rubbed into the parts affected at least twice a day, after they have been sufficiently fomented with warm water to open the pores to facilitate the introduction of the Ointment to the glands.

Subscribers in the country are requested to remit by postal money orders, if possible, as the safest and most convenient medium, particularly as it ensures acknowledgment through the Department. No other receipt will be given any other being unnecessary, and likely to cause confusion.

## NEWS AND OUR COMMENTS.

TODAY the Doorga Pooja begins at all the great houses. On the 3rd October at lesser ones. On the 8th and 9th universally.

THE state-recognised Doorga and Luckhi Pooja holidays commence this year on and from Thursday the 8th October and end on Monday the 19th October, the four grand days of the grand Pooja beginning with Saturday the 10th. The Custom House will not observe any close holiday. It will be absolutely closed only on Sundays, the 11th and 18th October. On the 8th, 9th, 14th, 15th, 16th and 19th, it will be open, with its Treasury, during the usual hours for transaction of all business. On the remaining days, the 10th, 12th, 13th and 17th October, the public holidays under the Negotiable Instruments Act, 1881, only the Treasury will be closed, the Custom House being opened on notice given, free of charge, from 11 A. M. to 12 noon, for entering or clearing any vessel that it may be required so to enter or clear, and for the issue of bills-of-entry or shipping bills covering free goods from or to the same.

The Comptroller-General too has notified that the Public Debt Office, the Government Savings Bank and the Government Account Department at the Bank of Bengal, will be open for the transaction of business, and for the receipt and payment of money on Government account, as also the Paper Currency Office at Calcutta and the Comptroller-General's Office, on the 8th, 9th, 14th, 15th, 16th and 19th October.

The Bengal notification dated 2nd December 1890, allows the closing of the offices of the Collector of Customs, the Shipping-Master, the Registrar of Assurances, the Collector of Stamp Revenue, the Stamping Department of the Office of the Superintendent of Stamps, all of Calcutta, and the Salt Rowannah and Opium Sale Departments of the Board of Revenue, on only the four public holidays—the 10th, 12th, 13th and 17th October.

DR. JOHNSON was of opinion that no one could get intoxicated on claret, though several people brought on dropsy in trying to get drunk on it. It is now reported that in Paris a woman has disproved the doctor. She not only proved that she could be drunk but also killed herself with claret. She had swallowed no less than 112 litres (about 24½ gallons) in less than a week.

IN consideration of his excellent service when he was British Agent at Kabul, Sirdar Bahadur Mirza Atawalla Khan has been created a Raja. And why not Nawab?

A CORRESPONDENT of the *Englishman* says that a native, innocent of the deposit of snow in the Himalayas, told him early in the season that the rains would be scanty. His ground was the locusts. He had observed that they were the precursor of the scarcity of 1872-73. He adds:—

"The Orissa famine which occurred about the year 1864, and in which much scarcity was felt here, was marked in sporting annals as a wonderful quail year. One put quail out of every copse of grass, and the bags made of them were most unusual. No doubt the unusual season in their own country had driven them to Bengal."

He concludes with the information that Mr. Riley, the head of the Bureau of Agriculture in the United States, says that flights of locusts recur at periods of 13 and 17 years.

GOVINDADASA Durgakund, Benares, writes, in Tuesday's *Indian Daily News*, a sensible and most interesting letter. He exposes the un-wisdom and ignorance of a Bengali correspondent of the same journal, who had asserted that the custom of stone throwing on a certain day in the year is a beastly amusement and that it was confined to the Deccan and known in no other part of the country. He speaks from personal knowledge when he says that

"In Benares the practice flourishes in its pristine vigour and in defiance of all law. This last *Ganesha Chaturthi*, the Magistrate proclaimed by beat of drum that anyone found indulging in this reprehensible practice would be prosecuted, but apparently nothing came of it, the stone-throwing continuing as vigorously as ever, and the Police were nowhere to be seen, according to their wont. The superstition connected with this rather dangerous development of an old practice is a very queer one. The superstition is that if any one happens to look on the moon on that particular night he will be accused of theft,

Shree Krishna having been accused of the theft of a jewel belonging to Shatrughit, which is reported to have been given him by the Sun himself, after having looked on the Moon of the 4th. To obviate the risk of having such a serious criminal charge brought against one it is prescribed that one purifies oneself of the sin of looking on the Moon on that particular night by throwing sweetmeats on the passers-by and that practice has degenerated into stone-throwing in these rather hard times."

The other point is matter of opinion. We suppose most men will be found to be of his own way of looking at the old custom, to wit:—

"I don't think the old practice was after all so very reprehensible; as far as I have been able to make out it must have been a rather feeble imitation of the Roman Carnival—I don't mean to suggest by this that the practice was actually copied from the Italians—in which flowers and bouquets are freely pelted by the people at each other."

THE deposed Maharaja of Keonjur has, we see, petitioned the Lieutenant-Governor. We have not seen his petition, but the Maharaja has all along borne so exceptionally high a character, that the responsibility lies with Government to convince the public that a great wrong has not been committed on the native ruler and people of Keonjur. We strongly suspect—not without excellent reasons—that such has been the case. We are glad that the *Indian Daily News* has taken up the subject. There is little danger of its being spoiled by nonsense or exaggeration of interested imperspicacity, or bucked by official wrong doers.

OUR contemporary has begun well. By way of fitting introduction, the editor relates his personal experience of officialism in such matters. His illustration indeed comes pat in, drawn as it is from the administration of the same group of principalities towards the South-west Frontier of the Province:—

"Some years ago we had occasion to look into a case in connection with the mahals; and we brought the subject to the notice of the Government of Bengal. Sir Rivers Thompson went to Oussa intending no doubt to make personal inquiries. But he was very ill and really not in a position to do so. He accepted and approved whatever was placed before him. We felt convinced that Sir Rivers was wrong, and gave reasons for it to Sir Donald Mackenzie Wallace, Private Secretary to the Viceroy, and asked for a real investigation. In the letter we said that we never saw a man more like clay in the hands of the potter than was Sir Rivers Thompson in the hands of his subordinates. Sir Donald asked if we had any objection to our letter being sent to Sir Rivers, and we replied that we had not the slightest. Sir Rivers asked us to Belvedere, and we so far satisfied him of the position that we took, and that he had failed to recognise, that he said 'you had better see the Chief Secretary.' We saw Mr. Peacock and at first he treated us most cavalierly, demanding to know by what authority we appeared in the matter, and practically, and almost as bluntly, intimated that we had better 'mind our own business.' We happened to be in a position to convince him that we could if need be, go beyond the Lieutenant-Governor, to say nothing of his Secretary; and he changed his tone at once. At the same time he expressed his absolute conviction, nay even his knowledge, that we were wrong in our contentions. 'Metcalf had done this, and So-and-so the other; and we had only been imposed upon by some people down there, &c.' We asked him one question, gave him one item of information, and what was the result? Some further inquiry took place on the lines we had indicated, and Sir Rivers at length confessed that we had been right all through!"

But to no purpose, however. The wrong remained all the same, and has not, we believe, been rectified to this day. Officialism is as shameless as it is irresistible. The Editor of the *Indian Daily News* as an Englishman may well speak tenderly of British functionaries, but what do the people think of Christian gentlemen who stick to their posts for the pelf leaving the duties to their irresponsible subordinates? We shall never forget the indignation of one of the family of the Chief referred to in the above passage, who was for some years here to sue for the integrity of the Raj, who was kicked from pillar to post and from post to pillar, tantalised with false hopes—amused with idle promises!

THE Government of India, in the Home Department, have modified the Rules for regulating appointments in the Indian Civil Service—No. 39, dated 3rd July and No. 39/2970-84, dated 13th November 1888, thus:—

"In modification of the rules for the regulation of appointments in the Secretariat Clerical Service of the Government of India and attached offices published with the Notification of the 3rd July 1888, and in continuation of the Resolution of the 13th November 1888, the Governor General in Council is pleased to direct that those rules shall not apply to classes VII (Rs. 50-75), VIII (Rs. 35-50) and IX (Rs. 25-35) of appointments in the Statistical Branch, and to classes IX (Rs. 25-35) and X (Rs. 20-25) in the General Branch, of the Department of Finance and Commerce. That Department will also have authority to recruit without reference to the rules in the case of appointments in class VIII (Rs. 35-50) in its General Branch at

any time when it considers it necessary to do so, but ordinarily recruitment to that class will be from passed candidates. No clerk other than a passed candidate who enters the classes now exempted from the operation of the rules after the date of this Resolution shall be eligible for promotion to the classes above class VII in the Statistical and class VIII in the General Branch, except in accordance with rule 12 of the Rules of the 3rd July 1888."

THE Lieutenant Governor of Bengal again goes into camp on Monday, the 26th October. This time Sir Charles Elliott tours in Behar. He visits Durbhunga, Bettiah and Hutwa, and returns to Calcutta on Sunday, the 6th December. We miss Dumraon in the programme.

IN an appeal before the Madras Chief Justice and Mr. Justice Shephard, wherein a revenue classifier, guilty of an offence, was prosecuted under the Indian Penal Code, Sir Arthur Collins remarked that, instead of seeing them punished departmentally, people in this country were in a great hurry to bring officers under the Penal Code.

Sir Arthur might have added with equal truth that, if the heads of offices in India ever dispose of cases departmentally, they dismiss the poor fellows outright, howsoever long or meritorious their service.

IN a case of grievous hurt, Mr. Hamilton, one of the Bombay town magistrates, sentenced a Mahomedan to two years' rigorous imprisonment. The punitive jurisdiction of the court extends no farther. Still the Government were not satisfied. The case was a bad one. That is, it is not an ordinary grievous hurt. The accused was charged with cutting off his wife's nose. A fresh Englishman like Lord Harris must have been shocked at the barbarity and thought that, if a fellow is guilty of such unmanly wantonness, he deserves all the punishment that the law provides for the offence. If the magistrate had no power to award the full measure, he need not have tried the case but should have sent it up to the High Court. As Mr. Hamilton had not exercised his discretion in this behalf, the Government sought to remedy the effects of his action, as far as they were allowed to do under the law. Application was made to the High Court. Luckily the Court showed a disposition to take the matter up. The question of jurisdiction was argued before Justices Jardine and Parsons. For the prisoner it was contended that the Presidency Magistrate having been within his right in all that he had done, the High Court could not quash the conviction and order a committal to the sessions. The Judges have decided otherwise. They have quashed the conviction and sentence and directed the magistrate to commit the prisoner to the sessions.

The interpretation by this Bench of the extraordinary powers of the High Court is most liberal. According to it, an inadequate punishment is a grave impropriety which the revisional jurisdiction is intended to remedy. It was no justification for a magistrate that he was competent to try a particular case, unless he was in a position to award adequate punishment.

THE Municipal Council of Colombo assessed the house of the Revd. C. Mourier, Procurator of the Arch-diocese of Colombo, at Rs. 1,450, while the owner let it to one Allis Appoo at Rs. 720 and the tenant sub-let it in parts at an average of Rs. 888 per annum. The District Judge being called on to decide, the question turned whether the gross annual value is the amount of rent which is obtained by the proprietor from his immediate tenant for the premises rented out to him as a whole, or the amount which the tenant gets by sub-letting the premises—divided into small holdings to his tenants. Judge Owen Morgan decided that the gross annual value is what the proprietor and not the immediate lessee derives, being a fair and reasonable rent for the premises, unless it can be shown that the proprietor and his lessee connived collusively to put a small rental on the premises in order to defraud the Municipal Council, and share the profits which the tenant might make by sub-letting the premises.

In Calcutta, under the last Act, the municipality assesses a tenanted house at its rental, less an allowance of 10 per cent for repairs, &c. The law, however, is unusually harsh on residential houses, the assessment on such being 5 per cent. on the sum obtained by adding the estimated present cost of building the house, less a reasonable amount to be deducted on account of depreciation, if any, to the estimated value of the land with the house as part of the same premises, the value of the land not including the value of any machinery thereon. There is no allowance for repairs or other expenses necessary to maintain the house.

THE Alligah begging deputation, under the leadership of Sir Ahmed Khan, has bagged a respectable sum at Hyderabad. The Nizam has doubled his monthly grant to the Anglo-Oriental College of the Syed, raising it to British Rupees two thousand.

FOR defiling an idol by putting round its neck a pair of old slippers, the second class Magistrate of Haur convicted and sentenced a native to two months' rigorous imprisonment. On appeal, the Head Assistant Magistrate of Salem, following certain rulings, of 1885, of the Madras High Court, quashed the conviction and released the prisoner. Those rulings, he argued, precluded the assumption of criminality in the act of the prisoner, adding his own reason that in the present case there was not even a difference of caste or sect. The case went up higher still and has been remanded by the Madras High Court to the Chief Justice and Mr. Justice Shephard to the Lower Appellate Court to be re-heard. Mr. Justice Muthusawmy Iyer had defined defilement as rendering materially or virtually impure or rendering impure to the accused's knowledge, according to the recognized usage of the institution, as an object of worship. Mr. Justice Parker had interpreted the law differently. His opinion was that the law has used the word in its primary signification of making unclean, rendering foul or dirty, and it has nothing to do with ceremonial or ritual. It was, besides, not intended to make criminally punishable under the general law breaches of ritualistic observance committed by persons of any one creed against the canons of their own faith.

IN the Bohemian Exposition at Bubentsch, near Prague, on June 16, a balloon, after having ascended very high, was seen to come down rapidly. The vast crowd of spectators soon learnt to their great horror that the balloon had split from top to bottom and the occupants of the basket were clinging to the shreds of the bladder, trying to form a sort of parachute to retard the fall. In its descent, it passed over the chimney of an iron foundry, and took fire. But Lieutenant Wondrusch sprang quickly on the roof of the building and helped his comrades out. So they avoided the double danger by their pluck and good luck. The workmen of the factory extinguished the fire and threw the remains of the balloon on the ground, to be divided amongst thousands of people who kept them as souvenirs of the wonderful deliverance of these brave men.

Such ruptures in balloons occasionally happen, but they are not necessarily fatal to the riders. When, in 1883, G. Tissandier with M. Durnof ascended in the Neptune from Paris, it burst and acted like a parachute, and all were saved.

SAYEE CHUNDER ACHARYA is a young man scarcely twenty-five old. He is an astrologer by craft, who makes his poor living by casting horoscopes and otherwise making bold guesses into fortune. Tired of gazing at star and following planets to find out their influence on the lives and fortunes of his clientele, he came to look with kindly eye on a young widow of twenty-two, a Kayastha widow in his quarter, left destitute by the death of her husband, with three children to support. One day he surprised her by knocking at her door, professing to have followed possibly with the help of his friends of the firmament on high the traces of a visitor to her room. To disabuse so formidable a neighbour of a suspicion so degrading to her, and to clear her reputation, she opened the door. The volunteer Inspector of the Purity Society discovered a mouse's nest. There was not a mouse stirring. Certainly, no visitor was found. But no matter. There was one in his soul. He had doubtless long meditated on the lonely poor widow and decided that it was high time the terms of her misery should be determined. She wanted an occasional visitor, he was convinced, and he proceeded to embody and produce that visitor out of his moral consciousness. Who could be a more desirable visitor than the astrologer himself? Circumstances favouring, he might make the good use for the nonce. So having found himself in, on pretence of executing the search-warrant from his own authority, he was in no hurry to leave. He sat himself down and, like a learned man, fell to reading some paper he found there. What paper it was does not appear, but it seems to have acted on the good fellow as an aphrodisiac, for he soon after sprang a mine and kissed her. The unsympathetic woman misunderstood her humane visitor. She resented his touch as an affront, raised an outcry and, in due course, charged him with criminal assault.

The case came before the Deputy Magistrate of Alipore, Moulvi Abdul Jubbar. That officer enquired into the matter, and, notwithstanding that the complainant was subsequently willing to drop the case, convicted Acharjee and sentenced him to three months' rigorous imprisonment. On appeal, the District Judge reduced the sentence to one month. There was a further appeal to the High Court. Mr. M. Ghose argued that, from the peculiar circumstances of the case, the offence of criminal trespass could not lie. The Vacation Judges refused to interfere, holding that it was in evidence that an indecent assault had been made on the woman, and that the offence had been clearly established.

IN another case, in which a native vakeel appeared in an appeal against sentences of various small terms of imprisonment on four Mahomedans by a Bench of Honorary Magistrates of Calcutta, Mr. Justice Beverley remarked that "it was altogether absurd for a pleader to appeal in such cases where the offence had been so clearly made out. It had apparently been very carefully dealt with by the Magistrates, and it was not to be inferred that because they were Honorary Magistrates they could not sift evidence in such trivial cases."

M. ARAGO, who is the *doyen* of French Ambassadors, is 79 years old; M. Waddington, 65; M. Lefebvre, 62; M. Roustan, 58; M. M. Decrais, 53; M. de Montebello, 53; M. Herbette, 52; M. Billot, 50; M. Cambon, 48.

## NOTES, LEADERETTES, AND OUR OWN NEWS.

THE loss caused by the floods in Southern Spain is estimated at one million sterling. Up to the 20th September, no less than 1,780 bodies, victims of the floods, were buried in the town of Consuegra.

GERMANY and France are beginning to be friends. A German Opera—Wagner's "Lohengrin"—is being enacted at the Paris Opera House. The first night was on the 17th September. It was successfully played before an immense audience. An uproarious crowd had assembled outside the building who shouted down the name of the composer and cheered frantically for Alsace-Lorraine. There were scuffles between the police and the mob. There were over a thousand arrests, and of these only fifty were detained. At the second performance of the opera, there was some slight hooting among a portion of the audience, and noisy crowds outside gave some work to the police, who arrested about a hundred and dispersed the mob without anything more serious. A Berlin decree has slackened the restrictions on the entry of foreigners to Alsace and Lorraine. Only foreign military men are required to produce passports.

SO far so good. The hate that would taboo the wisdom and knowledge, the science and ideas, the literature and arts, of other nations, is utterly irrational. It starves itself in malice aforethought. And then, in these days, for any people to boycott the genius of the Fatherland, is simply a policy of national intellectual suicide. Not France herself can afford to indulge in such a puerile pastime for any length, without serious consequences to her *morale*. We are glad, therefore, to see her returning to her better consciousness and evincing a disposition to appreciate the creations of German Art. Great as Germany is in many departments, in none—not even in metaphysics or philology—is she greater than in Music.

We wish we could see in the incidents above related any prospect, however remote, of a tolerable *rapprochement* between the two nations. There is none. They must remain dogs and cats to the end of the chapter. The one can not forgive and the other can not trust. They must fight. The sooner the better, perhaps—for all.

As a sign of the Francophile tendencies of the Porte, the Sultan has conferred the Grand Cordon of the Osmanlie on M. Ribot, the French Minister of Foreign Affairs, and presented the Order of Chekfat to Madame Carnot.

THE Pope held at St. Peter's a reception of an enormous host of pilgrims, all French workmen. His Holiness addressed them long and eloquent-

ly on the Labour Question, saying that it could not be solved without the aid of the Church, and enjoining on them the necessity of practising diligence, docility, and thrift, of attending to the religious education of children, and of the avoidance of all forms of socialism, urging, at the same time, the formation of labour unions under the direction of Bishops.

EX-PRESIDENT Balmaceda who brought on the Chilian revolt had been hiding himself at the Argentine Legation in Santiago, where he blew out his brains on the 19th September.

SIR James Fergusson, Under-Secretary for Foreign Affairs, has been appointed Postmaster General. Messrs J. M. Maclean and G. Curzon are said to be in the running for the Under-Secretaryship. A keen contest is expected over the re-election of Sir James Fergusson.

THE *Novosti* explains that Russia is already too extensive to covet India, but holds out the threat that Russia would undertake the enterprise in retaliation for British hostility in Europe. The journal therefore advises Great Britain to enter into a definite agreement with Russia.

THE India Office has sanctioned a grant of £5,000 to the Imperial Institute, to be paid by five annual instalments of £1,000 each.

THE eyes of Europe and America are now centred on China. Great Britain, France, Germany and the United States have combined to take joint measures for the protection of their subjects from riots in that country, and to pursue there, besides, a policy of watchful naval manœuvres—whatever that may mean. Later telegrams speak of a general rebellion along the valley of the Yangtse, concentration of war vessels at Shanghai, which is in danger, the despatch of three war ships to Wuchang, and the discovery of a plot among the Chinese *employés* to seize the Arsenal. China has assured France of everything needful being done to protect the lives and property of foreign residents.

THE Foreign Department of the Government of India thus notifies in the *Gazette of India* of the 19th September, 1891, the permanent occupation of Manipur:—

"The 18th September, 1891.

No. 1862-E.—With reference to the Notification in the *Gazette of India*, No. 1700-E., dated the 21st August 1891, regarding the regnant of the Manipur State, it is hereby notified that the Governor-General in Council has selected Chura Chand, son of Chowbi Yama, and great-grandson of Raja Nai Singh of Manipur, to be Raja of Manipur.

The *Sanad* given to Chura Chand is published for general information.

### *Sanad*

The Governor-General in Council has been pleased to select you, Chura Chand, son of Chowbi Yama, to be Chief of the Manipur State, and you are hereby granted the title of Raja of Manipur, and a salute of eleven guns.

The Chiefship of the Manipur State and the title and salute will be hereditary in your family; and will descend in the direct line by primogeniture, provided that in each case the succession is approved by the Government of India.

An annual tribute, the amount of which will be determined hereafter, will be paid by you and your successors to the British Government.

Further you are informed that the permanence of the grant conveyed by this *Sanad* will depend upon the ready fulfilment by you and your successors of all orders given by the British Government with regard to the administration of your territories, the control of the hill tribes dependent upon Manipur, the composition of the armed forces of the State, and any other matters in which the British Government may be pleased to intervene. Be assured that so long as your house is loyal to the Crown and faithful to the conditions of this *Sanad* you and your successors will enjoy the favour and protection of the British Government.

H. M. DURAND,

Secretary to the Government of India."

The present *sanad* cancels all previous treaties. It creates a new State altogether. And it places that State on a new basis more favorable to security and order in the distant future. We say distant future, for, just now and for years to come, the guarantee of those essentials of prosperity is the British occupation. In New Manipur, the *sanad* removes the chief source of revolution and anarchy, by laying down a simple rule of succession—a rule which has been the cherished object of not only all States and Chiefships but also of all landlords ambitious of founding houses, even in this land wedded to minute division. One important omission we remark. We are not sure that the regnant secures to Manipur the right of adoption, which—thanks to our lamented friend Robert Knight—was assured by Lord Canning to the

Native Princes after the mutinies, and which was enjoyed by Old Manipur. It seems that the English rule of primogeniture is to prevail in the succession of the Manipur State, subject to the approval of the Government of India.

THE State prosecution of the *Bangabasi* is virtually ended. The accused—Jogendra Chandra Bose, proprietor, Krishna Chandra Banerjee, editor, Brojoraj Banerjee, manager, and Arunodoy Roy, printer and publisher, apologised to the Bengal Government, disclaiming the remotest intention of exciting disaffection by the articles objected to, but admitting that their language is intemperate, disrespectful and unjustifiable. Pledging themselves not to be bad boys again, they threw themselves unreservedly on the mercy of the Crown. The Lieutenant-Governor recommended to the Government of India the withdrawal of the prosecution. Sir Charles Elliott believed that the object of the prosecution—the ascertainment of the sufficiency of the law for punishment of seditious writings—was attained, the law was vindicated and that the trial was a sufficient warning to editors against lapsing into sedition. The Government of India have accepted the recommendation and are not desirous of pressing the matter further against these defendants. This early announcement of the decision of Government adds to the gracefulness of the course adopted. The *Bangabasi* people will be free to join in the merriment of the Poojas, and we wish them the joy of the season. Doorga be blessed!

THE Lieutenant-Governor says that "there can be no reasonable doubt that a majority of the jury, in the proportion of 7 to 2, were in favor of conviction." In that case, the Chief Justice is to be thanked for allowing the accused the present opportunity of seeking for mercy which has been granted.

FOR all that, the trial is still pending, and until a *nolle prosequi* is entered, the public has no right, as the practice still stands, to comment on the case.

IT is a fact worthy of note that, in Europe, the best men generally remain unmarried to the end of their lives. Newton, Locke, Pope, Hume, Gibbon, Cowper, Gray, Macaulay and De Quincey, and scores of others, were never married. And yet they were not, on that account, above the general—if you will, the vulgar—need. The fret of temper itself disclosed the flutter of the heart within. The late John Stuart Mill passed the best years of his life in "single blessedness" and made old Mrs. Taylor his mate when he was almost on the verge of his grave. His *Gooroo*, Comte's tenderness for the lady whom he canonised and set up as the Mother of the Faithful, is confessed. The case of the female genius, George Eliot, is a still more touching testimony to the supremacy of Nature. Notwithstanding all, the disinclination to the marriage bond is as strong as ever, perhaps stronger. Various explanations may be suggested to account for the phenomenon. To us, it seems that it is due, in some measure at least, to the fact that the really great men in the domain of science and literature cannot possibly stoop to the frivolities by which alone female hearts can be won. In this view, we cannot but be thankful to our ancient legislators who left the regulation of matrimonial affairs amongst Hindus entirely in the hands of their parents.

GOETHE is not only a poet but a man of science as well. He was indeed an encyclopædist—a student who cultivated every kind of knowledge. His optical researches and speculations are wellknown. So was his partiality to the biological sciences. But he was a discoverer in anatomy. Such is the announcement of Professor Karl Bardeleben of Jena, who will report in detail in the next volume of "Goethe Annual" (*Goethe-Jahrbuch*). Of the three discovered manuscripts, the first is the famous essay on the intermaxillary bone, of 1784, announcing Goethe's discovery of the said bone in man, the absence of which had hitherto been regarded as one of the main marks which distinguish man from lower animals. There are two other unfinished anatomical essays. The one has reference to osteology in general, believed by Bardeleben to have been written in the summer of 1794, and the other treating of the lower forms of animals was written at Breslau four years before. This last essay throws more light on Goethe's conception of the nature of comparative anatomy than the first. After all, Bardeleben combats the frequent

assumption of Goethe being a pre-Darwinian Darwinite. He is of opinion "that the idea of man's descent from lower animals, of a real blood relationship among the latter and between them and man was far from him."

SIR Charles Elliott takes the opportunity of reviewing the last administration report of the Presidency Division, to pay a handsome compliment to the retiring Commissioner. The Resolution almost opens with "His thorough knowledge of the Division and of its wants, and his extensive experience, are apparent in his report, which deals fully with every subject", and similarly concludes with "Mr. A. Smith's merits as a painstaking and experienced officer, possessed of great knowledge of Bengal administration and of ripe judgment." Only four European and one native officers are singled out for praise in the Resolution, namely, Mr. Forbes, Mr. Bolton, Mr. Ritchie, Mr. Baker and Baboo Durgagati Banerjee. As the appointment of the last named officer was so hotly assailed by the organs of the Anglo-Indian community and the European Service, we are, on public grounds, glad to find his name in this connection. Baboo Banerjee has justified his selection by Sir Stuart Bayley as Collector of Calcutta. It is matter for satisfaction to the whole native community that Sir Charles Elliott is able to say, through his Secretary Mr. Buckland, that "The total increase in the excise revenue of the Division (Presidency) was Rs. 1,33,078, obtained from every exciseable article except rum. The increase in Calcutta was over Rs. 1,40,000, attributed to the better settlement of shops, larger consumption of licit liquors and licit ganja and opium, but there was a decrease in three out of the five districts. The licenses issued were 240 less than in the previous year."

OF the rupees 23 lacs deposited, at the instance of the jeweller Jacob, by the Nizam for the Imperial diamond, Jacob had taken back rupees 1,77,000 after paying for the stone. Out of this sum, he is charged with misappropriating Rs. 1,50,000, which amount was traced to his possession in the shape of 15 currency notes of Rs. 10,000 each and subsequently advertised. The Chief Magistrate, on the application of the prosecution, ordered the accused to deposit in court five of these notes, which has been done. But he refused an order for the other ten notes, five of which Mr. Burder had cashed at the Currency office. On Tuesday, the Advocate General obtained from the High Court a rule on the Chief Magistrate to shew cause why his orders regarding the notes advertised and not deposited should not be set aside. Sir Charles Paul, while asking for the rule, explained that these notes came under the category of stolen property. It was no argument that five of the notes had been changed. Their equivalent still continued to be stolen property. Here the Indian criminal law assimilated itself with the English. He, however, distinguished that if a person should come to know that something had been stolen, he could not deal with that property unless he came by it in a *boni fide* manner. Mr. Burder, in the lower Court, had claimed a lien on some of the notes. This the Advocate General said was no answer to a summons for their production under the Criminal Procedure Code. On Friday, Mr. M. Ghose showed cause against the rule on behalf of Jacob. At the outset he remarked that but for the fact that the Advocate General had made the application, he would have characterized it as one of the most extraordinary and unprecedented applications which any counsel had ever made to that Court. It was in effect to compel the Presidency Magistrate to issue a writ of attachment before judgment, a proceeding wholly unknown to the criminal law of the country.

Mr. Handley's explanation is that he was not sure that section 94, C. P. C., gave him power to compel the production of the property, especially when Mr. Burder, a solicitor of long standing, had claimed a lien on it, and he would not, under the circumstances, send him to jail when he refused to produce it. The chief consideration that guided him was that, in case the prosecution succeeded, the Nizam was amply protected with the diamond and the Rs. 50,000 in Court.

The Judges have taken time to consider the judgment

TEHRI is an obscure little place up in the hills of the North. Nor is its political importance anywise superior to its statistical insignificance. Of late years, however, it has made more noise than its capacity for yielding wool would entitle it to make. This is due to the proceedings of, or in connection with, a single nondescript family. On the death, under most suspicious circumstances, of Pertab Sah, the last Raja, his brother became Regent during the minority of Pertab's son. The Regent was accused by the Dawager Rani of

receiving a large sum of money to save the scapegrace of the family referred to above, who stood charged with murder—nay, many murders—from the gallows. The Commissioner of Kumaon came to enquire and found the Regent guilty. He dismissed him and rewarded the informer by putting her at the head of the Raj. There has scarcely been any decent government in Tehri since the death of Pertab Sah. And now the cup of the people's misery is full. But for fear of the British they might have broken out in revolt. There is no depending upon this influence, however, when men are exasperated.

Such is the account as it comes to us from all the distance. The matter at least is worth proper inquiry.

### BABOO BIBBLEBABBLE.

YOU last year or so, *Jandb* "Reis" *Sahab*, you did not spare the literary shortcomings and vices of the Eurasian organ of Southern India. Is it just that you should keep your own counsel when the time for praise has come? How is it you have not noticed the sentence pronounced by the *Eastern Guardian* or Mr. Caine? The *Times of India* is more appreciative. I see it in that paper as follows:—

"Incurable in devising clap-trap, ingenious in discovering mare's nests, incorrigible in vilifying Government, Mr. Caine, the inveterate notoriety hunter and father of fuddists, has, says the *Eastern Guardian*, had a lasting making set on him as a murderer—of truth. His Excellency Lord Wenlock has given the lie direct to each and all of the scurrilous though sensational statements of *Truth's* 'genial ruffian,' and his Excellency's answer is, as the *Madrass Mail* remarks, a pulverising one."

You see it deserves encouragement. It is evidently the work of a student of sentences, if not a master. It is quite artistically constructed, and there is rhythm and movement and music of the right sort. Surely, there ought to be no jealousy in acknowledging this. Let there be no colourable pretext even for complaint that, after holding the lion's share of Government favor to the exclusion of the poor Poor Whites and Eurasians, the Baboos would have the monopoly of genius and letters.

After the exhibitions of inaccuracy, inanity and absurdity of the past, this sort of writing introduces us into a new atmosphere. The hand evidently has not yet had much practice, nor is the head quite mature, but it is the right pen and no mistake. The construction is perfect. And the period itself would have been perfect if the writer had been well-supplied by his treasury. But he has no adequate felicity of epithet. "Incurable in devising clap trap" is not at all luminous. Luckily, the next phrase—"ingenious in discovering mare's nests"—is good and makes up to some extent, but then the third combination—"incorrigible in vilifying Government"—is again contemptible and throws back the effort rather upon the region of bathos.

That is all the exception that criticism can take to the passage, and it is very little, after all. On the whole, that criticism only establishes the general excellence of that bit of eloquence. Let us, therefore, *Reis Sahab* Bahadur, heartily congratulate our new brother of the pen and wish him all success and health and happiness.

THE *Times of India*, in noticing a (speaking mildly) noted limb of vernacular journalism in this Province, has been swearing at it—unconsciously:

"The *Damik* of Calcutta, which is but the daily edition of the *Bangabasi*, which is a weekly paper, contradicts the assertion of the *Pioneer* and another Anglo-Indian journal, that the opinion of the majority of the special jury in the *Bangabasi* case was for conviction. It says that the matter will ever remain a mystery."

There is a misprint somewhere, I am afraid. "What matter *whers* if" the print, such as it is, has still a just and useful sense? Some misses are truehits. The public has lately been reminded of the *Friend of India* of Serampore at the beginning of the Mutinies of 1857, when it published the famous article "The Centenary of Plassey." Who would have complained if in writing of that journal in those days any one had dropped a letter of its long trailing name without making nonsense of it? Would not all have recognised the occurrence as a rare felicity of accident sent by Heaven? So in the present case. If there is a misprint, the "mis" may just as well be in the final syllable as in the initial. It stands to reason that if the name is *Dam* something, not to say *Dam'*, then the *ik* is *it*, and no mis-take.

If lowsie is Lucy, as some volke miscalle it,  
Then Lucy is lowsie, whatever befall it.

## REIS & RAYYET.

Saturday, September 26, 1891.

### TRAINING FOR ZEMINDARI AND MERCANTILE BUSINESS.

IN this country it is of great importance that, in the vernacular schools, special arrangements should exist for training in Zemindary and mercantile business. In Bengal alone, there are no less than one hundred thousand landholders, and necessarily a much larger number of men in the country acquire their livelihood by service under Zemindars and traders. However valuable general education may be to the sons of the big landholders and merchants, they can not do without some theoretical knowledge of the special departments in which they have to work in after life. The son of the Zemindar has very often to manage his own estate immediately upon attaining his majority, and, without some knowledge previously acquired, he finds himself in the embarrassing position of a master who has to learn business from his own servant. He is either duped, robbed and ruined, or has to surrender the management of his affairs unconditionally to more skilled hands, reducing himself to the position of a pensioner, and bringing discredit on his vaunted "high education."

As to our merchants and tradesmen, their ignorance of the world's commercial affairs is simply ludicrous. There are many among them who are under the impression that the large export of indigo and linseed from this country, is due to the peculiar constitution of Englishmen, which makes these things highly palatable to them as articles of food. In the absence of any information as to the circumstances which affect the price of exportable commodities, the mercantile speculations of our countrymen generally partake of the character of gambling transactions. Their movements are usually effected in the darkness of total ignorance, the result being that the fortunes of some are wrecked for ever or crippled seriously, though the ruin or loss could have been easily averted by a careful calculation from knowable facts.

Whatever may be the case with our aristocracy, there can be no doubt that the majority of those who attend the primary schools desire nothing so much as to acquire some knowledge of the business of land stewards and mercantile agents. The village headman or shop-keeper, who sends his son to a vernacular school, has no higher ambition than to qualify him for service under a Zemindar or a Mohajun. If his education qualified him for such service, then alone such education would be considered desirable by the bulk of the people.

When Sir George Campbell was the ruler of Bengal about twenty years ago, he made a special training for Zemindari and trading business a part of the course of instruction imparted in the vernacular schools. But his scheme failed on account of the want of good text books on the subjects at the time. The department patronised the work of a writer whose knowledge of Zemindari and Mohajuni was absolutely *nil*, and whose style of writing in his mother-tongue is such that not a line is intelligible or free from lapses in grammar and idiom. Through the kindness, however, of the subordinate Hakims of the Education Department, the fortunate author went on clearing several thousands of rupees every year, and it was only about the end of last year that Sir Alfred Croft saved the poor students of our vernacular



schools from the iniquitous taxation, by striking off the work from the lower primary curriculum.

Apart from the merits of that work, it is to be observed that mere specimens of account and forms of Zemindari documents can not suffice to make a really good text book on zemindari or mohajani. A book of conveyancing, however valuable to the practical lawyer, never forms a part of the curriculum laid down for a law-student. Some of the officers connected with the education department complain, that the teachers of our vernacular schools are generally ignorant of Zemindari and mercantile office work, and that it is therefore very difficult for them to teach these subjects. The fact, however, is that if really good books were placed in their hands, they would not experience any difficulty in imparting useful instructions to their pupils in these branches of study. The work of a confused brain confuses teachers as well as students.

It is generally supposed that a knowledge of the mnemonic rules of Suvankar, the famous Indian arithmetician, is an essential part of zemindari and mohajani book-keeping. And, in fact, the students of our vernacular schools are still subjected to the infliction of getting by heart these enigmatic formulæ. True it is that there are some shop-keepers and Zemindari amlas who are very expert in figure work. But it does not therefore follow that the Suvankari system is a better one than the arithmetical science which is taught in the higher schools. The fact is, that the proficiency of native accountants is due not to any merit in Suvankar, but to their constant practice. Though the Suvankari system is favored by our educational authorities, there is, in our opinion, no ground whatever for the supposition that it can be easily mastered, or that it enables the person who has mastered it to be a better accountant than one whose knowledge of book-keeping is based on arithmetic properly so called. It takes years and years for the most industrious and intelligent lad to master all the unscientific and enigmatic rules in *Nava Sisu Bodh*. But when the occasion for their application arises, the chances are that he forgets them altogether, or some words in them do not occur to him at the right time and he is quite at sea. In some simple cases, the rules of Suvankar prove to be of some use. But in all complicated cases, and, especially where Suvankari rules do not apply, a knowledge of the system is of no use at all. The fact is, that it is no system at all, and nothing can be more clumsy than its *bhanga chalan* and *do bhanga chalan*. Can anything be more absurd than that the simple fraction  $\frac{1}{3}$  is represented by a series of figures which are equivalent to a complex fraction like the following :

$$\frac{5}{16} + \left( \frac{6}{20} \times \frac{1}{10} \right) + \left( \frac{2}{4} \times \frac{1}{20} \times \frac{1}{10} \right) + \left( \frac{2}{3} \times \frac{1}{4} \times \frac{1}{20} \times \frac{1}{10} \right) ?$$

The clumsiness of Suvankari figures for denoting such fractions, has been recently emphasized by the working of the Land Registration Act of 1876. According to the time-honored practice of our Collectorates, the extent of interest of the several co-sharers in estates owned by more than one proprietor is recorded not in simple fractions but by the marks denoting the fixed fractions called annas, gandas, cowries, krants, &c. The result in some cases is that, when all the shares are added together, they either exceed or fall short of 16 annas.

The absurdity of teaching Suvankari in our schools is so obvious, that it is hardly necessary to dilate upon it further. If there is a sentimental bias among the people in favor of it, it is the duty of our edu-

cational officers to remove such prejudice. The scientific arithmetic which is taught in our higher schools, is not a branch of foreign learning. It is well known that it had its origin in India, and the true Hindoo patriot has much more reason to be proud of it than of Suvankar.

The training of Zemindars should, as a matter of course, include a knowledge of law and zemindaree book-keeping. But, above all, their eyes ought to be opened to the kind of tricks by which the ruin of Zemindars is usually brought about by their amlas, priests, relatives and panderers. A history of the leading families of landholders would be the most interesting subject of study for the youth of our wealthy classes. There is no such history at present, and even if there were such books it may not be considered proper to impart to any class of students a knowledge of Zemindari Machiavellism in all its horrid details. But no exception can be taken to a book like the *Kshitish Bangsabali* of the late Babu Kartik Chandra Roy, and, if required by the authorities, similar books may be brought out with respect to the other great families of Bengal landholders, excepting perhaps that of Burdwan, the affairs of which cannot be expected to be brought to light in the present state of the law relating to defamation.

The especial training essential to the efficient carrying on of trading business, requires not only a knowledge of book-keeping but of commercial statistics, and of the elementary principles of the economical science. These are the branches of technical education for which, in our opinion, immediate provision ought to be made.

#### THE RAMPUR STATE MURDER.

THE enquiry into the Rampur murder, under the Foreign Jurisdiction and Extradition Act, was concluded on the twelfth day, the 7th September. The enquiring Magistrate, subject to the orders of the Local Government, admitted the two accused to bail, each on his personal recognizance of Rs. 5,000 and two sureties for Rs. 3,000 each. As required by the law, the magistrate will make his report "to the Government by which he was directed to hold the said enquiry." "If, upon receipt of such report, such Government is of opinion that the accused person ought to be given up to the persons making the requisition, it may issue a warrant for the custody and removal of such person and for his delivery at a place and to a person to be named in the warrant."

Mr. Dillon, for the prosecution, examined fresh witnesses on the 7th and 8th days. On the 9th and the 10th, Mr. Vansittart, for the defence, cross-examined the witnesses for the prosecution. The statements of the two prisoners were taken down by the Magistrate. They denied their complicity in the murder, contradicting the statements recorded against them, and giving their own explanation of the implicating evidence. One witness for the defence was examined and cross-examined on the 10th day. The next day, four, and the day following, two more, witnesses deposed on behalf of the accused. Mr. Vansittart then addressed the Magistrate. He was followed in reply by Mr. Dillon. Thus the proceedings terminated.

Mr. Vansittart made a good point, namely, that since the Manipur trial, the Extradition Act has become a dead letter in Hindustan, as far as extradition to Foreign States therein is concerned. For, where the British are paramount there can be no foreign sovereign. Whether it be so or not, he claimed that his clients be tried—if trial be ordered—as Native Indian subjects, in British territory, according to the law of the land, with the usual right of appeal. He relied for this contention on section 8 of the same Act, which extends, subject as to procedure to such modifications as the Governor-General in Council may from time to time direct, the law relating to offences and to Criminal Procedure for the time being in force in British India to all British subjects, European and Native, in Native States. If the evidence recorded justified any suspicion of the General Azimuddin

having been the victim of his own overbearing dictatorship, at the hands of members of the Regency Council, it would be an infamy to hand over British subjects to the same Council of Regency. He hoped that political reasons had not moved the Local Government. It looks as if it had been decided to hang some big man at Rampur, to appease the shade of the murdered General, and that, for want of a better, the choice had fallen on a family out of Rampur, though of it. He regretted that he was not allowed to prove a counter-charge and to expose the real murderers. The counsel then noticed the oppression of the Police in working out the case. The Rampur Superintendent of Police—a courageous man who would not funk in time of danger but might refuse to help in earning an enormous reward of Rs. 15,000 by screening the real offenders and prosecuting an innocent family—was sent out on leave—to save his life, and a British officer and his subordinates put in his place to enquire into the crime. If Rampur is a foreign jurisdiction, Mr. Berrill and his myrmidons had no business there. The British Police started with a strong suspicion, then went in for proof, proof failing, they manufactured evidence to prove their theory. The reward offered was an incentive to perjury. With such a fund it was no difficult task to procure such witnesses as Kullam and Wali Mahomed, to whom 15,000 was the same as ninety lacs to the magistrate, but who had not the moral training nor the early associations nor the traditions that safeguard an English gentleman. He pointed out that every Pathan soldier whom the murdered General had replaced by a Gurkha was his enemy. All the members of Council over whom he dominated as their master might have had motive to get rid of him.

### THE WATER WE DRINK.

[A LECTURE BY DR. BENJAMIN EVERS, CIVIL SURGEON, RAIPUR, C.P.]

Water, as you are aware, covers about five-sevenths of the whole area of the earth's surface; and we find there the salt water of seas and oceans and the fresh water of rivers and lakes. From this vast expanse evaporation is constantly taking place and the atmosphere becomes, in consequence, gradually charged with moisture—the warmer the air, the greater the quantity of moisture it is capable of absorbing—and when this warm air saturated with moisture meets a current of cold wind coming across the sea, the hitherto invisible vapour becomes chilled and condensed and falls in the form of rain or hail. Where the land is high, as for example along the west coast, and where the mountains rear their dark cold heads, there the rainfall is heaviest. Thus these mountain ranges and their ravines become the watersheds of the various streams that fertilise the plains below. Coming straight then as it were from heaven, water falls in all its purity on this earth to brighten and vivify all nature, and this, as you know, is especially manifest in the vegetable world. From the very beginning, when, as the Mosaic account says, "the earth was without form and void" until "the spirit of God moved upon the face of the waters," water has ever been considered an emblem of purity; and, as you know very well, all religious teachers among the ancients rigidly enforced baths of purification on certain ceremonial occasions, and even in years subsequent to Moses and Menu, a teacher greater than either made purification with water a distinct sign and bond of union between himself and his followers. "If I wash thee not," says he, "thou hast no part with me," and the Christian rite of baptism is simply typical of an inward spiritual change, by the outward and visible sign of purification by water, and cleanliness in the Christian religion comes next to godliness. In no country in the world, perhaps, is the desire to seek religious purification by water more common than in India. From the snow-capped Himalayas to where the waves kiss the feet of Cape Comorin, hundreds of pilgrims are to be found painfully toiling along the roads to some river of reputed sanctity, there to wash and be cleansed from their sins. The confluences of certain large rivers, such as the Jumna and the Ganges at Allahabad and the Mahanadi and Pairri Rajim, are, as you well know, considered to be of special sanctity; and similarly the sources of rivers, as at Moondara in the Seoni District, where the Menigunga is first seen to trickle, and at Oomurkuntak where the mighty Nerbudda rises, an annual gathering of pilgrims takes place—pilgrims who muster from all parts of the country with the one object of washing and becoming clean in a religious sense. I cannot refrain here from quoting a very poetical description of a river by an old writer. "Behold the babe! springing from the bowels of mother earth. See, it is asleep in its moss-girt cradle-bed pure as ever was infant. Soon it crawls over the side of its cradle, its moorland nest, a tiny strengthless thing. The age of progress once begun, there is no turning back, and soon it has grown into the mountain brooklet—the jolly, noisy, splashing, dashing, leaping, tumbling,

boisterous 'burn.' Anon, as if wearied out sleeping quietly self-intoxicated in its own sweet gurgling eddies. Then growing and flowing till the brooklet of yesterday is the river of to-day. Westward looms a growing haze, and towards that the river slowly but surely is going, like as the waves make to the pebbled shore. Swiftly now, as if confronting a foe, it rolls along, facing the future dark though it be proudly and defiantly. It has entered the city. Where now the bright sun, the verdant pastures, the song of birds? Overhead all is gloom, around, an atmosphere of impurity. Oh! how it chafes, how it chokes! Nobly battling for the mastery it goes on. A sharp struggle perhaps, and then out beyond the city. Purity once more, the glorious country and the golden sunshine! Alas! step by step it grows foul and turbid and the odours are those of death and decay, not life and health. The river is no longer beautiful and pure but foul and loathsome. It has emerged from the city bearing its stain. How sadly, how painfully it flows now, aye, and flows on till it is lost in the loving arms of the ocean's resistless tide. How like indeed to man's life—from the cradle to the grave!"

Yet such an emblem of purity as water is, it is in this very land that water is more abused than any other element. The rippling brook and the placid tank that supply our villages with drinking water, are fouled as if with the object of rendering them foul, thus converting what ought to be sources of life and energy into sources of pestilence and decay. Visit any of the villages in this district, and what do you find? Nullah-beds and tank "bunds" polluted to such an extent, that with the first fall of rain, these sources of water-supply to the people, must simply become charged with liquid sewage. At all times of the year, the nullah serves as a receptacle for the most disgusting impurities, and the village tank, in the hot months especially when the water is low, holds a concentrated solution of organic matters which give rise to most serious derangement of the digestive organs. With a water-supply of such a character, it is not surprising that, when epidemics appear the people die off in hundreds. Pollution of a stream is not only a nuisance, but a danger, to every one dwelling on its banks, and unless we conserve our smaller affluents, our large rivers must necessarily become foul also. Nature, it is true, does to a certain extent, by means of light and air and movement, endeavour to mitigate the evil, but a nullah perpetually fouled must, in the end, become saturated with filth, so much so that its very silt may be looked upon as manure. A water-supply from wells, especially if they be covered over and protected from pollution against surface impurities, would be much safer for our villagers, than a tank or nullah supply such as I have already described. But unfortunately the Chhattisgarhi, accustomed as he and his ancestors have been to the use of tanks, finds it very difficult to understand that pollution of water can take place in a tank, where the whole village, both man and beast, makes use of it as a bathing cistern. Of late years, however, I am glad to say that some of the members of our Local Boards have been brought to consider this matter, and in a few of the larger villages there has been an attempt made to conserve certain tanks and reserve them as sources of supply for drinking water only. This is a small beginning, but now that the schoolmaster is abroad, I sincerely hope that the people generally may learn to appreciate the advantages of a pure water supply.

Water forms one of the principal constituents of the human body, and enters into the composition of all its various tissues. Indeed, it has been calculated to amount to two-thirds of the whole body weight. All the processes of secretion, nutrition and growth depend upon its presence; it is absolute therefore to the maintenance of life in all its forms. In the animal system, the appetite for water is the sensation termed thirst, and this sensation is invariably referred to the tongue and back of the throat, but like hunger which is, as you know, referred to the stomach, it is simply an indication of the general want felt in the whole body. Simply moistening the mouth from time to time, will relieve thirst no doubt, but only for a short time; the water must be swallowed to make good the deficiency in the body, and it is only then, as you know, there is an immediate feeling of relief. Certain articles of food, especially those containing an excess of salt, create a feeling of thirst, but this is simply the result of irritation caused by this excess, and more water is instinctively swallowed to dissolve these saline matters. Again, in certain diseases, there is an increased craving for water, in consequence of the constant drain of fluid from the body. Total deprivation of water is followed by consequences similar to those of starvation—bodily strength fails, the mental faculties become weak, and after a time exertion of any kind becomes almost impossible—but let water be again supplied, and it is astonishing how soon strength will return. Most of you have heard or read no doubt of painful instances of death from thirst, and in Coleridge's well-known poem of the *Ancient Mariner* you find a most thrilling description of the pangs that attend thirst when unappeased:

Water, water, every where  
And all the boards did shrink,  
Water, water, every where,  
Nor any drop to drink.

I closed my lids, and kept them close,  
And the balls like pulses beat :  
For the sky and the sea, and the sea and the sky  
Lay, like a cloud, on my weary eye,  
And the dead mere at my feet.

The silly buckets on the deck,  
That had so long remained,  
I dreamt that they were filled with dew ;  
And when I woke it rained.

My lips were wet, my throat was cold,  
My garments all were dank ;  
Sure I had drunken in my dreams,  
And still my body drank.

The average quantity of water required by a healthy adult amounts to  $3\frac{1}{2}$  or 4 pints per diem, but of course this quantity is to a certain extent modified by personal habits, the temperature of the country in which one lives, and the nature of the occupation one has to follow. Thus, for example, when fruit and vegetables are largely partaken of as food, a smaller quantity of water is drunk. Some persons from mere habit drink more than others at all times. In a climate again where the skin is constantly bathed with perspiration, the need for a larger quantity of water to drink is apparent. The field labourer similarly, from the nature of his occupation, has generally a greater thirst than one who leads a sedentary life. Water is a general stimulant to the digestive system, and it enables the various organs and structures of the body to carry on the nutritive process. It is the type of all drinks, and in its purest form consists of two gases, named oxygen and hydrogen. It is not necessary or desirable, however, that, for drinking purposes, water should be of absolute purity, for it would then be unpalatable like distilled water. Water considered sufficiently pure and wholesome, should be transparent and without any disagreeable smell or taste. It should be free from floating impurities, and the total solids consisting of various salts should not exceed 8 grains per gallon. The presence of organic matter in water, is detected by the blackening of the residue left after evaporation, and in good water there should be scarcely any blackening. Water then being so very necessary to build up and maintain the body, it should be our best endeavour to procure it as pure as nature will permit. The injurious effects of an impure supply are not easily detected, for they are not always sudden or striking, and it is this fact no doubt that makes many persons indifferent and apathetic as regards the nature of their water supply. But ignore it as they may, the mischief is there and working insidiously the whole time, the individual's general health is being gradually lowered, and a tendency to disease is being induced. Of all impurities, organic matters are probably the worst, for they give rise to such diseases as dyspepsia in its many forms, diarrhoea, dysentery, specific fevers, and also predispose the body more or less to cholera by vitiating the blood. Foul drinking water does not of itself originate cholera, but it offers a suitable nidus for the development of the specific poison, when once the specific contagion of cholera alights on it. It then by the use of foul drinking water you predispose yourself as it were to cholera, you run a very great risk of taking the disease, when it breaks out in a village or community. In addition to this acquired predisposition, there is what seems to be constitutional susceptibility, and it is fortunate for us, that we are not all equally susceptible, for then we should all be equally liable. What actually constitutes personal susceptibility it is not easy to define, but this much we know, that people living under favorable sanitary conditions, of which a good water supply is one, are less likely to suffer than those who live under opposite conditions. I have made these passing remarks regarding cholera, as it was a disease which unfortunately caused us a good deal of anxiety last year.

The composition of water in a well varies, of course, according to the soil in which the well is sunk, and the condition of the surrounding neighbourhood. A well of 40 feet in depth will drain an area of about 25 or 30 feet radius, and it would never do therefore to sink a well near a cesspool. This state of things, however, is more frequently seen in large towns than in our outlying villages. Even in Raipur, I can point to wells in private backyards, placed in dangerous proximity to sources of pollution. The propagation of diseases by water may not be quite so common as that by air, but when specific poisons find entrance into the system by means of it, their effects are much more rapid, for not only is a large quantity of the poison absorbed at one time, but it is brought into immediate contact with the stomach and intestines, the highways, if we might call them so, for the transit of food and drink. The purest form of drinking water is rain-water, and in many places where ground water is either bad or unobtainable, rain water is collected and stored. In this country it is collected and stored in our tanks, but, unfortunately, as I have already said, the people themselves pollute this source of supply. We find rain water again in nullahs and rivers, and so long as these are in flood all impurities become largely diluted, and further exposure to the action of the air decomposes them to a certain extent. It would

be safest, however, if water be taken from a river, particularly when the river is in flood, to have it filtered before use, or if a filter is not available to boil it before use. In considering the fitness of any water for drinking purposes, you should not only attend to the sources, *viz.*, whether they are wells, tanks, nullahs or rivers, from which it is obtained, but also the season of the year, for in the hot months, remember, the water is low, and the proportion of impurities would be greater. Under the influence of solar heat, again, organic matters in water putrify more rapidly, and it would be prudent of you, therefore, to practise either filtration or boiling, or both combined, as precautions. As habitual water-drinkers you should be very careful to ascertain the source of your drinking water supply. The members of our Municipal Committees and Local Boards should endeavour in the future to prevent the digging of wells in foul localities, and the fouling of localities in which wells already exist. You should make it your duty, you who are considered men of light and leading in your community, to teach the people that the fouling of tanks and streams, will, in the end, bring its own punishment—that conservation of water in tanks and rivers is incumbent on all, so that the supply may be a life-giving, not a death-bearing one. You, each and all, can bring a certain amount of influence to bear upon the people, especially by your example. I have seen signs of an awakening, if I might call it so, in some of our villages, but the generality of people are still indifferent as to what water they drink. It will be an uphill work no doubt for you to overcome the ignorance of ages, but for all that do not relinquish the task. Your progress will be slow, but work nevertheless and do not be discouraged ; and in time you will, I have no doubt, reap the reward of your labours.

Honour and shame from no condition rise.  
Act well your part and there the honour lies.

#### ABANDONMENT OF THE BANGABASI PROSECUTION.

No. 143 J---D, dated Darjeeling, the 9th September 1891.  
From Sir John Edgar, K. C. I. E., C. S. I., Chief Secretary to the Govt. of Bengal,--- To the Secretary to the Government of India, Home Dept.

In continuation of my letter No. 3375 J, dated the 28th of August last, I am directed to forward a copy of a petition to the Lieutenant-Governor of Bengal, from Jogendra Chunder Bose, Kristo Chunder Banerjea, Brojoraj Banerjea, and Aronodoy Roy, respectively, proprietor, editor, manager and printer of the Bengali newspaper *Bangabasi*, in which they express their deep and heartfelt sorrow for having allowed the articles which were the subject of the recent prosecution, to appear in the columns of the *Bangabasi*, and throw themselves unreservedly on the mercy of the Lieutenant-Governor. In a separate communication they undertake to publish this petition in the *Bangabasi* newspaper when required by the Government. I am also to forward a copy of a letter from the President of a newly-formed Native Press Association, in which the members, who are the proprietors and editors of nearly all important native newspapers published in Bengal, express their regret at the use of the language of the articles, but support the prayer of the petitioners, which is also supported by the British Indian Association in a letter, copy of which is also submitted, in which they express their strong condemnation of the language and tone of the incriminated articles.

2. In considering the above petition and letters, the Lieutenant-Governor has thought that great weight should be attached to the result of the recent trial. In the first place, the interpretation placed by the Chief Justice in his charge upon section 124A of the Indian Penal Code is substantially that contended for on behalf of the Crown. In the second place, there can be no reasonable doubt that a majority of the jury in the proportion of 7 to 2 were in favour of conviction, and that it was solely owing to what might be described as an accident that this verdict was not accepted by the Court under section 305 of the Criminal Procedure Code, and the accused convicted. In future every editor who admits a seditious article inciting his readers to feelings of disaffection against the Government will know that he is committing a breach of the law as laid down by the highest authority in Bengal, and will hardly hope to escape punishment through the chance that the jury may disagree, and that the Judge may again decline to be governed by the verdict of the majority. The main object of the Government in instituting the prosecution, *viz.*, to ascertain and make known the exact state of the law, has been thus attained, and the accused persons have now expressed their contrition unreservedly, and have pledged themselves never again to give any just cause for the belief that they are intent on exciting disaffection.

3. In these circumstances the Lieutenant-Governor considers that no adequate object would be gained by renewing the prosecution next November, but rather that Government should gladly take the opportunity of showing that it is not influenced by vindictive feelings, and he therefore proposes to instruct the law officers of Government not to proceed further in the matter. Before, however, taking this step he thinks it advisable to ascertain the views of the Government of India on the subject, and has there-

fore directed me to submit the petition and memorials for the consideration of His Excellency the Governor-General in Council, and to solicit early orders, as it is desirable that the matter should be disposed of with as little delay as possible.

No. 1165, dated Simla, the 17th September 1891.  
From C. J. Lyall, Esq., C. I. E., Secretary to the Government of India, Home Department,---To the Chief Secretary to the Government of Bengal.

I am directed to acknowledge the receipt of your letter No. 148 J. D., dated the 9th instant, with which you forward a copy of a petition to the Lieutenant-Governor from the proprietor, editor, manager and printer of the Bengali newspaper *Bangabasi*, in which they express contention for having allowed the articles which formed the subject of the recent prosecution to appear in that paper, promise henceforth to conduct it in a spirit of loyalty to Her Majesty the Queen-Empress and the Government of India, and throw themselves unreservedly on the mercy of the Lieutenant-Governor. You also enclose a representation from the President of the Native Press Association which is described as having been recently formed, after the institution of the proceedings against the *Bangabasi*, with the object (among others) of improving the tone of the Native Press and preserving moderation in the discussion of all public questions, interceding on behalf of the *Bangabasi*, the directors of which have now joined the Association; and another from the British Indian Association, supporting the prayer of the petition and entreating the Lieutenant-Governor to direct, in consideration of the humble submission of those responsible for the paper, that further criminal proceedings shall be stayed. Sir Charles Elliott proposes to instruct the law officers of Government not to proceed further in the matter, but before doing so desires to ascertain the views of the Government of India.

2. In reply I am to say that the Governor-General in Council has perused these papers with much satisfaction, and fully approves of the course which the Lieutenant-Governor proposes to take in directing the prosecution of the accused in the *Bangabasi* case to be withdrawn. The proceedings which were instituted under His Honour's orders (with the approval of the Government of India) had it for their object to bring home to the conductors of the Native Press of Bengal that the dis-loyal and seditious utterances in which so many of their number permit themselves to indulge cannot be tolerated. The paper which was selected for prosecution by the Lieutenant-Governor, acting upon the opinion of his legal advisers, by whom the articles upon which the prosecution was based were chosen, was one of those which, since the passing into law of the Age of Consent Act in March last, had shown themselves conspicuously virulent in their attacks upon the Government. No prosecution under section 124A of the Indian Penal Code had, however, been instituted since that section was added to the Code in 1870, and doubts had been expressed in various quarters as to the manner in which it might be construed by the Court. The Government of India did not share these doubts, and were not prepared to admit that the law as it stands is insufficient.

The law has now been clearly explained by the highest judicial authority in Bengal, and the interpretation put upon it coincides with that which the Government of India themselves attached to it. It has been shown beyond doubt that deliberate attempts to excite feelings of enmity and ill-will against the Government, and to hold it up to the hatred and contempt of the people, and misrepresentation of the true state of affairs by partial statements of facts so as to cause disaffection, are offences within the purview of the section, and that writings of this nature in the public press render those who publish them liable to punishment under the existing law.

This having been fully demonstrated, and the persons responsible for the appearance of the incriminated articles in the *Bangabasi* having themselves acknowledged the articles to be "intemperate, disrespectful and unjustifiable," having expressed their contrition, and having promised never to repeat their offence, the Government of India are not desirous of pressing the matter further against these defendants.

I am to say, in conclusion, that neither now nor in the future has honest and independent criticism, however mistaken or even hostile, of Government measures or the action of public officers, anything to fear from the law, so long as it is put forward in good faith and does not attempt to stir up hatred of the Government or attack its inherent characteristics. So far as it is well informed, such criticism is welcomed by the Government of India as a valuable auxiliary in the good administration of the country.

Dated Calcutta, the 4th September 1891.  
To the Hon'ble Sir Charles A. Elliott, K.C.S.I., Lieutenant-Governor of Bengal.

The humble petition of Jogendra Chandra Bose, Krishna Chandra Banerjee, Brojaraj Banerjee, and Arunodoy Roy,

Respectfully Sheweth: That your petitioners, Jogendra Chandra Bose, Krishna Chandra Banerjee, Brajaraj Banerjee, and Arunodoy

Roy were respectively, as proprietor, editor, manager, and printer and publisher of the Bengali newspaper *Bangabasi*, printed and published at Calcutta in the Bengali language and circulated among, and read mostly by, Bengalis throughout Hindoostan, prosecuted at the instance of the Government in the High Court of Judicature at Fort William in Bengal, in its Original Criminal Jurisdiction, under section 124A of the Indian Penal Code, for having printed and published certain articles in the issues of the said *Bangabasi* newspaper, dated the 28th March 1891, 16th May 1891, and 6th June 1891.

That your petitioners were tried by a special jury composed of seven European gentlemen, one Armenian gentleman, and one Bengali gentleman, but by reason of their disagreement in the verdict the said Jury was discharged by the Hon'ble the Chief Justice of Bengal, who presided in the said trial; and upon an inquiry made by the said Chief Justice of the Standing Counsel to the Government as to what course would be adopted by the Government against your petitioners, his Lordship was informed that the matter should be placed before the Advocate-General and such action taken as the Advocate-General might advise the Government: thereupon the case against your petitioners was postponed as a *remand* case to the next sessions of the said High Court, which will be held in November next, and your petitioners were enlarged on the same bail as before.

That your petitioners do by this their humble petition solemnly and sincerely declare that in publishing the said articles in the *Bangabasi* newspaper there was not on the part of any one of your petitioners the remotest intention of exciting, or attempting to excite, feelings of disaffection towards the Government, nor did they for one moment suppose that the articles complained of could or would excite such feelings in the minds of any of their readers.

That your petitioners fully appreciate the benefits of British rule in India, and they should not be true to themselves and to the Hindoo race to which they belong if by any act of theirs they, either directly or indirectly, excited or attempted to excite feelings of disaffection towards a Government to which their country owes so much.

That your petitioners do hereby honestly declare that they are ready and willing to state publicly that there was not on their, or any of their, part any intention to excite any feelings of disaffection among the readers of the said *Bangabasi* newspaper towards the Government, and to express their sincere regret that the language and tone of the articles complained of was such as to lay them open to the construction placed by the legal advisers of Government.

That after carefully considering all the matters and things which, on the one side or the other, have been treated of in the discussions which have taken place in connection with their prosecution, they feel bound to acknowledge that the articles to which exception has been taken were intemperate, disrespectful, and unjustifiable. Your petitioners therefore express their deep and heartfelt sorrow for having, however unintentionally, allowed those articles to appear in the columns of the *Bangabasi*.

That it has always been the chief aim and object of the conductors of the said *Bangabasi* newspapers to support and render obedience to the lawful authority of British Government.

That your petitioners do hereby undertake and promise, and they are quite ready and willing to publicly undertake and promise, that the *Bangabasi* newspaper, so long as any one of your petitioners may have any authority over the conduct thereof, shall continue to be conducted in a spirit of loyalty towards Her Imperial Majesty the Empress of India and the Government of India conducted on her behalf, and never again give any just cause for the belief that your petitioners are capable of exciting disaffection against the rule of Her Imperial Majesty the Empress of India, or of showing disrespect to the said Government of India.

That your petitioners believe that it has been brought to your Honour's notice that steps are being taken to organize a Press Association, the object of which is to keep the Native Press of Bengal under the control and supervision of the leading members of that Press, and the editor of the *Bangabasi* newspaper has joined the said Association as one of its members, and this, your petitioners venture to submit, is a sufficient guarantee that in future the said *Bangabasi* newspaper will be conducted in a loyal spirit.

That your petitioners have already been impoverished by their aforesaid trial, and further criminal proceedings will be utterly ruinous to them.

That your petitioners now unreservedly throw themselves on the mercy of your Honour, and sincerely hope and trust that, after all their sufferings, the generous protection of your Honour's Government will not be denied to them.

Your petitioners therefore humbly pray that your Honour may be pleased to take the circumstances of their case into your kind consideration and pass such order thereon as to your Honour may seem just and proper.

And your petitioners, as in duty bound, shall ever pray.

JOGENDR CHANDRA BOSE,  
KRISHNA CHANDRA BANERJEE,  
BRAJARAJ BANERJEE,  
ARUNODOY ROY.

## WONDERFUL MEDICINE.

## BEECHAM'S PILLS



ARE universally admitted to be worth A GUINEA A BOX. For Bilious and Nervous Disorders, such as Wind and Pain in the Stomach, Sick Headache, Giddiness, Fulness and Swelling after Meals, Dizziness and Drowsiness, Cold Chills, Flushings of Heat, Loss of Appetite, Shortness of Breath, Batches on the Skin, Sensations, &c.

The first dose will give relief in twenty minutes. This is no fiction, for they have done it in countless cases.

Every sufferer is earnestly requested to try one Box of these Pills, and they will be acknowledged to be WORTH A GUINEA A BOX.

For females of all ages these Pills are invaluable. No female should be without them. There is not a medicine to be found to equal them for removing any obstruction or irregularity of the system. If taken according to the directions given with each box they will soon restore females of all ages to sound and robust health. This has been proved by thousands who have tried them, and found the benefits which are ensured by their use.

For a Weak Stomach, Impaired Digestion, and all Disorders of the Liver, they act like magic, and a few doses will be found to work wonders on the most important organs in the human Machine. They strengthen the whole muscular system, restore the long lost complexion, bring back the keen edge of appetite, and arouse into action with the rosy hue of health the whole physical energy of the human frame. These are facts testified to continually by members of all classes of society, and one of the best guarantees to the Nervous and Debilitated is, BEECHAM'S PILLS have the Largest Sale of any Patent Medicine in the World.

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NOTICE.—MESSRS. NAYLOR SON GRIMES & Co. will forward, on receipt of letter, sample boxes of the Pills at the following rates:—9½d. size 8 annas per box. 1s 1½d. size 12 annas per box. 2s 9d. size 2 Rupees per box. These rates do not include the cost of postage, which will be added to the amount. Chemists and Storekeepers can obtain Wholesale rates on application.

FORM E.  
ASSESSOR'S DEPARTMENT.

## NOTICE UNDER SECTION 132 OF ACT II (B. C.) OF 1888.

NOTICE is hereby given that the valuation of the portion of Calcutta noted in the margin, has been completed, and that the books containing the said valuations can be inspected on any day (Sundays and holidays excepted) at the Office of the Commissioners, No. 4, Municipal Office Street, between the hours of 11 A.M. and 4 P.M.

Any person, desiring to object to the said valuations must, within fifteen days from this date, deliver at the Office of the Commissioners a notice in writing, stating the grounds of his objection.

The Chairman or Vice-Chairman will proceed to hear the objections under Clause a of Section 136.

J. OWEN,

For Secretary to the Corporation.

MUNICIPAL OFFICE: }  
15th September 1891. }FROM E.  
ASSESSOR'S DEPARTMENT.

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J. OWEN,

For Secretary to the Corporation.

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15th September 1891. }REDUCED PRICE SALE OF  
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GENUINE HOMOEOPATHY.  
A CARD.

Hem Chandra Rai Chaudhuri, L. M. S.,  
Homoeopathic Practitioner,

for many years assistant at the Hon'ble Dr. Mahendra Lal Sircar's Charitable Homoeopathic Dispensary, where he attended that eminent man of science and physician in his Clinic every day, recording his cases, watching his diagnosis and his treatment, may be consulted by letter or personally, daily at his residence, 23, Mirzapur Lane, (near Dr. Mahendra Lal Sircar's house) Sankaritolah, (adjoining Creek Row) Calcutta.

THE ELYSIUM DRAMATIC  
COMPANY, "LIMITED."

(Incorporated under Act VI of 1882.)

OBJECTS.—The main objects of the Company are:—(1) the erection and establishment of a Theatre in the heart of the town, and in the best modern style of comfort, elegance, completeness and finish; (2) the advancement of the Drama, and all the Fine Arts connected with it, and the encouragement of Talent, especially new Talent, by a tasteful and correct presentation of the choicest works of the age or day; (3) the elevation of the Stage into an honourable calling by the elimination from it of all that is low and degraded, or, in any way, objectionable; and (4) the printing, publication and issue of plays, pamphlets, leaflets, journals and magazines, likely to further the interests of the Company in any regard, and, generally, the sale of all books and stationery, &c.

CAPITAL.—Rs. 3,00,000, divided into 3,00,000 shares of Re. 1 each.

DIVIDEND.—From the very nature of the case we cannot enter into any lengthy and detailed account here of our probable income and expenditure in the future, but we can unhesitatingly promise our subscribers as high an average dividend as any paid by any other Joint-Stock Company, Limited, in Calcutta.

INTEREST.—Purchasers of shares in our Company, paying for them in full on or before the first of March next, shall be entitled to receive interest on the amount of their shares until the Theatre is in exact working order. The interest will run from the date of such purchase.

BONUS.—They shall also get bonus in the shape of certain free tickets of admission to the Theatre (particulars about which will, hereafter, be supplied on application). Of course, attention will be paid to the claims of priority in purchase and payment.

DIRECTORS.—Dr. Sambhu Chunder Mookerjee (Chairman), Principal Krishnakamal Bhattacharyya, Babu Haralal Ray (late Headmaster, Hindu School), Kumar Nityananda Singh, Babu Nilambar Mookerjee, M.A., B.L., late of Cishmere, and four others.

BANKERS.—The New Oriental Bank Corporation, Ltd.

GENERAL SECRETARY.—Babu Kedar Nath Bose, B.A.

REGISTERED OFFICE OF THE COMPANY.—110, College Street, Calcutta.

Full details in the Prospectus, which contains letters of sympathy and support from the most eminent personages in the land. The following, among others, are our principal

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Babu Chandi Das Ghosh, M.A., B.L.,  
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Babu Jadu Lal Mallik, of Pathuriaghata, Zemindar,  
Kumar Radhasarasad Ray, of Posta,  
Dr. Nil Ratan Sarkar, (M.A., M.D., &c.),  
Ray Bankim Chandra Chatterji Bahadur,  
Babu Akkaya Chandra Sarkar, Poet and Publicist,  
Babu Ramanath Ghosh, of Pathuriaghata.

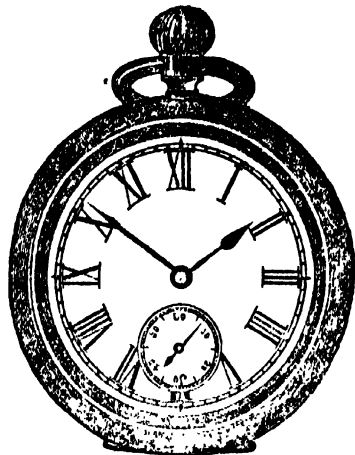
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Runs 30 Hours with one winding, short wind, Regulated to a minute a month. Bold hands and figures, enameled dial, sunk second hand, set from outside. It has a jewelled visible compact escapement. Can be repaired by any watch-maker for a trifle. Is a thoroughly reliable Machine-made Watch, in velvet lined spring case.

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White Metal Albert Chains, standing acid. Of all Patterns ... 1 4  
Imitation Guinea Gold do. ... 2 0  
Canadian do. ... 3 0

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We give our greatest attention to every kind of repairs, stone settings, Watchman and Waterbury including, as we always employ a staff of the most skilful workmen for our jobbing dept., our charges are based upon the very lowest calculations.

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Is an infallible remedy for Bad Legs, Ears, Breasts, Old Wounds, Sores and Ulcers. It is famous for Gout and Rheumatism. For disorders of the Chest it has no equal.

• For Sore Throats, Bronchitis, Coughs, Colds, Glandular Swellings and all Skin Diseases. It has no rival; and for contracted and stiff joints it acts like a charm.

Manufactured only at Professor Holloway's Establishment  
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It has driven out from the system

### Acute Rheumatism and Rheumatic Gout

after years of semi-helplessness and suffering; while in ASTHMA, BRONCHITIS, LUMBAGO, SCIATICA, FACEACHE-SPRAINS, it is the surest and safest remedy for these complaints in their severest and most chronic form.

Its magic effect in affording instantaneous relief in

### Neuralgia in the Head, Face and Limbs

Is almost too remarkable for CREDENCE.

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prevents infection by destroying its cause, killing the very germs of contagious diseases. It removes instantly all noxious smells, not by temporarily disguising them (as is often the case), but by chemical combination, substituting instantaneously for the poisonous a pure and healthy atmosphere, and thoroughly eradicating the evil.

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IN

Politics, Sociology, History, & Literature

BY

the Author of "Travels & Voyages in Bengal."

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WESTERN INDIA TRADING CO.,  
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WEEKLY NEWSPAPER

AND

REVIEW OF POLITICS LITERATURE AND SOCIETY

Vol. X.

CALCUTTA, SATURDAY, OCTOBER 3, 1891.

No. 494

## CONTEMPORARY POETRY.

### I CHARGE THEE TO REMEMBER.

BY MRS. PONSONBY.

By the rushing of the waters  
Of our native mountain streams,  
Whose music long shall mingle  
With thy haunted midnight dreams—  
By the purple of those mountains—  
By the azure of that sky—  
By the everlasting shadows,  
Round the forest-trees that lie—  
By the paths we trod together,  
By the glade where first we met,  
Do I charge thee to remember  
All thou wouldst most forget.

By the softness of the morning,  
The glory of the noon—  
By the shining of the silver stars,  
The radiance of the moon—  
By the calm and tender twilight,  
The dropping summer showers—  
By the songs that glad the greenwood  
In the merry time of flowers—  
By the freshness of the greensward,  
With evening dew-drops wet,  
Do I charge thee to remember  
All thou wouldst most forget.

By the wild and wintry tempest,  
The fierce autumnal breeze—  
By the howling of the storm-blast  
O'er those frozen northern seas—  
By wind, and frost, and darkness—  
By fragrance, light and bloom—  
By summer's wreath of beauty—  
By winter's brow of gloom—  
By earth, where flowers are springing—  
By heaven, where stars are set,  
Do I bind thee to remember  
All thou wouldst most forget.

By all those happy moments  
Whose memories thrill thee now—  
Memories which dim thy downcast eyes,  
And flush thy drooping brow ;  
Which quiver on thy false, false lip,  
And heave thy faithless breast,  
And long in that frail heart of thine  
Shall live in deep unrest—  
Memories beneath whose silent might  
Thy cheeks with tears are wet ;  
Do I bind thee to remember  
All thou wouldst most forget.

By love with all its rapture,  
By love with all its tears,  
Its bliss so mixed with sorrow,  
Its hope so full of fears,  
Its passion and its anguish,  
Its wildness and its woe—  
By all that thou so well hast known,  
And never more mayst know—  
By the joys for ever past away,  
The dreams that linger yet,  
Do I charge thee to remember  
All thou wouldst most forget.

Oh ! false as thou hast been to me,  
False to thine own weak heart,  
Too deep a sadness thrills me now  
While thus, while *thus* we part.  
Oh ! by the love which outraged,  
Doth its own vengeance bring,  
By thine own guilt and my deep wrong,  
And all our suffering,  
By weary life and welcome death,  
'By shame, despair, regret,'  
Do I bind thee to remember  
All thou wouldst most forget.

## SONNET

ON MRS. FRANCES KEMBLE BUTLER'S READINGS OF SHAKESPEARE.

By Milton praised, what higher praise is found ?  
For he, unrivalled poet and undefiled,  
Commended few, yet none in pride reviled ;  
His harp sublime one name doth chiefly sound,  
A name, like his, known through the world around :  
He spoke of "sweetest Shakespeare, fancy's child,"  
Warbling in joy "his native wood-notes wild,"  
And in his song hath made his name rebound.  
If other honor Shakespeare could desire,  
It might be in a distant age and clime,  
Beyond the western deep, in new empire,—  
That some unequalled Warbler, in her prime,  
All his wild notes most heartily should sing,  
In myriad ears enthralled and wondering !

ARION.

March 12, 1847.

*Holloway's Pills.*—Indigestion, Stomach and Liver Complaints.—Persons suffering from any derangements of the liver, stomach, or the organs of digestion should have recourse to Holloway's Pills, as there is no medicine known that acts on these particular complaints with such certain success. Its peculiar properties strengthen the stomach, increase the appetite and rouse the sluggish liver. For bowel complaints it is invaluable, as it removes every primary derangement, thereby restoring the patient to the soundest health and strength. These preparations may be used at all times and in all climates by persons affected by biliousness, nausea, or disordered liver : for flatulency and heartburn they are specifics. Indeed no ailment of the digestive organs can long resist their purifying and corrective powers.

Subscribers in the country are requested to remit by postal money orders, if possible, as the safest and most convenient medium, particularly as it ensures acknowledgment through the Department. No other receipt will be given any other being unnecessary, and likely to cause confusion.

## NEWS AND OUR COMMENTS.

OF all the public schools of England, Harrow can boast of having given five Prime Ministers during this century.

THE New Holkar College, Indore, has been affiliated to the Calcutta University in Arts up to the B. A. Standard.

IN our issue of the 15th August last in the leader headed "A Blunder Rectified," we noticed the return of good sense in the Government of India in the matter of honorary titles. The Resolutions on the subject are published in the last week's *Gazette of India*.

THE women of Kingston and Sydenham, two neighbouring villages in Ontario, at a meeting, condemned corsets as unChristian. To give effect to their Resolution, they lighted a fire and flung the wicked corsets into the flames, exclaiming that they would die as they were made. The spirit of Puritanism still endures in North America.

A THEATRE, on the lines of the Theatre-Français, is being built at Athens. It will be exclusively devoted to Greek comedy. The subscriptions already amount to one million francs—over five lacs of rupees. The building is expected to be ready in two years.

THE annual value of houses and messuages in England and Wales is not even four times that of London alone. While the annual value for the metropolis during the last year is given at £35,155,593, that of the United Kingdom is stated by the figure £138,589,982.

THE manufacturers of Blue Ruin can scarcely be said to be engaged in an honest occupation. Yet the more successful of them make noble amends for their sinful practice. Before the close of the chapter, they are metamorphosed into public benefactors. What they have acquired with one hand, they spend with the other. The charities of the Western Shahoos and Shoories are proverbial. This is specially the case in Ireland where, in the paucity of various forms of manufacturing industry, brewing and distilling are the principal source of wealth. And perhaps no other class has laid the island under greater obligation by its considerable acts of liberality.

THE brewer of Cork, Crawford, will be remembered, so long as the town is not destroyed, as the endower of her Art School and of the splendid library of her famous College. A distiller named Roe sunk a fabulous sum on Christ Church Cathedral, Dublin. Sir Benjamin Guinness spent no less than fifteen lacs on St. Patrick's. His sons, Lords Ardilaun and Iveagh, have been equally distinguished, the one throwing open St. Stephen's Green, and the other giving new houses to the poor. And now Mr. R. G. Danville, famous for his Irish whisky, has, at a cost of over two lacs (£18,000), given Belfast a public park.

THE Government of Bengal notifies that a class in Geology and Mineralogy, in accordance with the Regulations of the Calcutta University for the Degree of Bachelor of Arts, will be opened for third year students, at the Presidency College, in the month of June 1892, provided that seven students are found willing to join it.

THE law's delay is a proverb. The delay of local boards and sanitary departments deserves the same distinction. The following letter not long ago appeared in the *Times* :—

"Some time ago I took a house in the Cromwellroad, and subsequently found that the house drain communicated straight and direct with the main sewer, without bend, trap, or obstruction. Consequently the house was a cistern of sewer gas. I applied personally to the sanitary inspector, who airily informed me that 'he would pop in some morning.' As far as I know he never popped in, but I popped off, otherwise I should not have had the opportunity of writing this letter."

When matters are no better than that in famous London town, what hope is there for us "Ditchers"?

SOME supremely leisured gentleman has gone to the pains of finding out, that the year's supply of piano keys requires the tusks of 50,000 elephants.

WHETHER in town or country, the United States are by no means cramped for space. Yet there are more lofty houses of many stories in their cities than in any other part of the globe. Seven-storied and eight-storied and nine-storied houses are quite common. Of late years, the tendency has been to multiply flats upon flats. And now, to take away the breath of Old World humanity, we learn that Chicago is shortly to have a steel building of twenty-four stories.

MISMATCHED Currency notes hitherto became the property of Government, unless within three years of their deposit in the Currency office, the corresponding halves were received in the form of a mismatched note and the Currency Office, by joining together the proper halves and paying the entire notes, were able to meet the claims of depositors as far as possible. By Accounts and Finance, Paper Currency, No. 4024 dated the 23rd September, the Governor-General in Council is now pleased to decide that in future, instead of crediting the value of both the halves of mismatched notes to Government after they have remained unclaimed for three years, the value of one half should be credited to Government and that of the other half to the depositor of the mismatched note.

IN April last, the Lieutenant Governor was "prepared to guarantee that four appointments in the upper subordinate grade of the Public Works Department shall annually be given to qualified students of the (Sibpur) College who have graduated in Engineering at the Calcutta University, and successfully passed the subsequent period of practical training." That order is now modified into—"The Lieutenant Governor is prepared to direct that all appointments in the upper subordinate grade of the Public Works Department, made by the Government of Bengal, shall be made from students of the Sibpur Engineering College who have graduated in Engineering at the Calcutta University, and successfully passed the subsequent period of training." Sir Charles Elliott finds that in April he had gone too far to bind the Government to four appointments annually, against the spirit of modern administration, and now rectifies the commission. He raised hopes for which he received thanks, and selects a propitious season for an unpropitious announcement.

AT Saint Joseph, Missouri, one Louis Bulling was tried for the murder of his wife, condemned and ordered to be hanged. The day fixed for the execution was the 5th September and the hour 10 O'clock in the morning. At the earnest entreaty of the condemned, the Sheriff twice postponed the fatal hour to 2 and to 3 in the afternoon. On the last occasion, as soon as the Sheriff had closed the door of the cell on his prisoner, he heard two shots fired, and on quickly re-entering the cell found his charge weltering in blood. He was not dead. The Sheriff dragged Bulling, bathed with the blood of his wounds and screaming for mercy, to the scaffold and there hanged him by the neck until he was dead, as directed by the sentencing Judge. The Revd. Mr. Lavake was arrested for supplying the revolver. Bulling had agreed to murder himself for the murder of his wife, while he had a horror for the scaffold. Love of life had unnerved him in his attempt on himself and he cried for life until it was taken out of him.

This fellow's behaviour was natural though unmanly. Even for cut-throats, it is easier to cut down another than to kill one self. It was an atrocious execution, however. No consideration was shown to the poor prisoner—not even his wounds were bandaged. The officers of justice behaved almost as truculently as the convict. And yet it was all due to an amiable weakness—a maudlin sympathy. It is an example fraught with a fine moral. Having improperly allowed the prisoner to evade the law's programme as to the disposal of the convict, it was necessary for the safety of the Sheriff to execute *instantly* the captured fugitive as it were, no matter in what condition or plight so ever. Had Bulling not been caught alive, had the coward succeeded in killing himself with the clerical innocent's pistol, they would have hanged the carcass.

WE take the following figures from the Resolution on the Report from the Board of Revenue, L. P., on the Road and Public Works Cess operations for the Cess year 1890-91 :—

|                                      |                  |
|--------------------------------------|------------------|
| Current demand of land revenue ...   | Rs. 3,78,59,395  |
| Present gross rental ...             | Rs. 14,60,45,236 |
| Current demand under the Cess Act... | Rs. 78,38,927    |

|                                 |     |     |           |
|---------------------------------|-----|-----|-----------|
| Revenue-paying estates assessed | ... | No. | 2,45,458  |
| Revenue-free estates assessed   | ... | No. | 1,17,909  |
| Tenures assessed                | ... | No. | 12,58,247 |
| Recorded sharers in estates     | ... | No. | 15,69,944 |
| Recorded sharers in tenures     | ... | No. | 22,51,746 |

THE Dussehra vacation in the Calcutta Small Cause Court commenced with the Mahālayā from yesterday. The Court will reopen on Wednesday the 3rd November. During the four grand days of the Doorga Pooja—the Saptami, Oshthomi, Navami and the Doshomi—the 10th, 11th, 12th and 13th October—no summons will be served on, nor any warrant executed against, any Hindu.

THE mofussil Civil Courts too closed from Friday, the 2nd.

THERE was a lecture at the Poona Mission House, which was attended by, among others, on invitation, by Pandit Raghunath Narayan. Visitors were provided with tea, coffee and biscuits. The Pandit did not partake of the refreshment but only heard the lecture. The *Poona Waiibhav* published a list as of persons, including the Pandit among them, who had gone to the Mission House for the tea, &c. Separate slips of paper were printed and circulated with the list of names and posted in conspicuous places, with the effect that the Pandit was outcasted, the Brahmans refusing to perform religious ceremonies at his house, his friends and relations declining to join at dinner at his house, and he not being asked to dinner at their houses. Raghunath has charged the newspaper with defamation.

THE Viceroy's Levée at Calcutta is announced for the 5th December. The Drawing Room is fixed for the 10th following.

THE Viceroy is back to Simla from Chor.

## NOTES, LEADERETTES, AND OUR OWN NEWS.

THE German Emperor William III. has repeatedly declared himself for peace. The German Imperial Chancellor, General Caprivi, improving upon his master, declared, in a speech at Osnabruck, that no sovereign in Europe desires war.

THE German Government are not satisfied with China's friendly assurances that measures will be taken to prevent any further rioting or attacks on foreigners. They want to be satisfied with China's ability to suppress disorders. They insist on deeds not words. To verify the words, as it were, the Chinese Government have dismissed the Governor of Wuhu.

In a speech at Bapaume, M. Ribot, the French Minister for Foreign Affairs, affirmed the existence of an understanding between France and Russia, and the resolve of France to profit by it in the interest of the peace of Europe.

As a bond of amity between the two nations, they are raising in Paris a Russian loan of twenty millions sterling. The Berliners were to have joined in it, but, owing to a public feeling in Germany, they have retired from the business.

GENERAL Boulanger is dead—by his own hand. The death of his mistress Madame Bonnemant drove him mad. He would daily visit her tomb and strew it with flowers. His friends took alarm, watched him and took precaution that no arms came in his way. He, however, secured a revolver and blew himself out with it on the dear tomb.

France had discarded him for corruption and he discarded himself for a woman. The man of war ends as a monomaniacal suicide.

THE successful termination of the Chilean revolt and the self-destruction of the President Balmaceda, is followed by rumours of a rising against the President Barillas in the capital of that name in New Guatemala. It is said to have broken out on the 15th September,

with the result that, in a three days' fighting, five hundred men were killed, the President's forces proving victorious.

THE first two sections of the Manchester Ship Canal, comprising eleven miles, have been opened to regular traffic.

THE Under-Secretaryship for Foreign Affairs has gone neither to Mr. Maclean nor to Mr. Curzon, but to Mr. James William Lowther, member for Penrith.

RUMOUR is revived that the Duke of Connaught succeeds Sir Frederick Roberts as Commander-in-Chief of India.

RAJA Rajendra Narain Roy of Bhowal, in the Dacca District, has been the foremost to come forward with a permanent memorial to the memory of the late Pandit Eswara Chandra Vidyasagar. He has founded a scholarship of Rs. 10 per month, tenable by any boy who passes the Entrance examination from the Dacca Collegiate School, stands high in Sanskrit, and is considered otherwise a deserving youth by the Principal of the College. The scholarship is to be continued to the same boy in his career up to the Master of Arts class of the College, unless he sooner forfeits it by failure in the University examination or by earning any other scholarship under the rules of the institution.

The Raja's intelligent public spirit is exemplary. While others are holding meetings and delivering orations in praise of the lamented Vidyasagar, and organising committees to collect money for perpetuating his memory, he has already done the thing—in some measure at any rate. Nor does he belong to the class of those whose conduct belies their tongues—men who, while lavish of admiration of the reformer, are ready to oppose tooth and nail the most moderate reform on strictly Hindu lines. It will be remembered that the pure Brahman Raja of Bhowal was the only great landholder in Bengal Proper who from the first supported the Consent Bill.

Is the Bengal Provincial Railway Company at last a *fait accompli*? Advertisements are appearing in the daily papers inviting applications for appointments to be made by the company in November next in its engineering and office establishments. We are not, however, in the secret as to how, when or through what channel the promoters have got the necessary sanction of Government. Supposing that they have got, or are likely before long to get, such sanction, we can not yet appreciate the value of their enterprise. Their ambition is no doubt laudable. But India is not America, and a country in which the capitalists of Europe, with their practical instinct, do not venture to invest a penny in railways without Government guarantee, is certainly not the field for the enterprise of our would-be Vanderbilts and Jay Goulds. The British *Sahookar* hesitates not in the least in financing our tea-gardens, oil-presses, jute mills and gold mines. But when an Indian railway is in question, he never opens his purse without binding the Government to assure him reasonable profit. Considering all these circumstances, we fear that the public have not much reason to be over sanguine as to the success of a poor narrow gauge line of 30 miles between points already served by the East Indian Railway.

OUR belief is that we may safely leave the construction of our rail roads in the hands of our rulers. They have given us more than sixteen thousand miles of railway within the last thirty-five years, and the routes traversable by the iron horse are being extended by them every year. By the side of these vast lines, the Tarkeswar-Mugra line will, we fear, be in the position of the French Settlement of Chandernagore in the midst of the British Empire—not a source of glory but an evidence conspicuous of our want of resource and enterprise.

THE foundation stone of the Bengal Spinning and Weaving Company's mill buildings was laid at Mahesh on the 24th September, by Raja Janaki Bullav Sen, of Rungpore. We sincerely congratulate the Raja and his fellow directors on the Board of the Company for its successful floating. We hope that, under the stewardship of its Managing Agents, Messrs. Visram Ebrahim and Co., it will prove a paying concern to the shareholders and a boon to the country.

MRS. Alice Hayes contributes to the last *Indian Planter's Gazette*, by way of commencing a series of "Anglo-Indian Celebrities at Home," a delightful gossiping sketch of dear old "Monty" Turnbull and his far from old helpmeet and worthy mate to match. For, always unmanly as it is to pry into the dearest dead secret of woman, it were simply impertinence to talk of the age of a lady whose slim figure daily cantered extensively on the downs on her favorite "Cuckoo." Colonel, now General, Turnbull is of the grand old type of Britons now almost extinct in this country, and fast disappearing even in the Anglo-Indian settlements at Home. He always remembered what he owed to the people among whom his lot was cast. As for hating natives, he knew not what hating was, beyond a generous indignation at, and contempt for, baseness. He was kind to all. And he had the true Oriental magnanimity of soul which wonderfully affects the natives and which attached them, life and property—to speak like an Oriental—to their loved idol.

General Turnbull was the Prince of Sportsmen in India in the olden days, when gentlemen took to horse-racing for mere sport. He kept a fine stud and owned many of the most famous races, one of his latest favorites having been *Hermit*.

The worthy couple now live a happy life in the old country at their well-known and hospitable house, the *Hermitage*, at Southwick, a pretty village, a few miles from Brighton. That can scarcely be called a retreat, where so much good company gathers. It is, nevertheless, a true hermitage—the resort of many pilgrims.

MRS. Hayes' paper is enriched with some capital anecdotes. One of the best shows up the snobbery of a popular writer—the high priest of the English school of Realism of the day.

"While some people at the *Hermitage* were talking of India, Mr. George Moore, who was present, said: 'A cousin of mine, Lord Ulick Browne, was for many years there.' 'Oh, do you know Lord Ulick? He is coming here to stay in a few days. You must come and dine here when he arrives,' said the hostess. Needless to add that when the illustrious relative arrived, the novelist was *non est*, nor could Lord Ulick at all remember being related in any way to the 'English Zola.'"

O for a Thackeray to dish *A Drama in Muslin*, and its author into the bargain, in another "Novel by an Eminent Hand!"

MRS. Hayes relates an interesting reminiscence of the late Lord Mayo which is deeply instructive.

"After 'Hermit' was sold to the Rajah of Puttialla, Lord Mayo, who was then in the Punjab, knowing Mrs. Turnbull's love for horses, thought she would like of all things to see her favourite, so took 'Hermit' down with him to Calcutta. When he arrived and Mrs. Turnbull heard the dear old horse neighing outside the verandah, she fled upstairs and ordered him to be sent back; for having once bidden a sad farewell to him she could not bear to see him again, so Lord Mayo's prepared surprise for her was not such a pleasant one as he had hoped it would be."

That is an affecting record, showing how the frank, but on the whole gross, humanity of the Irish nobleman failed to appreciate the finer sensibility of woman in an apparently horsey lady.

ADVERTISEMENTS by shopkeepers and others, in various shapes and of various qualities, have fearfully increased throughout the civilized world! Not only are exaggerations adopted to raise up certain articles in public estimation above others of the same class and quality, not only is flowery prose used in preference to simple language, but even poetry is resorted to to lend charm to various wares. Types of all descriptions and of all sizes—big, small, middling, Roman, Italic, ornamental, manuscript shaped, slanting, upside down, &c., &c., are employed to attract attention. And these notices in typographic variety not only appear in the newspapers at various prominent places, inside books, on the covers of books, on the street walls, at Railway stations, but also in handbills left at houses, offered to passers in the street or shot into carriages, or they are simply carried about by fantastically dressed lads on their persons or stuck up on their various shaped hats. They may not only be seen in the Tram cars, but they have their own special vehicles, of all sorts of curious makes in which they deliberately take their airing. They are ubiquitous. No expenditure is grudged by tradesmen to have their precious wares brought prominently to the notice of the public. All this is not enough, and so it has for some time become the fashion to publish, with their advertisements, pictures of their articles with those of handsome young female athletes, unquestionable Peries,

lovely boys, fashionable Padries, noted actresses and so forth, the chief object invariably being to attract the attention of the public.

All this is very fair, and the very large expenditure ungrudgingly incurred for these advertisements shows that the advertisers have benefited by means of these advertisements in a much greater degree than if they had not spent so much in this direction.

But it has for some time struck us that the advertisers of "Pear's Soap," who are perhaps the largest speculators in this line at the present time, have, day after day and month after month, adopted a curious method of advertisement. Not satisfied with publishing the excellence of their manufacture and its superiority over all others, supported by the written testimonials of some of the most famous ladies and gentlemen of the day, they have been publishing two pictures of a little child, one struggling in a small bathing tub, with a ball of Pear's soap lying outside—with the legend "He won't be Happy till he gets it," and the other sitting in the same bathing tub with the ball of Pear's soap in his hand—with the words "He's got it! he is Happy now." Of course, the advertiser wishes to prove the excellence of his article by these illustrations. But the question is—Does the child's unhappiness in not getting the ball of soap, or his happiness after getting it, really prove the boy's appreciation of the excellence of the soap, or his looking upon the article as a mere toy, which might have been made either of wood or clay or anything else, and been equally attractive to the tiny admirer? We cannot understand how such a palpable fallacy has not been seen by the advertiser. We only hope that the modern art of advertising may not degenerate into an absurdity.

ANGLO-INDIAN writers have concluded that the people of India are devoid of the faculty of wit and humour. Our contemporary of the *Bengal Times* too, who ought to have known better, joined the Griffs in their inappreciation of Indian vivacity. From a paragraph in the *Lahore Tribune* of the 19th September, apparently taken from a journal of the Eastern Delta, we see native wit assert itself at the expense of the critic who ignored it. It seems that the Editor of the *Bengal Times* had related in his columns some encounter that he had with the rascals who still disgrace Dacca city, even after Mr. Rampin's steady efforts to clear it of their baleful presence and influence. We hope it was only by way of an independent "spree," or a game of acquisition, of the rascals that they fell upon the quiet literary man. The morals of the place are low enough. Dacca gentlemen—God save the mark!—are given to employ these ruffians to gratify their private revenge on one another. We trust that no dastardly conspiracy was at the bottom of the attempt to stop an English gentleman who could have given offence only in the fearless discharge of his duties as a journalist. This was the incident to which the native writer gave an imaginative rendering in the following paragraph which we reproduce at second hand from the Panjab paper:—

"An Anglo-Indian Editor.—Mr. Kemp, Editor of the *Bengal Times* was known as one of the best fighters in Dacca. The *gundas* of the place, however, were not prepared to give him the palm so easily and resolved to teach him a lesson. So they sought their opportunity, and one night, encountered Mr. Kemp on a public road, when he was alone. They were all armed with *lathies*, and no sooner they saw him, they fell upon Mr. Kemp. The strongest of the *gundas* gave the first blow with his *lathie* on Mr. Kemp's head. But lo, what was the effect! The *lathie* broke in the middle, but the head escaped unhurt and Mr. Kemp stood like a massive mountain. Frightened with what they saw the *gundas* fled in all directions. Mr. Kemp then came home unconcerned and no body knew of it till he related the story."

That is too bad. It is "chaff" of course, but the less of that kind of fun the better. We ourselves are no exemplars of peace at any price or dealers in *sherbet*. But nothing but extreme cases can justify such treatment of a brother writer.

THE European outburst on the last Bengal Resolution on the income tax operation, is but an evidence of the extreme abhorrence with which the tax is regarded. The natural generalizations of Mr. Risley on the incomes of certain professions gave a handle to the Chamber of Commerce and the Trades' Association to make demonstration against the hated impost. The daily press commenced the agitation. The Trades' Association followed up with a strong protest in the shape of a letter from the Secretary Mr. E. Hickie, to the Chief Secretary to the Government of Bengal. In that representation the Association remark that "the Resolution while professing to review the administration of a Department of the State, worked professedly in terms of the strictest privacy, per-

ceeds by the enumeration of the details of a confidential nature, to the commission of what may be justly considered a breach of confidence, which has startled the public, and has given cause for considerable irritation and annoyance." The letter moreover asks his Honor "whether there is any warrant for the serious reflections which are contained in paragraph 5 on the honesty of the mercantile classes. Those classes are charged with combating the tax by the preparation of fictitious accounts, while the secrecy observed by them in their business affairs (and not less strictly it is presumed by Governments themselves), is characterized as a 'peculiarity' which is to be regarded with suspicion in dealing with their books."

That letter was capped by a deputation from the Bengal Chamber of Commerce—consisting of the president the Hon'ble J. L. Mackay and a member Mr. H. N. T. Becker—who waited on the Lieutenant Governor at Darjeeling, and elicited from him the following reply. Sir Charles Elliott explained that he has for Secretary a prig who professes ethnology but who, though a promising youth, does not yet know how to write. His Honor then withdrew the remarks objected to as not applying to the objectors and promised not to offend them again:—

"In reply to the deputation, the Lieutenant-Governor admitted that the sentences objected to in paragraph 5 were badly worded, and did not express the real intention of Government. In the first place, it had not occurred to him that the Collector's remarks could be held to apply to the practice of such large firms as are represented by the Chamber of Commerce and the Trades' Association, who keep their books in the regular mercantile form; and he is still satisfied that there was no such intention on the part of the Collector. In the second place, he wished to convey that he did not absolutely accept the apprehension expressed in the paragraph, even as regards small firms or traders who do not come under the above description, but considered the matter of importance, and desired that further enquiries should be made and further report submitted next year. It is clear that, in the press of official work, the language used did not accurately convey these intentions, and that sufficient care was not taken to make clear the limitations which were intended to govern the statement as to the conduct and habits of the mercantile classes. He requested the deputation to accept his assurance, and to convey it to the Chamber of Commerce, that his observations were not meant to apply to the body represented by them or by the Trades' Association, or in fact to any firms which have been in the habit of keeping regular books, and that it was only because they were altogether outside his thoughts at the time of writing that he did not expressly exclude them from the application of those remarks.

With regard to the comments made in the Resolution upon the earnings of certain classes of people, the Lieutenant-Governor pointed out to the deputation that they are based solely upon the figures contained in Statement V appended to the Report, which has all along been supplied to the Press and to Public Associations. Similar statements have been published year by year since the enactment of Act II of 1886. They have been prescribed by the Government of India, and are required for administrative purposes. As it now appears that objections are felt to publishing or commenting on the figures contained in the statement, owing to the fact which the Lieutenant-Governor regretted that he was not aware of, that in a comparatively limited community like that of the mercantile and professional classes in Calcutta, it might be possible to identify conjecturally a considerable number of the persons referred to, the Lieutenant-Governor has proposed to the Government of India that Statement V shall in future be treated as confidential. His Honor expressed a hope that the course which it was proposed to adopt would remove all cause for complaint."

LORD Lansdowne gives the Bombay Government a gentle snub for their presumption to ape royalty. That Government objected to the withdrawal of *ex-officio* honorary titles for members of District and Taluka Local Boards and Municipal Commissioners. Mr. Chief Secretary T. D. Mackenzie of the Local Government writes:—

"In reply, I am to state that His Excellency the Governor in Council is not in favour of doing away with these titles now that they have been once bestowed; but if this Government is directed to discontinue the grant thereof, the orders of the Government of India will be obeyed; otherwise it would, the Governor in Council considers, be wiser to retain what has now become customary. In any case it would be desirable, if the *ex-officio* honorary titles are to be abolished, that this Government should retain the power of granting these distinctions for exceptional zeal and merit on the part of Presidents and Members in municipal work. It seems almost indispensable that Government should retain and use some weapon of influence to get the Municipal Commissioners over the obstructions raised by ignorance and selfishness to any measure of improvement which involves municipal taxation in order to avert the danger of the Municipal Corporations degenerating still further."

While not objecting to "Presidents and Vice-Presidents of Municipal and Local Committees continuing to enjoy titles as an official distinction if the Government of Bombay desire so to order,"—for "these offices are not so numerous; they entail on the holder considerable trouble and responsibility and appointment to them, whether by election or nomination, is still a distinction"—the Government of India

reply—"His Excellency the Viceroy, while from the nature of the case unable to delegate to the Bombay Government the power to confer titles (a power which rests only in the Governor-General as the representative of Her Majesty the Queen-Empress) for exceptional zeal and merit in municipal work, will always be prepared to give favorable consideration to any recommendation which a Local Government may see fit to make in favor of individuals for the conferment of a honorific title as a personal distinction in recognition of good work done in municipal or local administration."

Lord Lansdowne tries to be as little uncourteous as possible under the indignation offered to his Queen and mistress. He minimizes his indignation within a parenthesis, and assures all possible compliance with the wishes of the Local Government in the matter of honorary titles. Lord Dalhousie as Governor-General of India regretted that he had no power to reward Cautley, the Engineer of the Ganges Canal, with any decoration, for that was the sole prerogative of the Queen as the fountainhead of all honor. For that aspiration, as the late Hurris Chunder Mookerjee pointed out, the great Proconsul would, in earlier British times, have forfeited his neck.

THE *Morning Post* having announced, that the soldier who killed the native near Mhow has gone mad, owing to the treatment he received at the hands of the brutal population, the *Advocate* pertinently remarks:—

"This is not the first time nor the second we believe that a European's reason has been extinguished after murdering a native. It has almost become a standing rule, especially in cases where the 'accident' plea can not be sent up. Instances might be multiplied to show that such is the fact."

Our Lucknow contemporary then proceeds to give instances. One is the case of Mr. Maltby of Vizigapatam.

"In 1879, on Christmas day—the day on which the Lord Jesus was born, the day of universal joy of Christians, a Christian Magistrate, Mr. Maltby by name was proceeding to his headquarters at Vizigapatam. To expedite his journey he had asked a Munsiff and a Maistry to keep *palki* bearers in readiness for him on the way. For some reason or other they had failed to execute the order. Mr. Maltby arrived and—found no bearers. Could there be any more grievous crime? His hot Briton blood was up at an instant; and he shot down the two natives. Of course, this was natural enough. But then the rabid Native Press would not take it that way, they would persist in asking for justice. What could now poor Mr. Maltby do but to get mad? He began to have fancies, fancies of no ordinary nature, mind, he came to fancy that the two notorious dacoits *Rampa* and *Chundria* were about to kill him! Poor man he had come across seas and oceans to a distant land where heathens surrounded him, and it was no doubt the duty of the paternal Government to take care of him. He was sent to a Lunatic Asylum where he was fed and clothed and supported in luxury; a European Civil Surgeon visited him daily and often dined with him. Thus he passed days and at last his passage was taken by the Government and he was landed on the coasts of England. The moment he arrived there, the foggy climate produced a good effect. Mr. Maltby recovered but proceeded to sue the Government for damages!"

And now for an example of easy madness from the Bombay Presidency.

"Martin Dawayer, a soldier stationed at Satara, murdered a woman in the year 1883. He was arrested, oh horror! and imprisoned in a cell pending his trial. There like Mr. Maltby, he was troubled with fancies. There was only this difference, while Maltby was threatened by dacoits, Dawayer saw a woman hovering round him. He was placed on his trial before the High Court and there acted to perfection the part of a maniac. He sang and screamed so frightfully as to interrupt the proceedings. Five eminent doctors of Bombay, however, declared on solemn oath that he was feigning madness. The jurors who sat in judgment upon him belonged to the same race and came of the same country. They, however, pronounced a verdict of not guilty. Dawayer was released and sent home like the Vizigapatam Magistrate at the expense of the Indian rayyet who starves half the year through with its family and children. It is said that on his arrival in England Dawayer regained the equilibrium of his mind."

IN the Imperial diamond case, the High Court has set aside the judgment of the Chief Magistrate who had declined to order the deposit

in Court of the ten ten-thousand rupee notes made over by Jacob to his attorney, Mr. Burder. The Judges are of opinion that the notes are connected with the subject matter of the charge and the Magistrate was entitled and bound to compel their production. As regards Mr. Burder's objection that he had a lien on five of the notes, that is no sufficient reason for their non-production. That is a matter to be subsequently dealt with under section 517 of the Criminal Procedure Code. Mr. Burder must therefore produce the five notes admitted to be in his possession. The proceeds of the other five notes cashed at the Currency Office, must also be treated in the same way, and it is left to the Magistrate to order their deposit in Court, if they can be reasonably connected with the subject matter of the charge.

On Monday, Mr. Handley issued a Commission on the First Assistant Resident, Hyderabad, to examine the Resident Sir Dennis Fitzpatrick. The Commission to examine the Nazim has reached Hyderabad.

The Manager of the Simla Alliance Bank has already been examined by commission.

## REIS & RAYYET.

Saturday, October 3, 1891.

### SIR MONIER WILLIAMS ON THE HINDU RELIGION.

SIR Monier Williams is a Sanskritist whose name is too well known to require any introduction. He has recently delivered a lecture on our national religion for which we ought to be grateful to him, though we may not be able to accept as well grounded all the compliments that he has paid to it. He observes:—

"Hindooism is founded on a very subtle system of Pantheistic philosophy excogitated long ago by the Brahmins. A system which the human intellect most naturally thinks out for itself, a system which is, in some respects, almost identical with that thought out by Spinoza and the profoundest thinkers of modern Europe. Indeed, if you will pardon the anachronism, the Hindoos were Spinozites more than 2,000 years before the existence of Spinoza; and Darwinians, many centuries before Darwin; and Evolutionists, many centuries before the doctrine of evolution had been accepted by the Huxleys of our time, and before any word like Evolution existed in any language of the world."

This surpasses even the sort of stuff with which stumblers of a well-known type have, of late, found it profitable to flatter the national vanity of their half-educated co-religionists. To give our *Rishis* the credit which is due to Darwin and Huxley, borders on bathos. Such overcolouring may, to a certain extent, be inevitable in a popular lecture. In all probability, the compliments are meant to be taken *cum grano salis*, as in interpreting the language of social courtesy. But the risk of the exaggeration being taken as sober truths, is such that we almost feel inclined to repeat the admonition of Cromwell to his painter.

Sir Monier gives a graphic account of what may be called the evolution of the Hindoo pantheon. Upon the whole, we think, his lecture will enable his countrymen to appreciate our religion better than they seem to do. It is the ignorance of Europeans generally, regarding the true character of our national creed, which makes them talk disparagingly of it, and leads to the enormous waste of British energy and resource involved in fantastic forms of Missionary enterprises like the Salvation Army, for leading us to light.

Since more than a century, India has been brought into the closest relationship with England, and yet even the most cultured Englishmen—whether at home or here—can not claim to have more than a superficial knowledge of the details of our private life. The official career of those employed in ruling the country, especially of those employed in the adminis-

tration of Justice, makes them familiar with the worst characters of our society; and they are apt to conclude that the witnesses who daily perjure themselves in the courts of law and the subordinate police officers who get up false cases, are typical Hindoos and Mahomedans. As a matter of fact, the professional perjurers even in the larger towns may be counted on one's fingers, and they are able to ply their trade with success, simply because our courts are generally presided over by foreigners. Before Judges and Panchaits well acquainted with the people and untrammelled by hard and fast rules of evidence, the hired witness would be simply laughed out of court. The machinery of the British judiciary renders it an extremely risky business for an honest and truthful man to appear in the witness box in a court of law. The more truthful a witness is, the greater is his chance of being browbeaten and insulted. Thus, under British rule, the practised perjurer has become a necessity to the country. But the class is treated by Hindoo society as outcastes and beyond the reach of divine mercy. In fact, the general belief among the people is, that the perjurer has inevitably to end his days in domestic misery—in sad bereavements, and loathsome diseases. The superstition may not be well grounded, but it may be taken as clear indication of Hindoo feeling of aversion towards perjury.

But how few are there among our rulers who have any idea of our thoughts and feelings on the subject? The ignorance which some of them betray now and then, is simply ludicrous. An Anglo-Indian gentleman of the old type, who plumed himself upon his knowledge of the country, defined a Hindoo as a person who does not eat beef, and a Mahomedan as a person who does not eat pork. The spread of English education amongst us and the possibility of free interchange of ideas between our rulers and ourselves, has not improved matters to any appreciable extent. We believe a member of the Bengal Civil Service is still living who, in speaking of the wife of a well-known native Civil Surgeon, expressed his opinion that she was an orthodox Hindoo because, in dining with him, she refused to eat beef and ate only fowl-curry.

In lecturing on Hindoo religion, Sir Monier does not appear to have made any reference to its most important side, *viz.*, that which purports to regulate our life in every department. For practical purposes, a Hindoo has not much concern with his host of gods and goddesses, except when he wants a blessing from them, as, for instance, a mail child, a Government appointment, or success in trade, lawsuit or University examination. There are few even among the orthodox, who regularly worship all the deities that have a place in the Hindoo pantheon. Of the three principal gods, whose account has been given in Sir Monier Williams's lecture under notice, the worship of Brahma is more honored in the breach than in the observance. Brahma, according to our cosmogony, is our creator, and human nature can not be expected to belie itself by paying, for the sake of gratitude only, its homage to a god who is *functus officio*. Vishnu being our preserver, and Siva being the god of destruction, they both have a decent following. It is, however, to be observed that the majority of the incarnations of Vishnu receive not the least attention from his followers.

Whatever measure of honour the Hindoos may pay to their gods, it is not absolutely incumbent on them to worship any or all of them. A Hindoo does not



forfeit his claim to the name by not repeating, every morning and evening, the names of his gods accompanying the process with the counting of beads. But the man who eats forbidden food or marries in a different caste, or mixes with a member of a lower caste, is regarded as altogether beyond the pale of Hindooism. A Hindoo may not visit Kalighat or any other shrine during his life, yet he would be regarded as an orthodox member of the community provided he observed all the formalities prescribed by his *Shastras*. A man who would indulge in forbidden food and drink, or associate with a lower caste, would be regarded as worse than an outcaste, though he might be regular in saying his prayers and in paying his homage to all his gods and goddesses. This characteristic of our national faith, is its chief distinguishing feature, but its importance is hardly appreciated even by those among our countrymen who are now loud in their talk about the glory of the Arya religion.

#### MR. COTTON AND HIS CRITICS.

THE author of "New India" is not only a sound thinker but has also the courage of his conviction. In an article contributed to the Journal of the East India Association, Mr. Cotton has mercilessly exposed the hollowness of the notion that in the development of agriculture lies the cure of all Indian ills. He boldly confesses the truth that the official attempts hitherto made to improve our agriculture, has not been productive of any good whatever. He avows plainly that he has no faith whatever in model farms and agricultural bureaus. His views are being severely criticised by some of our contemporaries. But what we have yet seen of such criticism, does not in the least degree shake the grounds on which his conclusions rest.

In an article entitled "The Fuss about Scientific Agriculture," which appeared in these columns some years ago, our views on the subject were thus given :

"Scientific agriculture is, no doubt, a good ideal. But at present it is practically unattainable; and the talk about it is either insincere or is based upon an ignorance of even the elementary principles of this economical science. The backwardness of India's agriculture is the result of her political condition. Model farms, machine ploughs, agricultural exhibitions, and Cirencester scholars, have done no good up to this time, and, so far as we can see, they will never do much in the present state of things."

"The productive power of land in India might certainly be increased by draining marshes, by destroying wild animals, by encouraging plantations, by utilization of manures, and by artificial irrigation. But industry is necessarily limited by capital, and money is not quite so cheap in India that the few capitalists of the country can be expected to invest their little savings in manures and scientific farming."

"It may be said that the backwardness of our agriculture is due to the rayyet's ignorance of science, and to the Zemindar's indifference towards his proper duties. But the fact is that the poverty of the rayyet and his unscientific agriculture are due to one and the same cause, namely, the drain of Home charges and the Foreign commerce which is considered as the chief blessing of British rule. Paradoxical though it may seem at first sight, yet nothing can be clearer than that agriculture can never flourish without a town population. With large manufacturing centres in all parts of the country, there would be a demand for those kinds of produce which alone can make agriculture and cattle-breeding profitable."

These views are founded on Mr. Wakefield's theory of colonization, which is at present accepted as one of the axiomatic truths of economical science. The late Mr. J. S. Mill, in his treatise on Political Economy, made the following observations with regard to the value and nature of the doctrine :

"It is one of those great practical discoveries, which, once made, appear so obvious that the merit of making them seems less than it is. Mr. Wakefield was the first to point out that the mode of planting new settlements, then commonly practised—setting down a number

of families side by side, each on its piece of land, all employing themselves in exactly the same manner,—though in favourable circumstances it may assure to those families a rude abundance of mere necessities, can never be other than unfavourable to great production or rapid growth; and his system consists of arrangements for securing that every colony shall have from the first a town population, bearing due proportion to its agricultural, and that the cultivators of the soil shall not be so widely scattered as to be deprived by distance, of the benefit of that town population as a market for their produce."

From these principles, Mr. Mill draws the conclusion that the productiveness of agriculture in India is limited by the deficiency of her town population.

Mr. Cotton's views are just the same. He says:—

"The real wealth of countries now depends not so much on the extent of their rural cultivation as on the prosperity of their urban populations. The tendency in India is for the urban populations to diminish and for the agricultural population to increase, and this is contrary to the tendency of prosperous countries."

In conclusion, Mr. Cotton observes that if the rayyets of India, under the stimulus put upon them by English trade, are able to make two blades grow, where one blade grew before, they will certainly reap the benefit; he urges, however, that they will not be able to do so until they are wealthier and more prosperous than they are at present; and of this augmentation in prosperity there is, he insists, no chance so long as local manufacturing industries are in a dying condition.

It seems that there is a little confusion of ideas in the concluding passages of Mr. Cotton's article under notice. The rayyet's want of capital is not the main cause of the backwardness of our agriculture. Had scientific farming been profitable in our country, the capital required might have been forthcoming—to some extent at least. But the fact is, that the cultivation of the staples for export can never be very lucrative except perhaps under a system of large farming in virgin soil like that of America. The tendency of profits is towards minimum, wherever there is room for competition. It is only by the cultivation of those vegetables which, on account of their perishable nature, command a monopoly price in the neighbourhood of towns, that the tillers of the soil can make large profits. But as, with the decay of our ancient industries, the market for fruits, kitchen vegetables, &c., is diminishing in extent, we cannot expect our agriculture to flourish, until, by the expansion of our manufacturing industries, we have a larger town population than we have at present.

#### THE LATEST HACKNEY-CARRIAGE LEGISLATION.

THE new Hackney-carriage and Palanquin law for Calcutta, passed by the Bengal Legislative Council, received the assent of his Honor on the 9th August, and that of His Excellency the Viceroy and Governor-General on the 11th September, and is first published as Act II (B. C.) of 1891 in the *Calcutta Gazette* of September 23, 1891, and came into operation from that day, as provided in the Act. The fare for the first class carriage by distance is 8 annas for every one mile or part of a mile, and 6 annas for every other or part of a mile; by time, one rupee for the first hour and 8 annas for every other hour, five rupees for 9 hours and again 8 annas for every subsequent hour or part of an hour. For the second class, 6 annas and 4 annas by distance; and by time, 12 annas, 6 annas, 2 rupees, 3 rupees and 8 annas, and 6 annas. For the third class, 3 annas and 2 annas by distance; by time, 6 annas for the first hour, 4 annas for the second or third hour, and 3 annas for every hour beyond, being 2 rupees for a whole day of nine hours, and 3 annas for every additional hour or part of an hour. There is an immediate rise in the rates of the second and third classes, though we are not aware of any convenience granted for the increase. The day after the law came into force, the Municipal Commissioners, having the charge of its working, passed some byelaws under the Act which must be confirmed by the Local Government before they have any

force. The confirmation may not be gazetted for some time. And then the owners of these carriages must have reasonable time to comply with the byelaws. The law enacts that fares are to be paid by time, unless at the commencement the hirer express his intention of paying by distance. In the case of a second class carriage, the hirer cannot avail himself of the half day, or whole day, rate unless he shall have engaged the conveyance for the half day or whole day, as the case may be. This provision in the schedule, not in the body of the Act, means that, unless the carriage be engaged beforehand for the half day or the full day, the hire payable for the five hours is Rs. 2-4 and for 9 hours Rs. 3-12, that is, the owner or driver will be entitled to claim 6 annas for every hour or part of an hour, beyond the first hour. This will be felt as a hardship and an inconvenience by the public. And it is a gratuitous wrong. The new law repeals the old law and changes the registration month from April to October, while preserving the registrations made under the old law. Carriages and palanquins registered under the old law, are entitled to ply for hire under the old license, making the new law a dead letter to the end of the present official year, thus defeating the object of the change—decent turns out for our cold weather visitors. The publication of the law authorizes owners and drivers of carriages to exact the increased fare, while they are not bound to conform to the provisions of the new law so far as their old license can protect them, and so long as the requirements of the new byelaws await confirmation. If it were necessary to initiate the public into the changes in the law, by early Gazetting, the assent of the Viceroy might have been kept back from the public till the proper time, or the exact date of enforcement provided for in the body of the Act itself.

In distance rates, the law allows an additional one-fourth fare for the first hour for every fifteen minutes that the driver shall have been required to stop the carriage. There is, however, no reduction in time rates for mere detention. The fare is the same for rest as for motion. In the present enhanced rates, such an allowance in favor of the fare was reasonable.

The Select Committee on the Bill succeeded in making the law unnecessarily harsh on the hirer. A rather awkward mischief was rectified at the final consideration. We quote from the proceedings in Council. The discussion was wholly ignored in the morning papers:

The Hon'ble the President said:—"In section 42 a new provision has been adopted taken from the Madras Act III of 1879, under which, if a dispute arises between the hirer and the driver, the hirer may require the driver, or the driver may require the hirer, to proceed forthwith to the nearest Magistrate's Court, and the then sitting Magistrate shall hear and determine the suit in a summary way. The addition to the existing law is contained in the words 'and the driver may require the hirer' to go to the Magistrate's Court and settle the question offhand. I think the hon'ble members must admit on consideration that very great inconvenience may result to the hirer from this innovation. My hon'ble friend Dr. Rash Behary Ghosh, for instance, may be proceeding to the High Court, and if in case of a dispute arising between him and the driver he can be forthwith taken before a Magistrate, he may be put to great inconvenience, and his client, perhaps, may lose his case for want of the valuable services of his advocate; or a gentleman may be on his way to a railway station and may miss his train; and, lastly, there is the strongest case of all, the case put by a memorial presented by my friend Nawab Abdool Luteef of a *purdah nashin* lady whose appearance in court would be impossible. I therefore propose that these words which have been imported from the Madras Act be omitted, and that we should fall back on the terms of the original Act with one slight exception to provide for cases in which the Magistrate being engaged in some important case is not able to hear and determine the dispute, or when no Magistrate may be sitting at the time. The section which I propose to substitute for section 42 of the Bill will run thus:—

'In case of any dispute arising between the hirer and the driver of any registered hackney-carriage, the hirer may, if any Magistrate be then sitting, require the driver to drive to the Court of such Magistrate, or, if no Magistrate be then sitting, to the Registering Officer; and if any driver shall refuse to obey such requisition, it shall be lawful for the hirer to give such driver into the custody of the nearest police officer; such police officer shall thereupon take the driver and the hirer, together with the carriage and horse, to such Court or Registering Officer, and the then sitting Magistrate or Registering Officer shall, in either of the cases aforesaid, hear and determine the dispute in a summary way.'

The Hon'ble Dr. Rash Behary Ghosh said:—"I have much pleasure in seconding this amendment. I pointed out to my colleagues in the Select Committee that this provision was liable to be abused by the drivers of hackney-carriages. In the case put by Nawab Abdool Luteef, the abuse would be very great. But I yielded rather too readily perhaps to the suggestion of my colleagues that the section would practically be a dead letter, and that a corresponding provision was to be found not only in the Madras Act, which had led to no harm, but, if I am not mistaken, in the English Act also. I am glad that this amendment has now been moved."

"The Section was put and agreed to."

So we have narrowly escaped an ugly situation. It is a relief to know that Jehu is not privileged to play pranks with his fare ending with driving him to—the Police.

The byelaws framed (under Sec. 53) by the Byelaws Committee of the Calcutta Corporation, which were considered and passed by the Commissioners at their meeting last week, bear the same evidence of haste and want of consideration as is observable in the Act itself. Infringement of any byelaw under the Hackney Carriage Act, after publication in the *Calcutta Gazette* with the confirmation of the Local Government, is punishable with a fine not exceeding twenty rupees (Section 54), nor is it a continuing offence, as is the omission to register any hackney-carriage or palanquin or to take out a license, (Section 56). The byelaws provide that only under certain conditions will licenses be granted. They also enjoin on drivers strict observance of the provisions of certain sections of the Municipal Act. Supposing a license of any carriage is found not to comply with any of the provisions under which the license was issuable, who will be visited with the penalty of section 54—the registering officer or the municipality? The owner or driver of the conveyance can not be made answerable afterwards for any thing existing at the granting of the license. The byelaws are open to other objections. In the very act of enforcing them, the Commissioners detract from the weight of the provisions of the Municipal Act. The Commissioners by their byelaws take upon themselves to reduce the penalty provided in the Municipal Act for disobedience of the provisions of secs. 329 and 331 of Act II (B. C.) of 1888, for, while the penalty for breach of those sections is Rs. 50, the punishment for infringement of the byelaw is only a fine of Rs. 20 at most. Take it from another point of view. To make those sections a part of the byelaws, is further objectionable, in that it makes their infringement doubly punishable—punishable as a breach of a byelaw under Act II (B. C.) of 1891, and punishable as a breach of certain sections of Act II (B. C.) of 1888. For the same act or omission, a man is liable to a fine of Rs. 20+Rs. 50. Every driver, we see, of a first and second class carriage is required to wear a uniform and the syce to be decently clad. Here is a good aspiration made law. We are afraid it stands some chance of proving a dead letter. Who is to be punished for breach of this byelaw—the driver and the syce or the registered owner?

The law (section 11) empowers the Registering Officer to suspend or cancel the registration of any carriage and the license granted to the driver, whenever it shall appear to him that such carriage or any horse or harness used with such carriage is unfit for public use; yet a byelaw says that the harness must be of good description and strong, and no chain or rope traces unless they be covered with leather and no stiring fastenings will be allowed. That virtually takes away the power given by the law to the Registering Officer for cancelment of the license, and reduces the penalty to the penalty of breach of the byelaws or only Rs. 20. A table or book signed by the Registering Officer is conclusive evidence of distances for payment of hire. But the byelaws propose to append a table of distances. That table will be of no use, under the law, in any case of dispute, unless it was signed by the Registering Officer and his signature proved. The Committee confound the functions of the Commissioners with those of the Registering Officer. In fine, they have made a mess of it.

## DOORGA POOJA IN THE COUNTRY.

TO THE EDITOR, *Reis and Rayyet*.

SIR,—This time last year, you kindly published my letter giving an account of the celebration of the Pooja in the ancient aristocratic house of Maharaja Krishen Chundra Roy of Krishnaghur. I now ask a similar favor from you for a little space with a view to describe, as briefly as possible, how Mother Doorga is worshipped in my native district of Nuddea, as well as in other contiguous districts of Bengal. The "cloud-clapped" temples, the stately churches, the sombre-looking mosques are as much true indices of a nation's religious fervour and enthusiasm in the cause of its own religion, as the superbly-grand and spacious Pooja Halls of the Sakta worshippers, that are still to be found, some in their dilapidated state, and some in full repair, in the ancient district of Nuddea. During my recent peregrinations through Bengal and Behar where I was the guest, thanks to

the sacred memory of the late lamented Kristodas Pal, of almost all the Zemindars of Bengal, I saw nowhere, either in East Bengal or in any other parts of Central Bengal, such magnificent Pooja Halls as are to be found in the Rajbati of Krishnaghur, in the dwelling-houses of the Brahman Zemindars of Santipur, of the house of Kristananda Roy, (I mean the mansions of the late Mutty Babu and his brother the late Babu Bhugwan Chunder Roy), in the barrack-like palatial buildings of the well-known Pal Chowdry family of Ranaghat, and in the secluded rural villa of Sibnibash of the late Babu Brindaban Chundra Sirkar. Comparison is no doubt odious, but I can not help comparing them with those of the metropolis, for the purpose of giving an adequate idea to your readers of the relative importance and value of these architectural buildings. Sir Raja Radhakant's Pooja Hall with its large quadrangle is, I believe, one of the largest of its kind in the much-vaunted city of Sonarbanias and Peer-Alis, but it looks like a pig sty when compared with the Pooja Hall of the Krishnaghur Raj. I saw the Pooja house of the Dighaputy Zemindar, in Rajshaye, as well as of Raja Rajendra Narain Roy Bahadur of Bhowal, in Dacca, but their dark, low and uncouth appearance then produced an uneasy sensation in my mind. The Muktagacha House is no better off than those of Rajshaye or of Bhowal. In short, the Pooja houses of the Dutt Family of Wellington Square, or of the Sen family of Colootolah, not to speak of other bigger buildings in this town, are far superior to those I have just mentioned. But let that pass.

I now come to consider the important question, How the Pooja is celebrated in thousands of aristocratic houses in Bengal. Impossible as it is for me to give a detailed description of the celebration of this great and unique autumnal Hindu festival in Bengal within the narrow compass of a short newspaper letter, I must remain content with specifying the names of the principal worshippers of the great Adya Sakti in the Lower Provinces of Bengal. In the district of Nuddea, the grandest Pooja is performed in the Krishnaghur Rajbati, of which I gave a full description in my letter of last year. In days gone by, when this ancient Raj Family was in the enjoyment of its full resources as well as power and prestige, dozens of high-class Brahmans of great learning used to sit together before Mother Doorga for the purpose of chanting the *Chandi*, part of the Markandeya Purana, from dawn to twilight during the Pooja days. Huge sacrificial altars or the *home kundu* used to be kept up continually, consuming maunds of ghee (prepared from cow-milk). A hundred thousand *billa patra* (leaves of the Bel fruit) steeped in clarified butter would be cast into this sacrificial fire, every day, and Mother Doorga was worshipped with the same number of *Jaba* and of lotus flowers, by the highest Brahmans specially invited from Nabadwip. With the decadence of the affluence and prestige of this princely Brahmanic house, there has been, no doubt, a corresponding decline in the grandeur of this holy performance, but the house still maintains, even in its deteriorated state, its old reputation for worshipping Mother Doorga with all the scrupulousness and strict religious exactitude which we can expect in a Brahman's house alone. Compared with this Pooja, the Calcutta Babus, Rajahs and Maharajas' Poojas are so many huge shams and mimicry only. Next in importance to the Pooja of the Krishnaghur Raj, are the Poojas of the noble ladies of Berhampore in the neighbouring district of Moorshedabad, I mean Her Highness the Maharanee Surnomoyee, and Rani Arnakali Debi. From a monetary point of view, these Poojas, which are celebrated, I believe, at an annual cost of Rs. 10,000 each, if not more, must be considered as the highest celebrations in the land. These twin Hindu widows—the paragons and beau ideal of their sex—have another brace of competitors in the sacred field of worship—I mean, Rani Bindyabashini Chowdhurani and Janhavi Chowdhurani of Sontosh in Tangail. These two Barendra Brahman ladies vie with each other in celebrating the Pooja in right royal oriental style. In Rajshaye, the Brahman Rajas of Bolihar and Tahirpur, and the Soodra Rajas of Dighapatya and Dubulhati, perform their annual Poojas in their respective houses, in as befitting a manner as is conformable to their exalted positions in life. In point of hospitality, in urbanity, in the presentation of large money-grant to various classes of Brahmans and Bhats, the Barendra Zemindars of Muktagacha, the Lahuri and Acharjee Zemindars of Kalipur and Ramgopalpur, in the district of Mymensing, stand head and shoulders above all other Zemindars of Bengal in celebrating this great autumnal carnival of the Hindoos in Bengal. If any one were to attempt collecting statistics of the number of Poojas held in the Lower Provinces of Bengal, with full details of expenditure, on this festive occasion, he would render an invaluable service to the country. Taking the average cost of each Pooja at Rs. 1,000, and the number of such Poojas being, roughly calculating, more than a lac in the whole of Bengal, the total expenditure incurred by the Hindoos would come up to ten crores of rupees. And this vast sum is annually spent in feeding the poor, giving new dresses to neighbours and friends alike, and lastly in helping the needy Brahmans, silently carrying on the neglected profession of their noble race.

I now proceed to answer the question, Have the English educated natives ceased to celebrate the Pooja? The English educated

natives, particularly of the middle class, who have acquired affluence and position in Hindu society, celebrate the Pooja, if from no other motive, at least to maintain their dignity and position in their respective spheres of life. Among such educated natives, I may mention the names of Babu Amritlal Chatterjee, the first and foremost man in the subordinate judicial service, who celebrates the Pooja in his house at Kona, in Howrah, every year, at an annual cost of Rs. 3,000. The Calcutta Collector Babu Doorgagati Banerjee is no insignificant personage whom I am proud to mention in this connection. In my own district, Babu Ram Chunder Mookerjee, the Government pleader, Babu Jodunath Chatterjee, another senior member of the local bar, may be added to the list of regular worshippers in Bengal. Having transgressed my prescribed space, I must cut short here, thinking it unnecessary to multiply names such as I have mentioned above.

Permit me to conclude this letter with two anecdotes as to the authority of which I entertain not the least doubt.

The first is in regard to the late Maharaja Satish Chundra Roy Bahadur of Krishnaghur (the father of the present Maharaja). One day, during the Pooja time, a servant named Patit Ghose, the chief valet of the Maharaja, went into the Tosha Khana and brought out several costly Benares *Saris* for the use of the Maharani. The valet had a mistress, and to please her as well as his own eyes, he presented the woman with one of these golden robes, purloining it from the Maharaja's stock. The giddy gowalini girl could not resist the temptation of coming to the Maharaja's house in her gala dress. The brilliancy of her garment at once attracted attention. Out of jealousy, the matter was brought by the other servants to the notice of the Maharaja. The valet was asked to speak the truth in the matter, and no sooner he confessed his guilt, than the royal mandate was given that the gold-worked silk *sari* should be the valet's for ever. Such magnanimity has now become rare among the aristocracy of the land.

The other anecdote concerns my poor self and the family in which I was born. While I was a young boy of fourteen years of age (and now I am nearly fifty), I went with my mother to my maternal grandfather's house where the Pooja was being celebrated with unusual *élégance*. My mother being the wife of a high caste Koolin Brahman, was asked by my maternal grandfather to prepare the *bhog* (cook the dinner for the goddess) for that day. She readily obeyed the command, went into the kitchen, and, with the assistance of other ladies, began to prepare it. It consisted of no less than four maunds of rice with proportionate quantities of vegetable curries, and the whole was to be ready by 3 o'clock in the day, so that four hundred Brahmans could be fed within half an hour's time. When my mother came to the kitchen, another female relation of mine happened to come there and began to assist her and the other ladies engaged in cooking for the goddess, by bringing in water or in handing over the spices required for the vegetable curries. While they were thus engaged, my maternal grandfather came to inspect what was being done, when the simple presence of that female relation in the sacred kitchen was considered to have polluted the entire preparations, because my grandfather suspected her to have been guilty, in early life, of an indiscretion derogatory to her character. She was immediately ordered to leave the room and the whole business of preparing the *bhog* had to be renewed. Such was the rigidity observed in olden times in these matters of cookery for the goddess.\*

RAM GOPAL SANYAL.

Taltolla, Calcutta, September 30, 1891.

## THE TRANS-SIBERIAN RAILWAY.

[Translated from the French for *Reis and Rayyet*.]

THE Nineteenth Century is emphatically the Century of Railways, and the line which its last decade will see, will be the grandest in the world. This is the great Trans-Siberian Railway, which will join Russia in Europe with the Pacific Ocean, across the Asiatic dominions of the Czar. Already, has the Emperor Alexander III. decided that the line should be taken in hand, and his eldest son, on his return from Japan, has inaugurated the works of the eastern section of it. The example of the Trans-Caspian Railway, achieved so promptly in a desert, leaves little doubt as to the promptitude with which the Russians will complete the work.

\* The "rigidity" of which our correspondent speaks has by no means been relaxed, as he seems to fancy. It all depends upon family custom. Some families are, as they always have been, more strict than others. The conservators of religious purity and family usages are everywhere and in all ages the ladies, and it is only on the men that the disturbing influence of modern notions has worked. In our own humble home, the rules for preserving the purity of the divine breakfast and dinner are as strict as anywhere else and they are still maintained. These have to be prepared not only by ladies above suspicion but by the lady of the house herself, if possible, if not by ladies of the same sept. They are prepared *in camera* and so served.—E.D. R. & R.

This is a work which is not wanting in interest for us. What renders Russia more powerful, more redoubtable, and more invulnerable, is a gain for France, for the power of the Czar is at present in the same scale as ours, which balances the other scale in which are placed Germany and her allies.

A line all Asiatic has not doubtless the same military advantages, in view of a great European war, as the lines which can transport armies to the Austrian or German frontiers. Siberia, despite its immense extent, is the least rich and the least peopled portion of the Empire. But it is also the least protected, at least on the east, and the gigantic work will have the advantage of sheltering it from an invasion from the side of China. It is a thing by no means indifferent to the Russians to guard themselves against all diversions.

As long as China remained *une quantité négligeable*, the Russian Establishments on the Amoor and on the coast of the Pacific, had nothing to fear from that inoffensive people. But this is no longer the case. The Chinese have organized and armed themselves. They have so colonized the neighbouring countries on the frontier that the Russian territories can be suddenly invaded and inundated by them, and the resistance will be almost impossible, for it will take some months to expedite a respectable force from Russia in Europe over distances of 2,000 leagues, and across regions thinly peopled and with hardly any resources.

The Trans-Siberian line constructed, an army corps can be brought to the frontiers within a few weeks, and the Chinese will not be tempted to stir, even in case of a European war. In the present state of things, the Anglo-German diplomacy can excite them to take part in the Triple Alliance and to avenge themselves on France for taking away their suzerainty over Tonkin, and on Russia for encroaching on their territories on the north east and north-west. With the aid of some European captains, seconded by a British fleet, they can play a rôle which will not be without importance. The Trans-Siberian line will keep them in check and oblige them to a neutrality.

Nor is this all. When the shores of the Pacific will be only a few week's journey from Moscow, Russia will be able to found on that Ocean a great maritime establishment and to keep up a formidable fleet. The Fort of Vladivostok, now almost isolated, will be the Sebastopol of the extreme east, in becoming the head of the new Trans-continental line. The British commerce will be menaced in the Seas of Asia and the Ocean. The future struggle for India will no longer be the duel between the "Whale and the Elephant;" the elephant will go on the water. This will be a good reason for which the English would take care not to provoke the struggle in taking a part in the Triple Alliance. They will appreciate much better the advantages of the neutrality, when the distant seas, where they are now so tranquil, will be full of dangers for them.

Thus the construction of the Trans-Siberian Railway, with its natural consequences, which are the development of the Russian marine on the Pacific, will no doubt ameliorate our perilous situation in Indo-China. We will henceforth be less isolated--less exposed to the offensive return of the Chinese, or to an attack on the part of the English.

### A GRAIN OF WHEAT.

By Tolstoï.

[Translated for *Reis and Rayyet*.]

Some children were once playing on the border of a ditch. One of them found something, which looked like a grain, but so big that it attained almost to the size of a hen's egg. While it was being passed on from hand to hand and examined with care, a man came there and bought it from the children for a few pence. He came to the town and sold it to the Czar as a curiosity.

The Emperor called together the wise men and ordered them to ascertain whether this object was a grain or an egg. They all armed themselves, some with spectacles and some with microscopes and other instruments, but all their researches proved vain.

One of the wise men put this grain on a window-ledge. Some hens which were feeding there came and pecked at it with their beaks, and made a hole in it. It was then easy to perceive that it was a grain, for it had a mark in its middle. The Emperor was astonished at it. He ordered the wise men to study and discover why this grain was so beautiful and why they no longer found such big grains. They consulted their books and their dictionaries but without any result. "Sire," they said to the Emperor, "the peasants alone could enlighten you on the subject of this grain, they had perhaps heard their elders speak of it." A very old man with a grand white beard, without teeth and supported by two crutches, was brought before the Emperor. He took the grain but could hardly see it; he weighed it in the palm of his hand and tested it. "What dost thou think of this grain, dear father?" said the Emperor to him. "Hast thou seen its like in all thy life? In what can it be useful? Hast thou seen it sown or reaped?"

The old man, who was almost deaf, did not quite understand what the Emperor said. He, however, replied--"I have never bought such grains nor have I seen them sown. The wheat I bought was always very small. My father can perhaps tell you of it--it may be that he had seen the plant which produced such big grains."

The Emperor ordered the father of this old man to be brought before him. He came with a single crutch. His eye-sight was better than his son's and his beard was just turning to be grey. The Emperor gave him the grain which he examined long and with great attention.

"Tell me in what way is this grain useful, dear father," said the Emperor to him, "hast thou seen it planted since thou hast begun to labour in the field, or hast thou seen others reap it in their fields?"

"No," replied the old man, "I have never seen grains of this sort sold, for, in my time they had no use of money. Then we supported ourselves with the food of our own cultivation and we gave a share of it to those who were in want. I never saw this grain before. I, however, remember to have heard my father say that, in his time, wheat grew much better and produced bigger grains. It was necessary to ask my father about it."

They brought this old man. He was straight and vigorous, his eyes were lively, he walked without crutches, his beard was hardly grey and he spoke very clearly.

The Emperor showed him the grain. The old man took it and after looking at it for a long time, exclaimed, "Oh! now-a-days no one sees a grain like this grain." He put it into his mouth and tasted it, and again exclaimed, "Yes it is that, it is of the very sort."

"Thou knowest it then, dear father," said the Emperor, "where did it grow and in what season? Hast thou sown and reaped it thyself?"

"When I was young," said the old man, "we had no other grain but this, we used to make our daily bread with it."

"Hast thou bought it or cultivated it?" asked the Emperor.

"Formerly," replied the old man, smiling at the recollection of his youthful days, "we had not committed the sin of buying and selling food, we had never seen gold and every one had as much food as he wanted."

"Where was thy field, dear father, and where grew such wheat?"

"My field, O Czar! was the earth which God has given us all to till; then the land belonged to no one but was for all; every one worked for what was necessary for his life. My field was the soil which I cultivated. None said this is mine, that is his, this is my property and that is my neighbour's. We gathered the fruits of our labour and we were content with them."

Upon this, the Emperor cried out "Tell me, old man, why the wheat is so small now and why it was so gross before. Tell me also why the grandson walks on a pair of crutches and the son on a single one, while thou art still hale and vigorous despite thy great age. Thou oughtest to be the most worn out of the three but thou art the most active among them. Thy eyes are bright, thy teeth are not gone, thy voice vibrates like that of a young man. Wherefore art thou so, dear father, knowest thou this?"

"Yes, Emperor, I know it; now-a-days men wish for more than what they want. They are jealous and envious of one another. I have lived in the fear and respect of God and possessed only what was mine by my labour, without ever having the idea of coveting what belonged to my neighbours."

### MONGHYR.

Jamalpur, Sept. 25, 1891.

The case *Empress v. Hyland* (not Ryland as appeared in your issue of the 19th current) was tried in the sessions held in Monghyr by the Judge of Bhagalpore, on the 23rd. In addition to section 376, Indian Penal Code, sections 511 and 354 were added to the charge. The prisoner pleaded guilty and was sentenced to five years' rigorous imprisonment. The culprit was employed in the Locomotive Department as an apprentice in the workshops at Jamalpur. The Railway Company, on the result of the case being known, has dismissed Hyland from its employ.

This no doubt will set a good example to others and help to ensure safety to the travelling public, especially the female travellers.

It is gratifying to learn that the Railway authorities took immediate steps aided by the Police to surrender the culprit to justice.

I would humbly suggest to the East Indian Railway Company, which has almost at every important changing station an Institution and a Railway-aided school for the intellectual training of youths, to issue strict injunctions on the tutorial staff to look after the moral education of the young boys, so that they may not grow up young Hylands.

The local rate-payers' association which was about to be extinct is indicating signs of revival. It had a sitting the other day when some resolutions were passed.

This station is now full of bustle, owing to the approach of the autumnal festival, *Doorga Pooja*. The cloth merchants, tailors, shoe-makers, &c., are selling their articles with rapidity at exorbitant prices.

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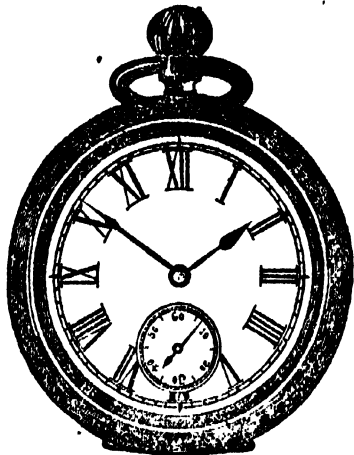
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(PRINCE & PEASANT)

WEEKLY NEWSPAPER

AND

REVIEW OF POLITICS LITERATURE AND SOCIETY

Vol. X.

CALCUTTA, SATURDAY, OCTOBER 10, 1891.

No. 495

## CONTEMPORARY POETRY.

### TO-DAY AND TO-MORROW.

DON'T tell me of to-morrow !  
Give me the man who 'll say,  
Whene'er a good deed's to be done,  
Let 's do the deed to-day.  
We may all command the present,  
If we act and never wait ;  
But repentance is the phantom  
Of the past, that comes too late.

Don't tell me of to-morrow !  
There is much to do to-day  
That can never be accomplished  
If we throw the hours away.  
Every moment has its duty—  
Who the future can foretell ?  
Then why put off till to-morrow  
What to-day can do as well ?

Don't tell me of to-morrow !  
If we look upon the past,  
How much that we have left to do  
We cannot do at last !  
To-day ! it is the only time  
For all on this frail earth ;  
It takes an age to form a life,  
A moment gives it birth.

### THE ALARM.

Look there ! the beacon's crimson light  
Is blazing wide and far,  
And sparkles in its towering height  
The rocket's signal star.  
Rise ! rise ! the cannon rolls at last  
Its deep and stern reply ;  
And heavier sleep is coming fast,  
Than seals the living eye.

And now the warning trumpet peals !  
The battle's on the way ;  
The bravest heart that moment feels  
The thrilling of dismay :  
Around the loved, the shrinking fear,  
Love's straining arms are cast ;  
The heart is in that single tear,  
That parting is the last.

A thousand windows flash with fires  
To light them through the gloom,  
Before the taper's flame expires,  
To glory or the tomb ;  
Far down the hollow street rebounds  
The charger's rattling heel ;

And ringing o'er the pavement sounds  
The cannon's crushing wheel.

Then answers to the echoing drum  
The bugle's stormy blast ;  
With crowded ranks the warriors come,  
And bands are gathering fast ;  
Red on their arms the torch-light gleams,  
As on their footsteps spring  
To perish ere the morning beams—  
For death is on the wing.

The courier in his arrowy flight  
Gives out the battle cry !  
And now march on with stern delight ;  
To fall is not to die.  
Already many a gallant name  
Your country's story bears :  
Go ! rival all your father's fame,  
Or earn a death like theirs.

### SONG.

LET me sing thee, while daylight is fleeing,  
Some melody rare and divine ;  
Let me speak to thy innermost being  
Of all that is thrilling in mine.

Life's clouds round us often have gathered—  
No pageant hath time been for us ;  
Hand in hand the dark storms we have weathered,  
And the sunshine shall smile on us thus.

If the days of my youth are retreating—  
If the lines of gray gleam in my hair ;  
Remember, when daylight is fleeting,  
Comes twilight the tranquil and fair.

Still softly the snowy wings hover,  
Still brightly the starry eyes shine,  
Round my life, which the angels watch over,  
Because it is mingled with thine.

### II.

Sing not to me in joyous tone  
Sing me some solemn song ;  
Some low and plaintive melody,  
To which sad thoughts belong

Sing, in thy lowest, sweetest tone,  
Some holy, time-worn psalm ;  
Distilling through the mists of care  
Its drops of healing balm.

Sing ! for the burthen of my life  
Is more than I can bear ;  
Sing ! let the holy words uplift  
The weight of my despair.

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Sing! for my soul will answer thine  
In low responsive tone,  
And my whole heart give back to thee  
The echo of thine own.

• III.

No, thou art not my *first* love;  
• I had loved before we met—  
And the beauty of that early dream  
Is pleasant to me yet.  
But thou, thou art my *last* love,  
My dearest and my best;  
My heart but shed its outer leaves,  
To give thee all the rest!

## NEWS AND OUR COMMENTS.

THIS has been a melancholy week, with distress and death on all sides.

THE *Englishman* of Wednesday startled Bengal with unprecedented news. It is contained in the following telegram dated Lucknow, Oct. 6:—

"Not since the reign of Ali Shah, some half a century ago, has Lucknow been afflicted with such an inundation as that with which it has just been visited, and from the effects of which it is likely long to suffer. On Sunday there was an unusually heavy downpour, and for an hour or more the rain fell in veritable sheets. This passed off, however, and the afternoon and evening were fair. The river was very high, and steadily increased in volume, but it was not until Monday morning that the full extent of the rise was clearly apparent. The citizens awoke to learn that the whole of the low-lying portions of the city and station were submerged, and as the day advanced crowds of people wended their way to various coigns of vantage to witness the strange sight—one which is not seen in a generation in these parts.

Taking Bruce's Bridge as a centre point of observation, the view was grand in the extreme. The Gumpu in huge volumes and with an extremely rapid current was in itself an exceptional sight, while the back water which found its way, in every direction extended far and wide. The roadway in front of the Club was deep under water, and all access to the Chutter Munzil was cut off by way of the Mall. As the day drew on, the river steadily rose, and at noon not only was a large part of the city under water, but Hosainabad and the park, of which latter the clock tower is the prominent object, were several feet deep under the flood, and the area presented all the appearance of a vast lake. Practically the whole of that part of the city is now uninhabitable, and the occupants of the shops and houses of all sorts have had to make a most hurried departure, even at the cost of considerable loss in property of every description. But the inundation is by no means limited to the city. All around the station the flood is steadily encroaching on parts to which, within the memory of the oldest residents, the overflow of the river has never reached before. For example considerably beyond the entrance to the Bank of Bengal, the water is surging up, and it seems not improbable that the Mall thereabouts will be reached, should there not be a subsidence of the flood during the next few hours. To those who know Lucknow, a fair idea of the extent of the flood encroachments will be gathered when it is mentioned that a house on the elevated site, abutting on Bruce's Bridge, is surrounded on the land side by some hundreds of yards of deep water, so that the occupant is altogether cut off from the Continent, unless by boats. The Moti Mahal and its big enclosure are swamped, albeit miniature bunds are being hurriedly built. Yesterday, to obviate, if possible, any worse consequence of this quite abnormal condition of affairs, Mr. Rose, the Deputy Postmaster-General, in his perch in the Dilaram Kothi, is as effectually isolated as if he was in the Island of Pele, and even Mr. Dyer's house, Kaboota Koti, is surrounded as with a big moat and lake.

Extending right to the police lines the waste of waters reaches the new Falukdas' College which rears its imposing front on the banks of our now very big river, a veritable Mississippi, where the puny Gumpu was wont to flow. As for the N.-W. P. Company's ice factory, the buildings are pretty well neck deep in their interior, and the place is in great danger. The greatest anxiety is felt for the pile bridge. The Magistrate was there for some time on Monday, and the Municipal Secretary spends his time there taking all precautions for saving it from wreckage. It was confidently expected that it would go during Monday night, but it still holds together, notwithstanding that the immense force of the flooded river catches it at weak corners as it rushes along. Yesterday morning the Station Library was giving admission to the flood, and the underground tykanas are filled. The Judicial Commissioner's Court has the river right up to the doors, and Mr. Young's house is in very much the same plight.

It is almost needless to say that numerous villages on the banks of the river have been swamped. Close at our doors the village of Sultan-ganj has gone, and the washed-out people from the various reaches of the stream are pouring into Lucknow for shelter, carrying what remains of property they can. This will add sensibly to the local distress, and increase the cost of food stuffs, as all trans-Gumpu supplies are pretty well cut off for the time being. Indeed, what with the injury done to private and public property added to the immense increase of pauperism which will necessarily be a resultant of the floods, there

is a grim look out for the poor during the winter. The villages about the Martiniere College are wholly submerged, and the class rooms on the ground-floor of the institution are under water, so that work will not be resumed by the boys until next week at the earliest. The view from the College is picturesque to a degree. As far as the vision extends is a vast inland sea, and to take the most cheerful view possible, the subsidence can only be so gradual as to interfere materially with agricultural operations. The silver lining to the cloud, however, consists in the fact that these floods will act as the annual overflow of the Nile does in Egypt, and the ground should be greatly fertilized for wheat, gram, barley, and rice. These freshets will help along the cultivator, at any rate we hope so. The Wingfield Park in the lower portions is deep under water, which has been supplied by the old canal, and the flood extends a considerable distance into Messrs. Peake Allen's compound. Various theories are afloat as to the cause of the great floods, the favourite one being that a big bund on the Ramganga has burst. There is no doubt of their magnitude, however, and the present generation is not likely to witness such another inundation in Lucknow.

Later.—The wooden pile bridge referred in my earlier telegram has been swept away by the flood, and five men who were on it were drowned. This disaster closes all connection with the cemetery and paper mills, and will be a great public inconvenience. The river is still rising, and the worst does not seem to be yet touched. There are fears felt for the safety of the Chutter Munzil and Dilaram Kothi."

By Ali Shah, our contemporary's telegraphist means either Amjad Ali Shah who ascended the throne of Oudh in 1842, or his father and predecessor Mahammad Ali Shah who came to power in 1837.

There was an inundation in 1871, which submerged the strand road on the bank of the Goomtee and reached the steps of the Chutter Munzil, but it did not spread beyond. It was nothing like the present calamity.

THE latest news from Lucknow is contained in the following telegram of the 7th:—

"The floods are slightly subsiding. The country, however, is all under water this morning. Mr. E. Plomer, of Messrs. Peake Allen and Co., nearly lost his life. He was endeavouring to reach the ice factory, of which he is the principal proprietor, when through a breach in the road just over Bruce's Bridge his trap was capsize into the storm water between the road and the factory, and in a moment his life was in jeopardy. The horse, a valuable one, was at once drowned and had it not been for the promptitude of some boat men thereabouts he would undoubtedly have been carried away by the flood. These men plunged in to his rescue, and brought him with difficulty to the shore. Mr. Plomer is well known in Calcutta, and greatly respected on all sides, so I need only remark that had this plunge ended disastrously it would have been keenly felt far and wide. He reached home on an ekka in a most distraught condition for all the world like a shipwrecked sailor. The weather is now set fair, and the temperature is delightful. It is satisfactorily settled that the floods have been caused by local and district rain, and not by any bund breaking in Rohilkhand. The railway bridges and lines are all right, so tourists need have no apprehensions on this score. Yesterday under the direction of the Deputy Commissioner and City Magistrate the skiffs of the Boat Club, which put in such a brave appearance at the recent Regatta, were usefully employed in rescuing flooded out villagers hereabouts. The crews did excellent service, and they saved many lives. Messrs. Murray and Co's boat was particularly active under Mr. Bonner. The station is just now filled with refugees, houseless and homeless. The public buildings are for the present all right."

THE Viceroy leaves Simla and goes into camp, like many of our Doorga Pooja tourists, on the *Ekdusi* day—Wednesday, the 14th October. Lord Lansdowne does not come direct to Calcutta but visits Kashmir, Gwahar, Bhopal and Indore, reaching Howrah at 8.30 A.M., Calcutta time, on Saturday, the 28th November. The Lieutenant-Governor of Bengal, according to his programme of tour, will not be in Calcutta to receive the Viceroy, although the Simla notification of the viceregal arrival requires the presence, at Government House, of the Members of His Excellency's Council. The Lieutenant-Governor, to be sure, is not mentioned by name, but will that excuse his absence? The British in their zeal for imperialising now affect to be particular. Sir Charles Elliott had better act advisedly. One obvious question suggests itself. In the absence of the Lord Lieutenant, who will represent the Bengal Government? Nor is there any provision for the representation of Calcutta. The Chairman of the Corporation is not in the official programme. Mr. Lambert, as head of the metropolitan Police Force, will represent his own department. However, between his heroes and the military, there will be a lively show on the occasion. The Levée comes off at Government House, on Saturday, the 5th December, at 9.30 P.M. Cards must be sent in not later than the very day the Viceroy arrives in the capital,—Saturday, the 28th November, 1891. Gentlemen presenting others must themselves attend the Levée. This is an innovation. It has been a condition in the Drawing Room, not in the Levée. Full and evening dress. Before receiving the homage

of the capital of the Empire, the Viceroy dines with the good and loyal Scots in memory of their patron Saint on the 30th November. The day and the hour for the Drawing Room are Saturday, the 5th December at 9-30 P.M.

THE Viceroy is timed for Simlga on the 23rd. He enters it in a State procession of boats. Gwalior comes in next where he arrives on the morning of the 17th November and halts there till the 20th. Two days will be devoted to Bhopal, which the Viceregal party will reach on the 20th. Thence from Khandwa by the Holkar State railway to Indore on the 24th. The stay there is limited to the 26th, when the Viceroy leaves direct for Calcutta.

THE Viceroy takes a trip to Burma early in January.

HER Simla friends, through the Commander-in-Chief Sir Frederick Roberts, has presented to Lady Lyall a handsome bracelet, as a parting tribute to the qualities by which she had endeared herself to her host of friends. At the same time, Sir Frederick recounted the services of the retiring Lieutenant-Governor of the Punjab. Sir James Lyall was full of thanks for the present and the praise.

THE Postal Contractor Abdur Rahman Khan, Hazara District, has been allowed by the Viceroy the title of Khan Bahadar as a personal distinction.

THE shareholders of the Baragunda Copper Company have unanimously resolved to put an end to its existence by voluntary liquidation. It may Phoenix-like resuscitate into life again.

## NOTES, LEADERETTES, AND OUR OWN NEWS.

THE Doorga Pooja is upon us. Today is Saptami, the first of the four grand days. With this issue, we take our fortnight's holiday. There will be no issues on the 17th and 24th October, the next *Reis & Rayyet* appearing on the 31st October.

A daily contemporary takes exception to this suspension of business in the weekly native press. He, however, forgets that the daily press has its holiday too. If we keep away from our readers two numbers, our morning contemporaries withhold more than two issues in a twelvemonth. As newspapers, the non-appearance of dailies causes greater inconvenience than that of the weekly reviews.

THE famine in Russia is increasing terribly. A village priest writes to a Moscow paper—"Persons have already gone two or three weeks without bread, and are barely managing to keep themselves alive with grass and leaves. Even the rural clergy is suffering from hunger. Multitudes of beggars are tramping about the country."

This news is by the mail. According to a St. Petersburg telegram of the 6th October, on account of the distress, Court balls have been suspended this season, the officers of the Guards have renounced champagne, and general abnegation has been resolved upon by all ranks of society. The money thus saved will go towards relief of the sufferers.

AT Canterbury, assisted by Canon Freemantle, Mr. Henry Irving unveiled the monument to Christopher Marlowe. In his address, he regretted the absence for so long a time of great dramatists. Mr. Gilbert writes to the *Times* saying that the remark is impolite, as there were present Mr. Pinero and many other playwrights. Stuff and nonsense! Was Mr. Gilbert present, too? What a pity that the best Englishmen cannot rise superior to conventional sentiment!

THE rumour of the Duke of Connaught succeeding Sir Frederick Roberts as Commander-in-Chief in India, is contradicted, no successor being yet named.

THE National Liberal Federation Congress have adopted for their programme—payment of members of Parliament, rural reforms, local option, disestablishment of the Church in Scotland, reform of the House of Lords. They would not take up the eight hours question.

MR. Gladstone's forecast is that a Liberal victory is approaching, that Lord Salisbury would leave the Egyptian question—its evacuation—to his successor without solving it himself. He would extend the labour representation in the House of Commons, and defer amending the constitution of the Upper House. Parliament must charge the electoral expenses to rates. His advice is look before you adopt a compulsory limitation of the hours of labour.

While attending the National Liberal Federation at Newcastle, Mr. Gladstone was presented with the freedom of that town. In returning thanks, he urged the necessity of the country adhering to Free Trade.

THE statue of Garibaldi, erected at Nice, was unveiled by the Mayor on the 4th October. Several Italian and French Deputies were present and most cordial speeches made. M. Rouvier, the Minister of Finance, on behalf of Government, warmly desired to see the closest entente between France and Italy.

ON the 7th October, Reuter announced the deaths of the Right Honorable W. H. Smith, First Lord of the Treasury, of Mr. Parnell, of Sir John Pope Hennessy and of Sir James Robert Longden. There was no previous intimation of the approaching end of any of the four. The only information given in these telegrams is that Mr. Parnell died at Brighton the day before, the event being due to a chill caught on Friday from which he sank gradually. The last we heard of Parnell was on the 5th, when Reuter telegraphed that "Messrs. Dillon and O'Brien, speaking at Carrick yesterday, violently inveighed against the attitude of Mr. Parnell, who, they declared, was fighting solely for his own ends. His policy was described as one of insanity and national perfidy." He is now beyond all praise or blame. Since the O'Shea divorce suit, he had ceased to be the idol of even his own party. But that exposure ought not to affect the judgment on his public career. That has been extraordinary. He was admittedly the greatest Irish man since O'Connell. But if O'Connell was the Great Agitator, Parnell was the greater. Mr. Smith had been for many months in failing health, and his retirement from the House of Commons was even talked of. He was respectability itself. Of Sir John Pope Hennessy we should like to speak at length. Enough here to say that he had earned the reputation of a just and conscientious Colonial Governor. After his retirement from the Government of Mauritius, he had entered Parliament by a bye-election.

WHILE noticing, last week, the Hackney Carriage Act and the byelaws framed under it, it escaped us that the *Calcutta Gazette* of the 30th September had published the byelaws with the confirmation of the Local Government. The byelaws have been sanctioned as sent up with the exception of the last item No. 13, which professed to add a table of distances.

UNDER the Bengal Local Self-Government Act, III of 1885, a District Board "may provide that a breach of the same (byelaws under the Act) shall be punished with fine which may extend to fifty rupees, and in the case of a continuing breach with a further fine which may extend to five rupees for every day during which the breach is continued after the offender has been convicted of such breach." In the byelaws just sanctioned for the Burdwan District Board, published in the *Calcutta Gazette* of September 30, we find—

"Any person washing in or otherwise fouling a tank or well reserved for drinking purposes by the District Board or Local Board shall be liable to a fine not exceeding Rs. 50, and to a further fine not exceeding Rs. 100 for a repetition of the offence."

Both the Board and the Local Government are carried away by their zeal for sanitation. They do not hesitate to double the highest penalty of the law for the original offence as created by a byelaw, or prescribe a fine twenty times that laid down for repetition of that offence. Some of the byelaws are more stringent than the conservancy regulations of municipal towns. Indeed, the Act does not apply to municipal towns. It is, besides, general in its scope and objects, and its commands are general, including the provision for enactment of byelaws "for carrying out all or any of the purposes of this Act." Those, therefore, charged with the working of the Act, feel themselves free to freely pass and sanction subsidiary orders according to their will and pleasure.

The byelaws prohibit obstruction or trespass upon roads, their slopes or berms or side drains, by buildings, huts, or fences, or otherwise; the stacking of straw, jute or other articles for sale on roads, or the slopes

or side drains. The penalty fixed for these offences is Rs. 10 and Rs. 2 each day for continuance (byelaws 2 and 4). Any person destroying or damaging any tree shall be liable to a fine not exceeding Rs. 10. Any person plucking the fruit of a tree shall be liable to a fine not exceeding Rs. 4. The destruction and plucking may be by permission of the Board, and yet they are punishable, for no exception is mentioned. The Board may find it necessary to cut down a tree, but the person laying the axe on it runs the risk of being prosecuted. There is no prohibition to the Board to sell the fruits of trees, yet no body must pluck any of the fruits. Every body is warned against soiling any road or berm or its side drains by committing any nuisance by deposit of any noxious or offensive matter or otherwise, on pain of a fine of Rs. 10, or allowing it to remain unremoved on conviction of the offence and after notice of removal, on pain of further fine of Rs. 2 every day that such noxious or offensive matter is not removed. A man must be his own scavenger besides paying the fine for committing a necessary nuisance. Steeping jute in the side cuttings is allowable when permitted by the Board. Persons breaking these commands are equally liable to the penalties of the byelaws and to the punishment prescribed for such offences in the general law for the whole country.

BOBILI, we see, is coming to the front. Although an old chiefship, acknowledged by the accomplished early historian of the Rise of British Power in India, it was not till the visit of the Prince of Wales to this country that the world became conscious of the existence of the place. With the passing away of the occasion, it would have been forgotten with hundreds of insignificant humbledoms which were forced up to the surface to swell the *clat* of the royal visitor's reception, but for a literary accident. Bobili had the supreme luck of attracting the notice of the chief historiographer of the Royal Trip. Dr. W. H. Russell brought down the old annals from dusty upper shelves to the circulating library table and the notice of the modern public. Sufficient advantage was not, however, taken of this favorable turn, and Bobili still remained but a name at best, even if so much. Of late, there seems a change. There are signs of some life and motion. The public ear is assailed by a name. One thinks one has heard it before, though one does not exactly remember in what connection. One day, the news is that the Raja has left his back-woods' hole for the Presidency metropolis. Another day, he went to meet another Raja with whose family his had had a hereditary feud. A few months back, he gave a donation to some useful institution. All this is good, but nothing particular. At last, however, something sensational has cropped up. The announcement is made that Bobili actually is bent on seeing the world and contemplates a trip to Europe next year.

AGRA city seems given up to the worst *Bad mashery* of the place. An armed band, twenty strong, attacked at midnight the house of the native doctor of the Leper Asylum, who lived next door to the Convent and the Judge Mr. H. G. Pearse. Some fellows surrounded the doctor to prevent his making any noise, while others awoke his poor wife, who was sleeping in another bed, tore the jewellery off her person, and compelled her to give up all the cash in the house which amounted to only, Rs. 50. They next visited a native Christian widow living opposite the Cathedral and tore the gold earrings from her bleeding ears. They then proceeded to the boarding house of the Lady Lyall Hospital. The watchman (*chowkidar*) of the house was true to his salt and raised an alarm, but they attacked him with such violence that he fled for his life. One of the female students was struck on the head with a club so as to cause a serious wound. The others all took refuge in the room of Mrs. Justice, the matron. There they were by no means out of danger, but now the Police appeared, and one constable of a neighbouring beat had the rare courage to rush into the midst of the gang and seize one of the robbers. His comrades, however, attacked the plucky constable with swords and rescued the prisoner, while the other constables looked on. The robbers all made their escape.

OUR delightful friend Mark Twain stands, we are sorry to report, charged with highway robbery in open day. The story contributed by him to the August number of *Harper's Magazine*, is said to be cribbed from the Adventures of Sir Frizzis Pumpkin published, along with "Nights at Mess and other Tales" fifty years ago. It is a blow, but not unexpected. All the popular idols and heroes have been caught in the act, prosecuted and punished, until the Botany Bay of the great Republic overflows with talent, and the atmosphere is

perfumed with the breath of genius itself. From Dumas to the author of *She*, all the prolific producers have been detected. Nor have the Lyttons and the Disraelis escaped exposure. "It must be so," to borrow the dictum of Cato's soliloquy. The fault lies with the public whose thirst for light literature is insatiable and who pay lavishly for any attempt to satisfy it made under a popular name. Hence the demoralization of writers who have once gained the public ear.

AT the Central Criminal Court, before the Recorder, Edward Arthur Newton was charged with the abduction of Lucy Edith Pearman, a girl of fifteen, under the statutory age, the daughter of a tobacconist in the Strand. Newton is a married man but separated from his wife. He is in receipt of a weekly allowance of £2-10s from his grandmother of which 10s goes to the wife for her maintenance. Living thus lonely, five years ago he made the acquaintance of the Pearmans. He received from them every kindness and sympathy, and, in return, took an interest in the education and welfare of their children. His interest had specially fixed itself on Lucy. She grew and developed an affection for him. He had chosen her for his partner in life after his divorce from the separated wife. How then could he, as he said to the Recorder, plan an injury upon one whom he loved and upon whom he had built the hopes of his future? When Lucy passed her 15th year, circumstances grew too strong for Newton and he fell. Lucy, in her unhappiness, had asked him to remove her from her parents' roof and he did so. He had resisted the request until she grew violent and threatened her own life. He ultimately pleaded guilty. The Recorder observed it was a painful case. The girl was attached to Newton, and it was at her request that she was taken out of the guardianship of her parents. If the accused had waited a few months more, he would have escaped the present trouble, but as the law stood he must send him to jail for six months.

JONAH Hall Farlam, an engineer by profession but out of employ for the last two years, himself a widower, with three children, married a widow. That marriage did not prove happy, and the husband and wife separated for the last two years. Thus rendered unhappy, he had recourse to drink, which made him more miserable still, losing him his appointments and reducing him to consequent destitution. He, however, still longed for his wife, who would not come to him. He would watch her but could not always trace her. Gradually he conceived an aversion of love for her and, armed with a revolver, forced himself, on the 1st instant, into her house, in Taltolla, 43, Munshree Ahmuddin's Lane, and there shot her dead. There he discovered that his wife was a fellow lodger with one Hippolite. He had suspicions that she had begun to love another and wanted to discard him altogether.

AN instructive anecdote is told of Mr. Spurgeon. On one occasion the great Baptist preacher, who commands listening hosts at his London Tabernacle and is, besides, an excellent writer, remarked to a friend that he made a practice of reading through Carlyle's "History of the French Revolution," once a year for the sake of its style. "It is a mass of rocks and boulders," he said. "Its rugged strength corrects the too great smoothness into which one is apt to glide." A true and practical remark. There is no doubt that too much attention to smoothness of language deprives a discourse of all its pith and point—its bone and marrow.

THE Eurasian Association of Madras held its anniversary meeting on the 7th. There was half holiday in the Government offices to enable the Eurasian *employés* to be present at the celebration. The Hon'ble Mr. Garstin presided, supported by Mr. Hanna, Manager of the Madras Railway. The Chairman advised the Eurasians to take to technical education ignoring office work, and to soldering. As Colonel of the Madras Railway Volunteers, he had found in them qualities for military training. He was sure the Commander-in-Chief would not oppose their entrance into the army.

The Association enter their new career, under a new President, by dropping its slightest connection with the Congress.

WE have no doubt that our readers will be glad to have the list of the famous conclave of Pandits who preside over the literature of France under the name of the Academy. In submitting before them the

names, we are glad to be able to add the respective ages of the several men. Here are the names and the ages of the forty French immortals:—Lesseps, 86 years; Legouve, 84; X. Marmier, 82; Duruy, 80; C. Doucet, 79; J. Simon, 77; John Lemoine, 76; Duc d'Audiffret-Pasquier, 76; Rousse, 75; Leconte de Lisle, 71; C. Rousset, 70; Duc de Broglie, 70; Jurien de la Graviere, 70; Pasteur, 69; Mazade, 69; Joseph Berhaud, 69; Boissier, 68; A. Dumas, 67; Renan, 67; Mazieres, 65; Taine, 63; Emile Olliver, 69; Max du Camp, 69; Perraud, 63; Léon Say, 65; Gréard, 63; Sardon, 60; Cherbuliez, 59; Méilhac, 59; Pailleton, 57; Halévy, 57; Hervé, 56; Sully Prudhomme, 59; Claretie, 49; F. Coppée, 48; d'Haussonville, 47; Vogué, 43; Loti, 41. As to M. Freycinet, his age is not known. One seat is vacant.

These figures are important for their teaching. They go far to prove that high thinking and the cultivation of letters, even to the constant practice of literary composition, so far from necessarily undermining the health, are distinctively favourable to longevity. They certainly explode the old superstition that the habitual pressure of thought dries up the sources of vitality and curtails a man's days.

Editors of newspapers and magazines hard up for matter, may find their profit in circulating the above among negligent correspondents and lazy friends.

THE author of the *Ethnology of Bengal* has proved himself too much for the Bengal Government. Mr. Cotton has cancelled the remainder of his leave and is coming out. Mr. Risley is relegated to Darjeeling as Deputy Commissioner.

THE Commission issued by Mr. Handley has examined-in-chief the Nizam, his Private Secretary and Director of Public Instruction in Hyderabad, Nawab Imadool Moolk, acting as interpreter. As a preparation of this examination, it was necessary to publish the letter to be found elsewhere to allay the indignation caused at Hyderabad. The accused Jacob keeps himself away from the Commission. He is unwell and does not feel himself safe in the Nizam's dominions. The cross-examination will commence next week, the First Assistant to the Resident acting the interpreter on the occasion.

MR. G. H. SUMMONS, who had dominated the Port Commission since its creation in 1871, first as Secretary and then as Traffic Manager and latterly as Vice-Chairman, is dead. He died on Wednesday, in London, of cancer. He had other qualities besides professional ability to recommend him to the Commission.

THE *Muhammadan* is phenomenally rich in colloquialism, and it is slanging with gusto the Native Press on the conclusion of the *Bangabasi* case. There are several papers—not of the unspeakable native order but conducted by respectable English gentlemen—who see in the *finale* a Government defeat or discredit. Not so the Southern *Muhammadan*. In a leading article headed "The *Bangabasi* 'Bust-up,'" our contemporary points a moral simply humiliating to the *Bangabasi* and its like. Remorseless as the writing is, it is full of shrewdness and knowledge. The opening will serve for a good specimen of the manner as well as the matter. It runs:—

"A more farcical but not on that account unsatisfactory *dénoûment* it has never fallen to our lot to witness. The beaver-cocking and thumb biting have culminated in a complete and ignominious collapse. It was bruted abroad that money *galore* would flow abundantly forth from patronic purses and the Bengali quartet, like *Fitz-James* in the *Lady of the Lake*, stand with back to rock, defying the Government to come on. But the four *Boo Aves* down Bengal way finding their courage oozing fast out of their finger-tips, threw up the sponge and cried *peccavi!* with the result that the door-money has to be returned to the mob who longed to witness the 'min,' fully expecting to see a good stand-up fight, in which the favourite was certainly not the Government. The *Bangabasi* has spoiled sport just as expectation was running high. If its valor is an unknown quantity, its discretion certainly is not. The knocking down is complete—a fuller or more abject apology is nowhere on record; but neither fuller nor more abject than the occasion demanded. The deathless four of the *Bangabasi* have avoided by the course pursued enforced intermural retirement and saved the Government a good deal of useless trouble in

pressing the prosecution. Much of what the *Bangabasi* wrote was poor inflated stuff; and being such, it some think should have been passed by unheeded by the Government against which it was directed. But rubbish as it was, it was nonetheless calculated to produce baneful consequences, as the people it was meant to affect are not given to nicely discriminating between sense and its opposite."

The *Muhammadan* observes:—

"The delinquent run in is by no means the chief offender; there are other journals which could beat the *Bangabasi*, giving it points. That these have escaped and the *Bangabasi* has fallen into the toils is simply due to the circumstance that in the sequence of events the latter came up first, and had to suffer for the encouragement of the rest."

That, of course, only goes upon the information of the *Pioneer*, unless it be the expression of a progenitive wish—to attempt, from a long distance, something in our contemporary's style. The *Times of India* said the same thing, and, besides, fathered the whole plan of the campaign against the Native Press on the Law Member. Sir Alexander Miller, however, promptly denied the soft impeachment. Pure as the unborn baby was the Law Member. Whatever may be the plan or whoever may be responsible for it, he knew nothing about it. Now, these Anglo-Indian journalists were quite as likely to err in the remainder of their information as one of them was deceived in respect of a part.

IN another column we publish Dr. Sircar's address at the last Anniversary of the death of Ram Mohan Roy. We are afraid the Hon'ble Doctor is paying, like another gentleman, the penalty of fame and ambition and morbid self-confidence. At any rate, he too easily lends himself out to the aggrandisement of movements for twaddle, without securing the conditions for the preservation of his own reputation. Surely, the world has not begun to produce wizards whose mere presence would develop thought. Sentiments proper to be delivered on public occasions, specially occasions of solemnity, are of the character of high literature, or

the Muses' heavenly lays,

With toil of sprite, which are so dearly bought.

There is no evidence of study or meditation in the address. It seems as if, suddenly impressed for the occasion, the speaker relied upon his ability to pass through the ordeal without a hitch, if not with flying colours. Once on his legs, he was tempted by the friendliness of the audience to attempt a triumph. So he let his tongue loose. Dr. Sircar could not speak without being eloquent, but this time it was the eloquence of conventionality and exaggeration. His native hate of the Brahmans supplied him with an inexhaustible theme. In piling his adjectives on their devoted head, he forgot that the object of his adoration for the nonce—Ram Mohan Roy—was a Brahman and had maintained his Brahmanism to the last, even in Europe. Apart from that striking fact, had the speaker known more of his hero, he would scarcely have made himself so miserable over the coldness of his countrymen towards Ram Mohan Roy. It is all very well for Miss Carpenter or Dr. Max Müller to dwell with rapture on the polished Oriental who, sixty years ago, charmed the highest society of Western Europe, but those nearer home ought to be more sober. This is not the hour for polemics, nor is Dr. Sircar the party with whom we have any desire for controversy. What we say is only in discharge of our duty to the public. At another time, we may go into the matter at length. Just now, we have only to say that Dr. Sircar only echoes Europeans' blunder when he regards the Brahmans as a priestly class. They are not. Even admitting for argument's sake that they are all priests, so far from their meriting the anathema of Dr. Sircar, they will not suffer in comparison with any similar class in any other part of the globe, in the modern or the ancient times. Priests or no priests, they have been the most unselfish governing race in the world.

#### BABOO BIBBLEBABBLE.

THE Chief of Jamkhadi has had a silver palki made for his god Ganpati at a cost of Rs. 20,000.

Which is the greater—the small Raja worth a few lacs per annum who spends Rs. 20,000 on a vehicle for his elephant-headed idol, or

the great Nizam of the Deccan, who had ordered a stone for nearly half a million of money for decorating himself with?

A BARBER'S shop in a town in the Isle of Man has at the entrance to his shop a signboard with the following inscription:—

"Professor Kelly, Tonsorial Artist, Cranium Manipulator, Capillary Abridger, Facial Operator. Hirsute appendages adjusted with embidexterous celerity."

Surely, the Professor has not on his establishment a "first class classical Baboo?"

HERE is a specimen of the true American Spread Eagle eloquence:—

"Ours is a great and growing country. Faneuil Hall was its cradle; but where—where will be found timber enough for its coffin? Scoop all the water out of the Atlantic Ocean, and its bed would not afford a grave sufficient for its corpse. Europe! what is Europe? She is nowhere, nothing—a circumstance, a cipher, a mere obsolete idea. We have faster steamboats, swifter locomotives, larger reeks, bigger plantations, bigger mill privileges, broader lakes, higher mountains, deeper cataracts, louder thunder, forkeder lightning, braver men, handsomer women, and more money than Europe dare have! Who's afraid?"

Our Surrender Not's Eagle is but a poor black ka-kaing fowl.

WHAT is Abdopalam? It occurs in the *Calcutta Gazette* of September 30, Part IB., p. 216, and is intended as a signature of the Commissioners of the Burdwan Municipality—Syed Abdopalam—in a notification under the signature of Mr. H. H. Risley. Mr. Risley the Secretary's notification suggests the question, let Mr. Risley the ethnologist answer the query.

THERE are several lions on the prowl in Europe, but just now the lioness *par excellence* is a dowager of plutocracy. She was lately the observed of all observers in London as the richest widow in America. Her husband Mr. Ayer amassed a fabulous fortune by the sale of sarsaparilla. Mrs. Ayer wears a pearl necklace worth £50,000—about 7 lacs of Rupees. What were the "mashers" and "dudes" of her land about? Yankee Doodle is a veritable noodle to have allowed such precious big game to go out of the country. We shall not be surprised to see some nominal Prince or embarrassed baron make the capture.

THE courts of Paris and Copenhagen have exchanged compliments. The Danish monarch has sent M. Carnot the collar of the Danish Order of the Elephant, and the French President has conferred the Grand Cross of the Legion of Honour on Prince Christian, eldest son of the Prince Royal of Denmark.

I have no complaint on that score. But I cannot help inquiring how the Danes came to have their strange Order. Where, in fact, did they get their Elephant? It must be cribbed from the East. Elephants have not been known in Northern Europe, within the present or any recent geological period.

TALK of the imaginative Oriental and his tell-tale knock! he is a farthing rushlight to the sun of the Occidental. And the ultraoccidental is simply blinding with his excess of glory. Many in all directions of the compass are ready enough for the exercise of their wits at invention, but nobody succeeds so well as he. He is the Edison.

I suppose we owe to him the remarkable account of the modern Jonah which is making the tour of the whole globe, how a sailor in a storm fell from the mast of a whaler into the sea, how the life-boat was lowered after him, how no trace of him was discovered, how as the rescuing party were about to return in sadness they suspected the presence of a whale, how they waited in suspense on the alert, how the huge beast showed signs of distress from sickness, how the whale groaned and at length vomited out the missing salt, how home they brought their comrade dead or dead-like, how he lay unconscious for some days after which he was himself again. It is a rare treat.

The following has the same hall-mark.

"Two brothers named Smith, fishermen of Hobart, obtained the carcass of a whale at Rochester Bay after it had been tired out by the whaling barque Water-witch. On opening the body they found a lump of ambergris weighing nearly 200 lbs., the value being quoted at £5,000."

Seventy thousand Rupees within a whale! That is a windfall indeed! And such is luck.

By and bye, I think the American whales will take care to stow away in their capacious holds only Imperials and Kohinoors.  
BROTHER BABOO.

## REIS & RAYYET.

Saturday, October 10, 1891.

### THE DOORGA POOJA REFORMATION.

SPEAKING generally, our religious festivities and observances are based on the most refined sentiments, and cannot be taken exception to from an esthetic or humanitarian point of view. But an element of brutality is not always wanting in the actual practice of many of our co-religionists, and, though we may ascribe its origin to an imperfect appreciation of the rituals prescribed by our shasters, it is impossible for any reflecting mind not to feel distressed at the cruelty which is perpetrated in the name of religion by some orthodox Hindus of the Sakta sect. The display of barbarity which takes place in connection with the Doorga Pooja, is thus graphically described by the author of "Hindus as they are":—

"The last day of the pooja is attended with many offerings of goats, sheep, buffaloes and fruits. The area before the shrine becomes a sort of slaughter-house, slippery with gore and mire, and resounding with the cries of the dying victims, and the still more vociferous shouts of "Mā, Mā," uttered by the rabble amidst the discordant sound of gongs and drums. Some of the deluded devotees, losing all sense of shame and decency, smear their bodies from head to foot with this bloody mire, and begin to dance before the goddess and the assembled multitude like wild furies. In this state of bestial fanaticism, utterly ignoring the ordinary rules of public decorum, and literally intoxicated with the glory of the meritorious act, the deluded mob, preceded by musicians, proceed from one house to another in the neighbourhood where the image has been set up, sing obscene songs, and otherwise make indecent gestures which are an outrage alike on public morals and on common decency. When quite exhausted by these abominable orgies, they go and bathe in a river or a tank, and return home, thinking how to make the most of the last night. Should any sober-minded person remonstrate with them on their foolish conduct, the stereotyped reply is—"the *Māhāmāyer Bazar*" and the last day of the poojā, when all sorts of tomfoolery and revelry are justifiable. The sensible portion of the community, it must be mentioned, keep quite aloof from such immoral exhibitions."

The tastes of men differ according to their education and sphere of life. What to men of refined sentiments appears as a display of savagery, may be the only kind of recreation possible to young men possessing an exuberance of animal spirits, and the minimum of brain culture. There is hardly a nation in the world whose religious carnivals are altogether free from exhibitions of drunkenness and coarse sensuality, and this much at least may be said in favor of our religious festivities that they are very seldom marred by the excesses which are inevitable where indulgence in strong drink is allowed without stint. The vulgar merriment of our young men on the occasion of the Doorga Pooja, may, with a little allowance for the weaknesses of human nature, be tolerated. But what pains us most, is the cruelty practised towards the lower animals in the name of religion. A singular instance of such cruelty is mentioned in Mr. Ward's interesting book on our religion. The perpetrator of the act was the wellknown Raja Krishna Chandra of Nuddea. "He began," says Ward, "with one, and, doubling the number each day, continued it for sixteen days. On the last day he killed 32,768, and on the whole he slaughtered 65,535 animals. He loaded boats with the bodies and sent them to the neighbouring Brahmans, but they could not devour them fast enough, and great numbers were thrown away. Let no one, after this, tell us of the scruples of the Brahmans about destroying animal life and eating animal food."



With reference to the concluding remark, it is to be observed that the slaughter of lower animals for propitiating the gods is not a peculiarity of the Hindu religion. The hecatombs of the Grecians and the dedication of the temple of Solomon with the blood of 20,000 oxen and 1,00,000 sheep, certainly surpass any act of similar cruelty ever practised by any Hindu. In his primitive state, man is naturally a lover of flesh meat, and our Aryan ancestors were no exception to the general rule. In the savage condition, flesh meat is the only kind of food available to man, excepting perhaps a few kinds of fruits and roots. Thus, to the anthropomorphist of archaic times, nothing could appear more acceptable to the gods than the flesh and blood of the lower animals.

At a later period, the good and thoughtful members of society enter a strong protest against wanton cruelty of this kind. In some cases, goahead reformers attempt to put down the practice with a high hand. But, among nations that have a well established religion and ancient traditions, such innovations cannot be easily made acceptable to the people. If any reformation appears desirable, the only safe course lies in proceeding by indirect means. The author of "Hindoos as they are" has noted the fact that the practice of slaughtering kids and buffaloes has been, within the memory of living men, discontinued in many families, and, considering the progress that the religion of Chaitanya is making in the country, the time seems to be fast coming when, not merely the Vaishnavas, but Hindus of all classes, will consider the killing of even the humblest of God's creatures a crime, and not a meritorious act.

Sacrificial offerings are recommended by some of our shasters, but are nowhere enjoined as absolutely necessary. Our Rishis could not, by one stroke of their pen, make the eating of flesh meat unlawful and liable to punishment. But they never encouraged ruffianism in any shape. The rituals prescribed by them recognised the killing of certain animals as a tribute of piety to the gods. But they discountenanced the practice in every way possible. To begin with, they laid down that in killing a goat or a buffalo, the head of the victim must be completely severed from the body by a single stroke of the sword. Dire calamity is supposed to ensue where the first cut only partially effects its purpose. The very fear of the misfortune which is believed to be the inevitable result of such an accident, has led many families to avoid its possibility by omitting the *validan* part of the ceremony altogether.

The mantras prescribed by our divines for consecrating an animal intended for sacrifice, also show that their object was not to encourage cruelty, but to discourage it. The victim of their mistaken piety is actually worshipped as a god and prayers are addressed to it, invoking its blessings. The following is a translation of some of the mantras:—

"May the goddess Chandika be pleased with thy blood. Go thou, hero! to heaven giving me the merit of having made of thee a sacrificial offering to the deity. O thou fortunate buffalo that carriest the god *Yama* on thy back, give me good fortune, rice, wealth and piety out of thy good nature. As thou art an enemy to the horse, as thou carriest the goddess *Chandika* on thy back, so mayest thou kill my enemies and bring me good fortune. O thou fair looking and immortal conveyance of *Yama*, give me long life, wealth and fair fame. With these prayers I make my reverential bow to thee.

Excuse me for the pain caused to thee by the sword. Mayst thou attain the position of a Gandharva.

O buffalo! I have got possession of thee through good fortune. I lay myself prostrate at thy feet, O thou representative of the God Siva! The lower animals were created by Brahma for sacrificial

purposes. Therefore, the killing of an animal for making a sacrifice not being culpable, I kill thee. By pleasing the goddess Chandika, thou art able to keep me free from worldly calamities. I make my reverential bow to thee O thou gratifier of Chamunda!

All this is either utterly without meaning, or the object is evidently to inspire the votary with a due regard for the sacredness of the lowest forms of animal life.

However much it may outrage our feelings to admit the fact, there cannot be any manner of doubt that beef was the favorite food of our ancient progenitors. Yajnyavalka says:—

"When a Brahman versed in the Vedas is a guest, the host must kill a large ox or a goat for his entertainment."

Chapter I. v. 109.

The commentary of Vijnaneshwar on this passage makes its meaning as clear as possible, and shows also that, in his time, that is about the tenth century of the Christian era, beef eating had already come to be regarded with horror. While the sages expressly prohibited beef and fowl, they declared that certain kinds of flesh meat could be lawfully eaten. But the privilege was coupled with the condition that the flesh of an animal that was not killed for sacrificial purposes was not to be eaten, except in emergencies such as involved imminent death. Manu says:—

"Flesh meat may be eaten which has been hallowed for sacrifice with appropriate texts, and *one only* when desired by many Brahmans, and when through hunger or disease a man may otherwise lose his life."

"Let no twice-born who knows the law and is not in urgent distress, eat flesh without observing this rule, for he, unable to save himself, will be devoured in the next world, by those animals whose flesh he has thus illegally swallowed."

"The sin of him who kills deer for gain, is not so heinous, with respect to the punishment in another life, as that of him who eats fleshmeat in vain, or not previously offered as a sacrifice."

"Should a man have an earnest desire to taste fleshmeat, he may gratify his fancy by forming the image of some beast with clarified butter thickened, or he may form it with dough, but never let him indulge a wish to kill any beast in vain."

"As many hairs as grow on the beast, so many similar deaths shall the slayer of it, for his own satisfaction in this world, endure in the next from birth to birth."

"Let no twice-born whose mind is improved by learning, hurt animals without the sanction of scripture, even though in pressing distress, whether he live in his own house, or in that of his preceptor, or in a forest."

"He who injures animals that are not injurious, from a wish to give himself pleasure, adds nothing to his own happiness, living or dead."

"While he, who gives no creature willingly the pain of confinement or death, but seeks the good of all sentient beings, enjoys bliss without end."

"He who injures no animated creature, shall attain without hardship whatever he thinks of, whatever he strives for, whatever he fixes his mind on."

"Fleshmeat cannot be procured without injury to animals, and the slaughter of animals obstructs the path to beatitude; from fleshmeat, therefore, let man abstain."

"Attentively considering the formation of bodies, and the death or confinement of embodied spirits, let him abstain from eating fleshmeat of any kind."

"The man who forsakes not the law, and eats not fleshmeat, like a blood-thirsty demon, shall attain good will in this world, and shall not be afflicted with maladies."

"He who consents to the death of an animal; he who kills it; he who dissects it; he who buys it; he who sells it; he who dresses it; he who serves it up; and he who makes it his food; these are eight principals in the slaughter."

"Not a mortal exists more sinful than he, who, without an oblation to the manes or the gods, desires to enlarge his own flesh with the flesh of another creature."

"The man who performs annually, for a hundred years, an *avara mētha*, or sacrifice of a horse, and the man who abstains from flesh meat, enjoy for their virtue an equal reward."

"By subsisting on pure fruit and on roots, and by eating such grains as are eaten by hermits, a man reaps not so high a reward, as by carefully abstaining from animal food."

"Me he (*Māṁsa*) will devour in the next world, whose flesh I eat in this life. Thus should a flesh eater speak, and thus the learned pronounce the true derivation of the word *Māṁsa*, or flesh."

Manu, Chapter V. vv. 27-55.

These injunctions and rules have made the Hindu practically a vegetarian. His Aryan craving for flesh meat and for the luxury of celebrating his festivities by the destruction of animal life, still manifests itself now and then. Innumerable are the stories current in the country of the avidity felt by some Hindu for the relish of goat's flesh, but which cannot, by legitimate means, be gratified, except on occasions

like the Doorga Pooja. Under the influence of English education, the craving for flesh meat is increasing, and it may not be possible to keep it in check. But if the gentlemen who affect to be the leaders of the Hindu community, really possess any influence over it or any claim to the honor, they ought at once to put a stop to the barbarities which are now practised in the name of religion, instead of giving, by their inaction, a handle to hostile critics, and possible occasions for the interference of the S. P. C. A.

### NEPAL.

#### ETHNOLOGY.

THE dominant race in Nepal are the Goorkhas. Their predecessors in the country were the Newars, whom they have displaced from power, position, and profit. As seen at present, both seem to be Mongolians. Yet their mutual difference is unmistakable and considerable. The Goorkhas have all the characteristics of a conquering race, while the Newars exhibit those of a conquered one. The former are proud, brave, warlike, apt to take fire, difficult to control. The latter are mild, submissive, easy to govern, skilful in arts. Not the least important difference between the two is that the one are Hindus and the other are Buddhists.

We talk of Nepalese and we all have seen Nepalese. Be it understood that it is the Goorkhas we see and talk of. For it is the Goorkhas of all the tribes of Nepal that ever leave their country. So little is known of the Newars that I took care to collect all the information I could about this interesting people.

You will hear of endless tribes in Nepal, but you need not be terrified. The number dwindles on enquiry, most of them proving to be sub-varieties. Thus:

The Udás, the Jápu, the Bárá, the Srestanewár and the Khusál are all different sections of the Newars of Nepal. The language is, of course, the same, with occasional variations.

The Newars, much more than the Goorkhas, are unmistakably Mongolian in features. Although the Goorkhas, as the ruling class, treat them with disdain, yet their small eyes, prominent cheeks and flat noses are scarcely against the Newars in the estimation of the dominant people, thus betraying a mutual affinity. The Udás are reputed the most handsome people in the hills. My Goorkha friend, whom I will call Captain Ram Bahadur, says that their women are quite as beautiful and as sought for as the Jews and Armenians are at Calcutta, but if they are Newars, as he without hesitation says they are, the Newars can scarcely be Mongolian, or other than Aryan or Semitic. In that case, I would regard them as a pure aboriginal Aryan tribe, like the Siahposhi. But that is neither here nor there. We know little of their language and I have no materials with me now to institute a comparison. Looking to the few words of the several tribes of Newars I have been able to collect, I see no Aryan identity in them; if anything, I should suspect the language to be Mongolian or Non-Aryan. Comparing the Newar numerals with those of the Tibetan and Bodo or Mechi, Indo-Chinese dialects, in Appendix B. of Justice Campbell's Indian Ethnology, I trace a similarity. In the first four Newar tribes named above, the word for one is *cham*, and in the fifth tribe, namely Khusál, *chi*. The last word *chi* seems to be the root of the *cham* of the others. In Tibetan, we have *chik* and in the Bodo *che*. Although the first sound in the latter words is *ch*, not as in the Newar word *chh*, yet on enquiry possibly it may be found to be *chh*, at any rate the difference is nothing. The Newar for two is *Nim*, which in Khusál is *Nan*. In Tibetan, it is *nyu*, and in Bodo *ne*. In Newar, three is *sum*, in Khusál *pi*. In Tibetan, it is *sum* and in Bodo *tham*, by a natural and easy change of *s* into *th*. The same similarity is found in other numerals, though it is missed in some. In the words for the family relations, except in those for father and mother, which curiously agree in many languages, be they Aryan or Non-Aryan, Semitic or Mongolian, there is no approach to Aryan sounds.

In religion, some of the Newar tribes are Buddhists while others are Hinduish, but that need not suggest for them a Mongol origin, for both Buddhism and Hinduism are of Aryan, indeed, Indian origin, and are notoriously professed to this day, and even within India, by Indians and Aryans.

The Udás, from Ram Bahadur's account, would appear to be Buddhists. Some of them indeed visit, and sometimes even make a show of worship at, the Siva temples, but that is more from a desire to humour the dominant Hindus or from the force of the sympathy of numbers. I suspect they were originally Hindus and became Buddhists from political causes, and are again turning Hindus from a similar cause. The Nepal Government is a very powerful and religiously very strict Hindu Government. The Bárá are Sáktas Hindus much occupied with Tántic practices.

I may here mention that the Chhetris of Nepal--the true Goorkhas--are, many of them, Sáktas of the Dakshinachari section. They, however, do not take wine after the rites prevalent among

the sect. A few abandoned people do, but, on discovery, they are excommunicated from feasts and ceremonies.

The Udás are at once religious and keenly commercial. The chief trade of Nepal with China and Central Asia is in their hands. They seem to be the Oswáls of the hills.

The Jápu are the Káhárs or "bearers" and inferior menials of Nepal.

There is not much difference between the Udás and the Bárá.

The Udás, the Jápu, and the Bárá are Buddhists and the Sresta Newar Hindu Saivas.

The Náó or barber caste who, as in India, are also the higher menials and attendants, also speak the Newar tongue.

Ram Bahadur does not countenance the idea that the Newars, any tribe of them, have Mongol or, as I put it to him, Bhotia, i.e., Tibetan features. The Bárá and the Udás, he said, had very mild, soft countenances and bodies like, as he said, the Agarwáls Baniás of Hindustan. I can hardly reconcile the last similarity with the expectation I had been led to form of the surpassing beauty of the Udás and Bárá women.

The Newars formerly, even within Ram Bahadur's memory, young as he is, had a different dress from the Chhetris or Goorkhas. They wore the long dhuti and the jama (large gown) and the Panditi cap undulating down round the ears. Now they have gradually adopted the tight coat (of the cut of our old Bengal *Bunian*) of the Goorkhas, their pyjama and their cap.

There does not seem to be any sumptuary laws in Nepal, and people of all classes are allowed to dress as they like.

The Udás and other Buddhist tribes have priests from among their own classes without distinction of caste, (as Brahmans, Chhetris, &c.) The Hindu Srestanewars, however, have a class of Brahmans among them, very degraded, who wear the thread, but drink spirits, &c. They are the priests, of course. The Gurus are called *Jufu* and the Purohits, *Devyalukas*.

#### DOMESTIC LIFE.

Goorkha ladies, the same as among us, do not eat with their husbands, or at the same time. They eat of the leavings of their husbands, the same as among us, only our ladies as they are becoming civilized are giving the dirty practice up, and the Nepal ladies while they sit down on their husbands' plates in the same *chowka* (the *chowka* prevailing there) are given by the Brahman cook a small plate of untouched or uneaten dishes for the purpose of offering them to the elements and gods before they commence to eat. In Bengal, strict Brahmans make this offering, but women never--it would be considered strange and pedantic, perhaps horrible, if any lady commenced her dinner with this form. Of course, the Nepal small plate contains more than necessary for the small offerings for the elements, to supply the deficiencies of the husbands' left plate.

The Nepalese are fond of dress.

The ladies wear a long robe--*saree*--manufactured in the country or made of colored muslin or lawn, a very long piece which they wind like a heaving gown round and round their girdle. Unlike their sisters of Bengal, they rarely cover up their bodies with one end of this *saree*, but instead wear full *angias* like the hill courtesans of Nainital or Almora, only of thicker texture than these loose women. These *angias*, jackets made of silk generally, European or China silk, are very close fitting and come down to the wrists. Over this *angia* they often put on equally close-fitting cloaks of velvet or rich silk or broadcloth (the poorer have both for *angia* and cloak coarse silks and alpacas, &c.) which are bordered with lace all round, the lace of the sleeves being very heavy, the cloak sleeves only reach to the elbows, often the skirts of the sleeves are of the fur or skin of an animal whose name I have forgotten, while the rest of the cloak is fringed with narrow gold lace. They delight in wearing a lot of jewellery--finely made ornaments--*churns*, *báls*, &c., as in Bengal and called by the same names. The *saree* is kept fixed by a *komarband* of cloth over which the *angia* falls and over it the cloak. Thus far they might look in dress like Europeans, but then the whole dress and body are shrouded by a very long shawl--*chaddar*--made of lawn, (each piece of lawn making two *chaddars*) falling down from the head. There is no bonnet used. The hair is collected into one braid and let down the head and back like a black snake; at the end of which hangs a silk and gold or silver lace tassel, and at the root of the snake many large gold or pearl or diamond flowers are placed as well as gold holders to stick natural flowers in, of which the Nepal ladies, to their credit, are inordinately fond.

All Nepal ladies ride like Mahratta women and ride in the posture of men, without indelicacy. They are above the grossness of prudery.

Ram Bahadur tells me he will take his wives to Calcutta to show them the wonders of the British Indian metropolis. He is happy there is not much of *parda* in Bengal, and not, I fancy, so much of it in Nepal either, as among the Moslems.

It is satisfactory to know that pauperism and pinching distress are very rare in Nepal. There are a few beggars seen on Shivaratri and one or two other occasions, but, even then, they are not so beggarly and persistent as Indian beggars. Every body works on land.

## THE RAM MOHUN ROY ANNIVERSARY.

The fifty-eighth Anniversary of Raja Ram Mohun Roy's death was held in the City College, on the 27th September 1891. On being voted to the chair, the Hon'ble Dr. Mahendra Lal Sircar opened the proceedings as follows :—

Gentlemen,—While I offer you my sincere thanks for the honour you have done me in asking me to take the chair for the third time on these solemn anniversary days, I bend my head and heart in humble adoration to the Author of all good for having spared my life to this day to enjoy that honour. It is not only an honour, but a great privilege, to be permitted to preside on occasions when we meet to keep alive the memory of the greatest man whom our country has produced in these days; a man who was not only an intellectual giant—he had acquired such a proficiency in Persian and Arabic in his twelfth year as to be able to read Aristotle and Euclid, and gained such a mastery in Sanskrit before completing his sixteenth year as to be able to critically read the Veds, the Upanishads, and the Vedanta, and to carry on discussions on them with learned Pandits,—he was not only an intellectual giant, of whose like we have not seen yet, but a man who had a heart which was keenly alive to the dearest and highest interests of his countrymen and of humanity at large. It is now exactly 58 years that this great man died in a foreign land, and yet can we his countrymen say, after this long lapse of time, over half a century, very near six decades, can we say that we are at all worthy of him? Can we say that with all the advantages we have since enjoyed, advantages which were mainly created for us by him, that with all these advantages the country has progressed as he had in the heart of his heart wished? Gentlemen, we cannot say that we have been worthy of him, that the country has benefited by his life and labours, so long as the mass of our countrymen continue in the most revolting idolatries and superstitions to which they have been bound down by a priestly class, the most crafty, the most selfish, and the most demoralized of any in the world, a class who are trading upon the ignorance and credulity of millions of human beings, to their own and their victims' eternal perdition. It is for this reason, Gentlemen, I am humbly of opinion that the best way to celebrate the anniversaries of Ram Mohun Roy's death, should be by weeping and lamentation. Yes, there has not yet been cause for rejoicing that Ram Mohun Roy was born in our midst, lived in our midst, worked in our midst with a deep earnestness, a holy zeal, and an unselfish devotion such as have not yet been seen, and such as could only have been inspired by a genuine love of country and of mankind, and by absolute reliance upon the grace of the All-Merciful Creator. In view of this lamentable fact, one may, in bitterness of soul, almost exclaim Ram Mohun Roy had lived in vain! and why? because he was born in a country which has up to this day failed to appreciate him. Education, you may say, for which Ram Mohun Roy so strenuously and so wisely laboured, has spread fast and wide. But where is the fruit which a sound education should have borne, and which he so anxiously expected? Excuse me, if I tell you, that it is as yet nowhere to be found. The head has only been superficially touched, and the heart scarcely at all. In the anguish of my heart, I ask you, my countrymen, how long is this reproach to continue? I expect an answer from the three eminent gentlemen who have promised to address the meeting, and I am confident, the answer will be a satisfactory one.

After the addresses,\* and a few remarks by a gentleman from Assam, the chairman brought the proceedings to a conclusion with the following words :—

Gentlemen,—Though only one gentleman has, at my invitation, favoured us with his remarks, that gentleman hails from Assam and he has made a revelation which we have all received with ecstasy. It was a new fact to us that our illustrious countryman, whose memory we have met to honour this evening, was not only, as we all know, one of the pioneers of the introduction of Western culture into Bengal, but was mainly instrumental in introducing that culture into Assam. In opening the proceedings I asked you a question, and at the same time expressed a hope that a satisfactory answer would be returned before the meeting would be closed. I am happy to observe that I was not mistaken. The three very eloquent and highly interesting addresses, which we had the pleasure of listening to, have furnished the answer that I was anxiously expecting. If we have not hitherto appreciated Ram Mohun Roy, it is because we have not known him, and we have not known him because we have not taken care to acquaint ourselves with the facts of his life, with the work he did, with the services he rendered to his country and to the world at large. Now we shall have no excuse as his writings have been collected and ably edited, from which we can gather what manner of man he was and what he did for us. And if we do so, unless we are absolutely insensible to the stimulus of example, of such example as that of Ram Mohun Roy, we cannot remain idle. It is not a

\* An extempore one in Bengali by Babu Chandra Nath Bose, another extempore in English by Babu Mohini Mohan Chatterjee, and a written one in Bengali by Babu Kshitindra Nath Tagore.

small misfortune that he should hitherto have been claimed only by a very small, I had almost said, an infinitesimal section of our community, by those who profess themselves to be his followers and constitute what has been called his church. It is true that he has been claimed by the Christians as a Christian, by the Mahometans as a Mahometan, by the Hebrews as a follower of the Law and the prophets. But this has been through sheer misunderstanding. And I venture to say that even his having been claimed by those who call themselves his church has been no less a misunderstanding. A study of his writings, in their entirety, and especially his Gift to the Deists, the *Tuhfat-ul-Murabbidin*, will convince us that he belonged to no church and that it was not his intention to found a church, far less a sectarian church, certainly not a church which should split up into divisions, scarcely consistent with the harmony of universal brotherhood. He was, what every right-minded man should be, a child of God, a simple and pure believer in one Supreme Being of infinite intelligence and power and goodness, as the author and preserver of the universe. This is the faith which, modern science teaches, is preached by every part of universe from the atom to the systems of worlds that roll in the fields of immensity, by every living being from the microscopic plants and animals to man with his intellectual and moral endowments which reflect the image of his Maker. You will, therefore, appreciate Ram Mohun Roy better when you find him strenuously opposing the establishment of a Sanskrit school by the Government "as best calculated to keep this country in darkness," and advocating "a more liberal and enlightened system of instruction, embracing mathematics, natural philosophy, chemistry, and anatomy, with other useful sciences, which the natives of Europe have carried to a degree of perfection that has raised them above the inhabitants of other parts of the world." Thus Ram Mohun Roy, with an insight which was a marvel in those days, saw that the true basis of positive knowledge by which alone man could rise to the true conception of the Deity was furnished by these physical sciences, and, Gentlemen, if you study these sciences in the proper spirit the conviction will be forced upon you that standing on that basis as the rock whose foundations are eternal and infinite, man cannot deviate very far from the truth without coming back to it by a natural gravitation. Thus, Gentlemen, you see that though born in India, in an obscure village of Bengal, Ram Mohun Roy belonged to the world. His life, it is true, was devoted solely and exclusively to the amelioration of his country, but his sympathies embraced the whole human race. So that he can be claimed as their own not only by his church, but by every man and every woman of India, nay by every man and every woman of the whole world. You have determined to conclude this evening's proceedings by chanting some religious songs. May I request that one at least of these should be one of those incomparable songs which Ram Mohun Roy has bequeathed to us? Gentlemen, I cannot miss this opportunity to tell you that in my humble opinion these songs, in point of religious fervour and sublime sentiment, would not suffer by comparison with any sacred song that has ever been composed. I challenge the literature of the whole world to produce a hymn equal to the one which he composed on landing in England :—

কি স্বদেশে কি বিদেশে যথায় তথায় থাকি ।

তোমার রচনা মধো তোমাকে দেখিয়া ডাকি ।

দেশ ভেদে কাল ভেদে রচনা অমরীয়া,

প্রতিপদ সাক্ষী দেয় তোমার মহিমা ।

তোমার প্রভাব দেখি না থাকি একাকী ॥

## DOORGA POOJA IN THE COUNTRY. No. II.

TO THE EDITOR, *Reis and Rayyet*.

SIR,—In continuation of my letter of last week on this subject, may I solicit the favour of your publishing the following few lines in the next issue of your paper?

From my long observation of the celebration of the Pooja both in the urban and rural towns of Bengal, I have come to discern some peculiarities or, more properly speaking, some sort of difference, however slight, in regard to the immersion ceremony of the Pooja. In my native town of Krishnagur, the immersion ceremony, which takes place on the tenth of the moon—the last day of the Pooja—is performed in a manner somewhat different from what

*Holloway's Ointment and Pills*—A Cure for Abscesses, Piles, Fistula, and Sores of every description. The very satisfactory results arising from the use of this invaluable Ointment, when the patients have been suffering from any of the above disorders, have induced the Medical Profession to introduce it into the hospitals and their private practice, and in many instances where the sufferer was considered incurable, Holloway's Ointment, in conjunction with his Pills, healed the most desperate cases. They are also unequalled for the cure of scrofula, scurvy, and all diseases of the skin, and the cures they effect are not temporary or imperfect, for by their purifying powers they bring about a marvellous and most beneficial change in the whole system, and enable it, with renovated powers, to resist the approach of all future attacks of the same disease.

I have seen in Calcutta. In days gone by, when the Krishnaghur Raj was, by reason of its unbounded authority in social matters, all supreme in the town, every citizen had to wait with his idol outside the Raja's *Chawk* (four large buildings forming a sort of fortification) till the Maharaja came out with his long retinue, consisting of elephants, chowpalkis, shukhashans, richly decked with rich embroidered cloths, flag-bearers, *asha-burdars*, *chonta-burdars*, *et cetera* to perform the last melancholy rites.

The Maharaja usually leaves his palace with his magnificent and large group of divinities just after the *bar lala* (the prohibited hour in the Hindu almanac) between the hours 4 and 5 O'clock in the afternoon, and as soon as he in his saffron coloured dress walking---without shoes---through the middle of the procession, advances a little way, on the high road, two hundred Doorga groups, accompanied by the *elite* of the Krishnaghur community, follow in succession to one another.

There is a beautiful method in this grand procession of divinities. It is regulated by considerations of social prestige of the different families in the town. Next to the Raja's divine group come those of his near relatives. The next in precedence is the statuary of the Barendra Brahman Chowdry Zemindar of the town. In this way, every house of consequence, with its group of gods, retinue, drummers, dhakis, is, in its place, pursuing one another, through one broad street, forming a long-drawn procession extending over a mile. The entire population of the town, numbering over 30,000, is seen crowding on the road-side, as well as on the balconies and roofs of the houses lying on both the sides of the high street of Krishnaghur. The large elephant of the Maharaja, painted artistically with various colours, and adorned with golden embroidered cloths, carrying a huge flag, proclaims from a distance that the *Raj Pratima* (the Raja's goddess) is coming. All sight-seers, however exalted their rank may be, stand up to shew respect to the Brahman Maharaja, who walks with slow, majestic steps, heralded by sounding *Nakhi*, followers, durwans, servants, all too numerous to be mentioned here in detail. The women folk lustily cheer him with *oolons*, as the noble personage proceeds on to the river-side, where the immersion takes place. When I was a young boy, I saw at the tail-end of the Raja's procession, a cart with large earthen pots filled with Pekkona (water mixed with lime and *baradra*) and sweetmeat which used to be thrown among the by-standers. The Maharaja comes to the river-bank before five o'clock in the day, and after taking a little rest in the tent, specially erected for the occasion, looks at his watch, and just at the appointed hour of sunset, the idol is let down into the river Jellinghee. As soon as Mother Doorga is dropped down through the empty space between two boats kept in juxtaposition to one another, a bird locally called *Neekanta Pakbi* (a bird with blue neck) and a *Shunka* kite are freed and sent flying in the air. The Maharaja, it is said, watches their auspicious flight, bathes in the river, mounts his *Shakha bana* and comes back to his palace on the shoulders of his bearers. When he comes back, only one of the band sounds occasionally his trumpet along the long march extending over a mile from the river to the Rajbati. In the town of Krishnaghur, it is generally considered a sacrilege to perform the dipping ceremony after nightfall. But, in Calcutta, the practice is otherwise. To a Brahman scholar and student like your honoured self, the custom of the flight of a kite and *Neel Kanta Pakbi*, on the melancholy occasion of the consigning of Mother Doorga to the river is too curious to be lost. I do not know what it signifies, and hope you will enlighten the public as to its meaning and moral.

RAM GOPAL SANYAL.

Taltolla, Calcutta, October 4, 1891.

## THE HYDERABAD DIAMOND CASE.

MANIFESTO BY THE NIZAM.

Hyderabad, October 3.

THE following Manifesto, in the shape of a letter from H. H. the Nizam to H. E. the Minister, was issued to-day in the Hyderabad Government Gazette:—"Your Excellency,---I have been informed, and have also received some memorials asking me to believe, that some of my subjects take exception to the Commission issued to take down my evidence in the diamond case. It is said that the idea of a reigning prince giving evidence in a judicial matter is distasteful to the people, as being derogatory to his dignity as a ruler, and foreign to the usage of the country. This expression of opinion seems to me, on consideration, to be traceable to several sources. First and foremost, it emanates from men actuated entirely by a feeling of loyalty and devotion to the person of their ruler, so characteristic of the people of Hyderabad, but it is to be feared that in the case of some of them it is due to a desire to create in my mind a distrust of the faithful officials who have been acting for me in this matter, and to bring discredit on the administration, and possibly in the case of a few individuals to a design to get rid of the commission and thus defeat the prosecution. I am fully satisfied that the great majority of those who have any feelings on the subject belong to the first class, and I am pleased to think that I hold such a high place in the affections

of my people. It is the pride and privilege of a ruler to be loved by his subjects. For the rest it is only necessary to say that every step taken by my officials in this matter has been taken with my knowledge and approval, and that it is my pleasure that the law should take its course, whatever the result may prove to be. The feeling expressed by the first-mentioned class, however, gives me concern, and I shall therefore be pleased if your Excellency will cause this letter to be published in the *Jarreda*, in order to remove the misapprehension under which they seem to be labouring. The fact, in brief, is that Mr. Jacob came to me highly recommended, and I was led to place in him greater trust than he deserved. The result was that he acted in such a manner that it became necessary to take criminal proceedings against him. Assuming that this could have been done in one of the Courts here, it was nevertheless found more expedient to institute proceedings at Calcutta, with result that the diamond was at once recovered, together with a considerable sum of money, from Mr. Jacob and placed in deposit, and Mr. Jacob himself was arrested and only enlarged on bail pending trial. As for the Commission, it is not perhaps generally known to the people of Hyderabad that it has been issued at the request of my own lawyers, a request preferred with my knowledge and approval. It was the opinion of the best legal authorities engaged on my behalf that my evidence was absolutely necessary, in order to complete the case. The same necessity would have arisen had the case been tried in Hyderabad, since my own Courts are not now what they were at one time, being presided over by able and conscientious Judges who would never have decided the case in the absence of my evidence. It has been remarked that written questions might have been sent to me, to which I might have replied in writing. Such a course, however, could only suggest itself to one ignorant of law and procedure, for, putting aside British law and saying nothing of my own earnest desire that Mr. Jacob, whatever cause of complaint I may have against him, should have a fair trial and the fullest opportunity of defending himself, it will be found that Mahomedan jurists themselves in such cases refuse to admit against either party evidence obtained in writing in reply to a written question, or set of questions without the parties concerned being given an opportunity of cross-examining the witness. It is true that the Courts at Hyderabad were accustomed in the old day to accept such replies, or even a simple letter, from either party as evidence; but this lamentable state of things was due to the fact that the Government of the day was weak, and therefore unable to support the administration against the influence of the nobles and other powerful men; and the judges, however able and well inclined, were not in a position to maintain their independence. It can easily be imagined under the circumstance, how much the rulers of the day had to answer for, and I feel perfectly assured that when my subjects are made aware of these reasons, they will not for a moment consent that their present ruler should lay himself open to the same animadversion in this world, or incur a similar responsibility in the next. It may be said, however, that it was worth while risking the loss caused by Mr. Jacob's conduct in order to save myself from the supposed indignity of giving evidence; but a little reflection will show that such a course would in the first place have amounted to holding out a premium to other persons to act as Mr. Jacob has done, and furthermore the people of Hyderabad would have been confirmed in an erroneous estimate of the dignity of their Sovereign, equally foreign to the faith of a true Mussulman and his most cherished traditions. The holy Koran clearly and emphatically declares, that witnesses shall not excuse themselves when they are called, and the proudest and most powerful Mussulman Prince must bow to the precedent of Ali, when he---a Khalif of the time and Prince of the Faithful---appeared as a litigant before one of his own courts of justice; and of Hassan and Hossain, the grandsons of the Prophet, when they appeared before the same Court as witnesses. I, whom the grace of God has made a ruler of over twelve millions of men, dare not place myself above the nearest and dearest relations of our Prophet, whose veriest slave and bondsman it would be my glory and my pride to be. As for the usage of the world and the custom sanctioned by other princes and rulers, it is only necessary to refer to His Imperial Highness the Prince of Wales, who appeared in person more than once before some of the English Courts, to give evidence. In conclusion, I wish my well-beloved subjects, of all classes and ranks, nobles, jagirdars, soldiers, and people in general, whom I look upon as my children, to understand clearly, and once for all that what ever may have been the usage of former times, and whatever privileges any other ruling prince or sovereign may choose to set up for himself, I do not wish to claim any privilege higher than what has been granted to me by God and His Prophet, and I hope and pray that God may give me strength to abide by this resolve to the last day of my life.

Yours sincerely,  
MIR MAHBOOB ALI KHAN.

To his Excellency the Nawab Sir Asman Jah Bahadoor, K. C. I. E., Prime Minister."

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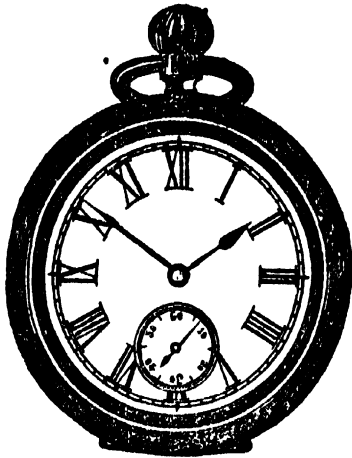
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Vol. X.

CALCUTTA, SATURDAY, OCTOBER 31, 1891.

No. 496

## CONTEMPORARY POETRY.

### THE DEAD CHILD.

LET in the light of the fair sun,  
And leave me here alone ;  
This hour with thee must be the last,  
My dear, unspotted one !

Thy bier waits in the silent street,  
And voiceless men are there ;  
While, in sad, solemn intervals,  
The bell strikes on the air.

Through the bare trees the autumn wind  
With rustling song complains  
To the deep vales, and echoing hills,  
In sad funeral strains.

And this is death ;—these heavy eyes,  
This eloquent, sweet face,  
Where beauty, throned in innocence,  
Sat with celestial grace.

These limbs, whose chiselled marble lines  
But shame the sculptor's skill,  
In more than mortal slumber wrapt,  
Unconscious, cold and still.

Seal up the fountains of mine eyes,  
This is no place for tears ;  
These are but painted images,  
That mock my hopes and fears.

Backward, this little hand in mine,  
Feeling thou still art here,  
I trace the blissful joys and cares  
That filled thy short career.

The bright intelligence that gleamed  
From out these infant eyes  
Seems still to point, with blessed beams,  
The pathway to the skies.

But this is death ! beneath whose touch,  
Cold, unrelenting power !  
Beauty's unwithered garlands fall,  
To perish in an hour.

Take up the bier, and bear it hence—  
It were in vain to weep ;  
But gently, and with noiseless step,  
As to the couch of sleep.

The measured journey to the grave  
Is dark to him who fears  
To scan the blotted memories  
Of unrepented years.

To us who bear this child to-day  
No pang like this is given ;  
The door we shut upon its tomb  
Encloses it in heaven.

### THE MOANS OF THE OCEAN.

STREAMS that sweep where thousands languish  
On the mountain, in the glen,  
Seaward bear each cry of anguish  
Uttered by the sons of men—  
Hence it is that ever ocean  
Hath so sad, so deep a moan—  
Calm, or lashed in wild commotion  
Therefore is its dirge-like tone.

Moaning for the dead and dying,  
With its ever voiceful waves,  
For the countless forms that lying,  
Whiten in its coral caves.  
Earth the broken-hearted pillows,  
Rivers tell it to the sea,  
Shall not ocean with its billows,  
Their eternal mourner be ?

YONAH

### LAST WISHES OF A CHILD

BY JAMES T. FIELDS.

"All the hedges are in bloom,  
And the warm west wind is blowing  
Let me leave this stifled room,  
Let me go where flowers are growing !

"Look ! my cheek is thin and pale,  
And my pulse is very low,  
Ere my sight begins to fail,  
Take my hand and let us go.

"Was not that the robin's song  
Piping through the casement wide ?  
I shall not be listening long,  
Take me to the meadow-side—

"Bear me to the willow-brook—  
Let me hear the merry mill—  
On the orchard I must look,  
Ere my beating heart is still.

"Faint and fainter grows my breath—  
Bear me quickly down the lane ;  
Mother dear, this chill is death—  
I shall never speak again."

Still the hedges are in bloom,  
And the warm west wind is blowing ;  
Still we sit in silent gloom—  
O'er her grave the grass is growing.

Subscribers in the country are requested to remit by postal money orders, if possible, as the safest and most convenient medium, particularly as it ensures acknowledgment through the Department. No other receipt will be given any other being unnecessary, and likely to cause confusion.

## NEWS AND OUR COMMENTS.

LORD LANSDOWNE is touring in Cashmere. He left Simla in thunder, lightning and in rain. More fortunate than Lord Ripon, fair weather awaited his entry into the Valley Happy, to be succeeded by a spell of foul—as if to warn him of the compliments of the season in store in case he failed to behave himself. It is to be hoped the visit will set His Excellency right with the Maharaja and the trip thoroughly reestablish his Lordship in health.

SIR Charles Elliott left Darjeeling on the 26th October for his Behar tour, reaching Bankipore on the 27th at 11-55 P.M. by the ordinary passenger train, which was late by fifteen minutes.

MR. F. J. Marsden has returned to his own, as Chief Presidency Magistrate. His *locum tenens* Mr. Handley signalized his last term in the Police Court by the issue of the Hyderabad Commission to examine the Nizam. Before making over charge, Mr. Handley committed jeweller Jacob to the Sessions.

THE Sessions will open on Monday, the 30th November, the High Court resuming regular work on Thursday the 12th November.

THE University Examination season draws nigh. A test examination of private students, namely, those who have not studied in any institution since the 1st September 1891, for the ensuing Entrance Examination will be held at the office of the Inspector of Schools, Presidency Circle, 4, Dalhousie Square, Calcutta, on the 8th and 9th December next. Deputy Inspectors, Sub-Inspectors, and *bond fide* teachers of recognized English schools, in the Presidency and Chota Nagpur Divisions, are eligible for this examination on certain conditions.

THE *Amrita Bazar Patrika* says:—

"The crushed *kurkutch* salt is gradually replacing the salt imported from foreign countries, and the Bengal Government considers that 'the result is a subject for congratulation, since salt is an article which India ought to manufacture for itself, and not to import.'"

Thereupon, "we must say," remarks the voracious political *Patrika*,

"We must say, that this desirable improvement in the taste of the people is mainly due to the Age of Consent Act."

Much as the Goodwin Sands were mainly due to the Tenterden steeple.

HERE is a bulletin from "society":—

"One of the latest fashions is making tea in a little silver ball. It is said by tea *connoisseurs* to be very healthy. You get the pure tea with as little tannic acid as possible. And there is nothing that shows off a pretty hand to such advantage."

THE death of the Earl of Portsmouth gives the Peerage the first Quakeress Countess, the wife of the son and heir of the late Earl, Viscount Lynton, having been a Miss Pease, a daughter of the well-known broad-brimmed family of that name.

D. A. APPAVA NAIDU, the Deputy Tahsildar of Tekkali, was sentenced, by the Sessions Judge of Ganjam, to four months' simple imprisonment and a fine of Rupees one thousand, for submitting a false return of land in his enjoyment and repeating the same false return in a subsequent revenue enquiry. There was an appeal to the High Court of Madras. The Chief Justice and Mr. Justice Wilkinson set aside the conviction and acquitted the prisoner. They held that Naidu was undoubtedly guilty of an offence but not under the Penal Code. He might be punished departmentally, but the Code did not contemplate such an offence. He was not legally bound to furnish the information and there was no evidence that the information he had furnished was false.

AT Vienna they have just discovered—too late by many years—the evidence of a great crime—a systematic robbery on a colossal scale extended through years by a magnificent scoundrel:—

"Early in the century attention was fixed in Austria on one Peter Chevalier, known as Peter De Boors. He had followed the French armies in Holland and Italy, and by his own account made a fortune as an army contractor. It was evident that he rolled in wealth. But

the Austrian Government could never find out any trace of his commissariat dealings. Nevertheless he became the boss of Linz on the Danube, and was a rival of the Prince of Turn and Taxis in spending money. At the end of twenty years the Viennese Bank found that about £600,000 of notes had been forged from the time that De Boors came to Linz. He was suspected of being the forger, but as no material evidence could be found against him he died out of prison and was buried with great pomp. The other day the house in which he lived was being demolished, when the workmen, in pulling it down, found his press for printing the bank-notes and other implements. His descendants enjoy his fortune and will continue to do so, the law of limitation being in their favour."

Some sociological antiquarian might enquire whether any Police Superintendents suddenly grew rich, and, above all, any bank clerks.

THE Russian Government has sanctioned a large sum for a Russian archaeological and ethnographical institution at Constantinople.

THE *Overland Mail* concludes a dispassionate article on "The *Bangabasi* Prosecution" with the words:—

"It is to be earnestly hoped that the Government both here and in India will leave matters of this kind for the future to the action of time and education. It is to be hoped also that when the next general election comes on, and the usual number of Bengali Baboos begin to canvass for seats in Parliament, the British elector, even in his hankering after strange meats, will consider whether men who support the *Bangabasi* and consider the Age of Consent Act a grievance, are fit representatives of English men and women."

MR. W. M. Conway, the wellknown Alpinist climber and author, will shortly lead an expedition of British Philistines to the Himalyan Glaciers.

THE charge of theft against the Parsee lady, Meherbai, brought by Manockji Hormusjee, has, we see, fallen through, and she has been set free and her bail bond and personal recognizances have been cancelled. But who will indemnify her for all that she has suffered in consequence of this precipitate accusation?—four days' imprisonment followed by 23 days' suspense on bail and recognizance, to say nothing of the other incidents involved in the fate of a defendant in a criminal court?

THE Chief Justice and Mr. Justice Handley of the Madras High Court have held that a petition of appeal filed through the post is not a presentation within the meaning of section 419 of the Criminal Procedure Code. A pleader would have been all right. It is time though that at the Post and the Telegraph should be recognized in this connection

THE *Bombay Gazette*, of Oct. 24, says:—

"When the Protected Age Act was spontaneously incorporated by the Maharajah of Bhownuggur in the laws of his State, the measure was interpreted by the Government of India as one amongst many reasons for believing that they had not in this matter gone so far in advance of native opinion as they were charged with having gone. The attitude of the Maharajah of Jeypore in regard to early marriages in his State tells powerfully in the same direction, and now there comes from one of the most influential States in India a new indication of the concurrence of enlightened native opinion in the spirit of Sir Andrew Scoble's Act. At the recent Dussara Assembly of Mysore—the first assembly in the State, be it noted, which has been constituted on representative principles—some of the delegates urged that being a Hindu Government the Government of Mysore could legislate with more freedom than the Government of India upon matters relating to Hindu society. Accordingly it was suggested that the Protected Age Act should be adopted for Mysore, and that infant marriages and the marriages of men of over forty with young girls should be prohibited. Of course the conservative party made themselves heard in opposition to this, and it was scarcely to be expected that the Maharajah's Government would at once accept the invitation to put themselves in line with the British Government in this matter. The Dewan pleaded for fuller discussion before taking action on so important a subject—which was what might have been expected. But the reactionary delegates can scarcely have been prepared for Mr. Shesadri Iyer's admission that the marriage of young girls by others than actual parents to men of advanced age was a public evil which the State might well interfere with. For this is a practice for which it is just as easy to find Shastric authority as for others which the Mysore Dewan thinks the State had better leave alone for the present. However it was a significant discussion, showing as it did that there is a spontaneous and real movement towards better things in the premier Hindu State in India.

Such symptoms would be satisfactory enough only if they were real. One at least of the above instances we have been assured was a mere juggle.

THE following editorial note appears in the *South of India Observer* of the 10th October:—

"Many papers have, of late, been calling upon their subscribers to pay up or look out!"

That is all. And it is sufficient. Nothing more is needed for force.

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THE following staggering passage appears in the same paper:—

"The Chief Commissioner (Bengal) is prepared to procure the services of a specialist to examine into the mineral resources of any estates at Coorg, if the Planters' Association so desire it."

..

THE final calculations of the Census of 1891 in the Bombay Presidency give the grand total of population as 26,916,358, made up of

|                                                                                       |     |           |
|---------------------------------------------------------------------------------------|-----|-----------|
| Northern Division, consisting of Ahmedabad, Kaira, Panch Mahals, Broach, Surat, Tanna | ... | 4,003,065 |
| Central Division—Nassik, Khandeish, Ahmednager, Poona, Sholapore, Sattara—...         | ... | 6,237,666 |
| Southern Division—Belgaum, Dharwar, Bijapore, Kanara, Rutnagherry, Kolaba—            | ... | 4,922,775 |
| Sind—Kurrachee, Shikarpore, Upper Sind Frontier, Hyderabad, Thar and Parkar—          | ... | 2,871,774 |
| Bombay City                                                                           | ... | 821,764   |
| Native States                                                                         | ... | 8,059,314 |

..

IN view of the great advantage to health which might ensue in crowded Indian cities by the adoption of a really scientific method of cremation, the *Pioneer* throws out a hint that Government, or at all events municipal bodies, might be doing well in keeping open house, so to speak, for the national dead, and giving all comers the hospitality of the fiery chamber free of charges or fees.

If a free fiery chamber for the national dead could be started without national opposition, such a salutary disposal might, with greater safety, be adopted for the unclaimed dead of whatever nationality.

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MR. A. Balfour, the Irish Secretary, has succeeded the Right Hon'ble W. H. Smith, deceased, both as First Lord of the Treasury and Leader of the Conservative Party in the House of Commons. The deceased's widow has been raised to the peerage.

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IT is telegraphed from Rome that a shock of earthquake was felt, on the 18th, in the island of Pantellaria and that a volcano merged in the sea close to the island is throwing up to a great height stones and rubbish.

..

GREAT BRITAIN, in many parts, has been visited with gales accompanied by rain and storms. Several wrecks were found on the South coast of England. Thousands of acres in the Midlands and in Somerset were flooded and cattle a large number drowned in South Wales.

..

THE new Parnellite leader is Mr. John Redmond, member for Wexford.

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A NUMBER of medical practitioners and others are being tried, at Odessa, for conspiring to procure, by illegal means, the physical disqualification of Jewish conscripts. The method followed was to transfer skin diseases from one man to another. The doctors would do greater good to humanity if they could develop the method to eradicate, or prevent skin diseases altogether, or, at any rate, arrest their heredity.

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THE *Dainik* of the 25th October says:—"Good-news. It is said that the Secretary of State has ordered the payment of rupees ten monthly to the widow of Sheikh Selim, who met with his death at the hands of O'Hara and others of Dum Dum. We shall be happy if the news proves true."

Your happiness may be cheaply earned, *Dainik* Bahoo, if you will take the slightest pains to enquire. Dum Dum is but a few minutes' journey. But these papers which would circulate the wildest stories about places like Manipur, of the geography of which they are ignorant, would not step out a dozen steps from their door to verify an account.

## NOTES, LEADERETTES, AND OUR OWN NEWS.

THE distress down South is distinctly diminishing. The prospect in Burma too is looking up. Not so in the parched tract of Rajasthan. There is abundance of food for man, however, specially in the British centre, Ajmere. But even there cattle have no subsistence.

THE prospect of rice in Bengal is gloomy indeed. The state of the plants was promising enough up to the end of September. But, as usually happens whenever there is a failure of the October rains, the aspect of things is now very different. Famine is now apprehended and will be certain if there be not a good shower of rain at once.

THE Madras Government has been endeavouring to bring in rain by the explosion of dynamite in the higher regions of the atmosphere. The experiment is well worth trying just now in Bengal also. Jesus Christ said "knock and it shall be opened unto you." Our scientists promise the same result now. It behoves us therefore to see what we can gain in a crisis like the present by battering at the gates of heaven.

The idea is by no means new. It has been known from a long time in India.

WE have it on the authority of the *Liverpool Courier* that there is not only a Moslem Institute at Liverpool, but that it has recently received an important accession to its strength by the conversion of a clergyman of the Established Church to the Faith of Islam. So mournful an event for Christendom has scarcely occurred in Western Europe since the Middle Ages. The secession of John Henry Newman and the Tractarians was nothing to this. We sympathise with our British fellow-subjects in their humiliation.

IF we are to believe all that has appeared of late in the papers relating to the movements of "General" Booth, his mission, or to use his own metaphorical phraseology, his "campaign" in Australia has been attended with remarkable success. Yet, after all, he must be a bad "general" indeed who carried on aggressive wars abroad while his ground at home was slipping away behind him, and the stronghold which forms the base of his operations was threatened.

THE profit which the shipowners and merchants of England have been making during the last thirty-five years, by the success of their iniquitous agitation for the abolition of salt manufacture in Bengal, is about to be diverted to other channels. It appears from the latest reports relating to our foreign commerce, that the import of German and Arabian salt is steadily increasing and threatens to oust Liverpool from our markets. If our "patriots" have any idea of their business, they ought to get up an agitation now in order to have the salt industry in the seaboard of Bengal restored to its former footing. It is mere idle talk to say that, although the Government monopoly which existed before has been abolished, the manufacture of salt by the people is not prohibited. That the fiscal regulations render local manufacture practically impossible, ought to appear clear from the fact that, although the cost of production of salt in the sea coast of Bengal and Orissa cannot exceed six annas per maund, yet the people there are not only unable to compete with foreign salt, but actually buy it for home consumption at Rs. 3-12 per maund, including the duty of Rs. 2-8.

THE importance of having the milch cows in and near the large towns regularly inspected by skilled veterinary surgeons, cannot be overestimated. It is therefore somewhat astonishing that neither our legislators nor our civic rulers have yet taken any action whatever in the matter. The want of duly qualified cattle inspectors is at present perhaps the stumbling block in the way. Sir Charles Elliott, it is said, intends to open a veterinary school in or near Calcutta before long. Such an institution is badly wanted.

ACCORDING to official returns, the number of deaths caused in India last year by snake bite, was 21,412, nearly half of these having occurred in Bengal alone. The total extirpation of the cobra and the kerar may not be within the range of practical politics. But we think some good might be done by entertaining the services of professional

snake catchers for the destruction of the venomous reptiles, in tracts where they are known to abound. The system of granting rewards for snakes actually killed, has not been attended with any marked success, and practically the money which is expended for the purpose is thrown away for nothing.\* In last year's Resolution on the subject, the Government of India pronounced against the system, and suggested that pressure should be brought to bear upon municipal Committees to keep village sites and surroundings clear of jungle and refuse. We feel no doubt that the mofussil municipalities can do something in the matter, though not exactly in the way suggested by the Government. But as snakes abound more in the villages than in the towns, their destruction to an appreciable extent can be brought about only by entertaining the services of snake catchers and making them work under the District Boards, Local Boards, &c. What is wanted most is the periodical inspection of the huts of the villagers by the snake destroyers.

THE Calcutta Corporation proposes to take more power for control of theatres. The following byelaw awaits confirmation by the Local Government:—

"Every owner of a theatre or other place of public resort, shall, within 14 days after he shall have received notice from the Commissioners so to do, provide such urinal or latrine as, in the opinion of the Commissioners, may be necessary for the frequenters of the said theatre or other said place of public resort, and the site and construction of the said urinal or latrine shall be subject to the approval of the Commissioners."

The existing byelaw runs thus:—

"Every theatre or other place of public resort shall have such latrine accommodation as the Commissioners may, from time to time, require."

We hope the present is not an attempt to force Macfarlanes on the theatres. Mr. Cranenburg, the Pleader and enterprising law publisher, could tell the public how this patent is recommended to owners or lessees of theatres at the point of the—Municipal Act. A Macfarlane, after all, though a decent and neat structure, is as bad as any other urinal. The one set up in the south-west corner of Wellington Square in April last, has already begun to spread its odoriferous miasma in the neighbourhood.

WE read in a Bombay paper that Mr. F. S. P. Lely, the Collector and Agent of the Governor, gave an Evening Party on the 24th, at which the *creme de la creme* of the Smtat community were present, numbering some 300 Europeans and native gentlemen. "Mrs. Lely was unremittingly assiduous in making the gathering the success it became. One of the most striking features of the party was the condescension of the European officials in mixing themselves freely with natives and attending to the personal wants and comforts of each individual member." Each guest, we find, had a garland placed round his neck and presented with a nosegay.

Such a gathering is a rarity in Bengal. Even if the Covenanted Whites condescend to meet the native Blacks on equal terms, the Covenanted Blacks refuse to lend their august presence to a Party in which uncovenanted and noncognizable Blacks may be invited. To take the latest instance, Sir Charles Elliott had asked all Dajeeeling during the holidays, on the 15th October, to a Garden at Shrubbery. It was a great success. Every one who cared to attend at His Honor's call went home highly delighted with the charming manners of the Lieutenant-Governor and his lady. It was a sight to see great Civilians like Secretaries Buckland and Risley talking all grace to the 7th grade assistants and the pure white ladies—their number was limited—seeking an opportunity of conversation with the black oleaginous Baboo of the Secretariat." It is whispered two native Civilians, high in the service, kept away from the Party to which humble clerks had been commanded. Perhaps, Sir Charles, in his thorough way, will want to know the reason why.

MONDAY afternoon was occupied by Lord Lansdowne and party in visiting the Maharaja's hospital at Srinagar and Collection of curiosities and local manufactures, and witnessing the game of polo as practised by the inhabitants of Skardo. Like everything notable in this world, the origin of Polo is involved in obscurity. It is a question, who invented Polo? as men still ask who invented plum-pudding? or who wrote Homer? The Skardowallahs certainly contest with the Manipuris for the honor. And on very substantial grounds. Indeed, both races are well entitled to the credit.

THE trial, in the Bombay Sessions Court, of Dorabjee Dhunjeebhoy Shroff, the Parsee Assistant Manager of the Oriental Life Assurance Company, charged with criminal breach of trust of (1) Rs. 19,490-13-1, (2) Rs. 33,828-12-10 and (3) Government promissory notes of the value of Rs. 2,45,000, resulted in the acquittal of the accused. The actual date of embezzlement was not proved, and the point was reserved by Mr. Justice Bayley, the presiding Judge, like Mr. Justice Prinsep of Calcutta, in the prosecution of Shama Churn Sen of this city. In his charge to the jury, the Judge remarked:

"It was the duty of the prosecution to make out, for the satisfaction of the jury, such facts as would lead them to find the prisoner guilty, but if they had any doubts upon the matter they should give him the benefit. It had been said that all the matters rested on books, and it was to be regretted that no check of any kind was put on the accused as the amount of Government paper purchased was very large. In the interest of the shareholders, his Lordship thought that the practice should be amended, and asked the jury if they were satisfied with the books, there being no suggestion that they had ever been tampered with. The accused had every opportunity of altering them as he liked, no one checked his accounts from one year's end to another. The case, however, did not rest there, the prosecution relying on the communications which he had sent to a clerk and Mr. Slater. They had it that the accused took the key of the safe away with him and went up-country, from whence he sent the telegram stating that the G. P. was all right. What did G. P. mean? His Lordship said the prosecution had pointed to an entry, either written by the accused or initialled by him, in which it was shown in the books as meaning Government paper, and if this was so, the prisoner at the time of sending the telegram must have known that the paper was not in the safe. That was strong evidence against the prisoner, the prosecution relying very strongly on it as well as the letters, as a distinct admission of guilt, he having said that he alone was to blame. It was satisfactory to know that he did not blame his subordinates or Mr. Slater, (the Manager) the latter who had behaved, he said, like a father to him. On the other hand it was said the letters were vague and only a general admission of dishonesty, and it would be the duty of the jury to decide in what light they regarded the letters. Referring to the law on the subject, his Lordship said that two cases had been cited from the Calcutta Courts in which the accused had been discharged, and said that the rulings of the Calcutta Courts did not affect those of the Bombay High Court, and read to the jury a decision by Chief Justice Cockburn and three other Judges, which was to the effect that an aggregate of offences could be proved even if the date was not accurately fixed. In the present case his Lordship thought the best course he could follow was to inform the jury of the law and ask them to apply their minds to it and consider if the prisoner was guilty or not, his Lordship not thinking it desirable, as had been done in Calcutta, to direct them in what manner to return the verdict. He thought it unnecessary to tell them that it had been conclusively proved that the prosecution had shown that a defalcation was discovered on the 16th April, but owing to the want of supervision in the office it was quite impossible to arrive at the exact date upon which the money was taken. He expressed a hope that he had placed the salient points of the case before the jury in the very difficult case, in which the prisoner had been most ably represented. It was a great help to the jury to have the case for the prisoner put before them as ably and clearly as Mr. Judine had done; for the prosecuting counsel had merely to place all the points he could against the prisoner keeping out of sight altogether any points which might stand in favour of the accused."

The Jury retired for thirty minutes, and returned a verdict of not guilty on the first two charges, and a divided verdict on the third, namely, 6 not guilty and 3 guilty, the three coupling their opinion with recommendation to mercy, on account of the lax manner in which the books and accounts of the company had been kept. The Judge, concurring with the verdict of the majority, ordered the discharge of the prisoner. There was cheering among the Parsees who had mustered strong in Court.

ON the 19th September last, we reported the prosecution, by Mr. C. W. Christian, a minister of the Gospel, of the Methodist Episcopal Church, at Bangalore, of Mr. J. W. Hayes, junior, barrister-at-law, of the same place, for defamation. At that trial, in the presence of the magistrate, Colonel Magrath, who advised the complainant to accept the verbal apology the accused was willing to make, Mr. Hayes libelled his adversary saying "you cheated people in Hyderabad, and had to leave the ministry." The Magistrate seems to have taken no notice of the remark, but Mr. Christian had asked him to take it down and he came down upon Mr. Hayes with a second prosecution for defamation.

**Holloway's Pills.**—The Greatest Wonder of Modern Times.—They correct bile, prevent flatulency, cleanse the liver, and purify the system, renovate the debilitated, strengthen the stomach, increase the appetite, invigorate the nerves, promote health, and restate the weak to an ardour of feeling never before expected. The sale of these Pills throughout the globe astonishes everybody, convincing the most sceptical that there is no Medicine equal to Holloway's Pills for removing the complaints which are incidental to the human race. They are indeed a blessing to the afflicted, and a boon to those who suffer from disorder, internal or external. Thousands of persons have testified that by their use alone they have been restored to health after other remedies had proved unsuccessful.

That complaint was heard by Captain Ravenshaw, and he has sentenced Hayes to a fine of rupees 300 or one month's simple imprisonment. The defence admitted the defamation but pleaded the privilege of an accused. The Magistrate overruled the plea saying:—

"Accused was not at the time making any statement as an accused person, nor were the words spoken in any statement made by accused in his defence, nor formed any part of the written statement tendered by him, and the accused at the time was under trial for using words uttered on a different occasion of a different purport. The expressions now complained against were uttered voluntarily, and cannot be accepted as a part of the proceedings which were carried on before Col. Magrath on September 2nd. The result of the proceedings on September 2nd was that accused admitted his fault by tendering an apology. The case referred to in Queen's Bench Division, *Master v. Lamb* particularly refers to an action against an advocate for defamatory words spoken with reference to and in the course of an inquiry before a judicial tribunal, and although in the course of the judgment the benefit of the privilege enjoyed by an advocate is ruled to extend to parties and witnesses, I am not prepared to accept this in the unqualified sense which accused's Counsel would have me accept it, and while admitting that there are certain occasions on which the privileges can extend to an accused person, I consider that the rulings under the Indian Law are sufficiently clear; when they occur otherwise there would be no protection against the vilest abuse and defamation which an accused person might say against his prosecutors. The Indian Law Reports quoted therefore are most useful in defining these occasions and point to statements which might be termed defamatory, being privileged when uttered in the course of pleading and arguments as that on P. 29. Vol. 10, Madras Law Reports, *Sullivan v. Norton*, while the statement complained of on page 97, 14, Bombay Law Reports, was made in the petition submitted for defence in a civil action, and was obviously made for the protection and interest of the person who made it. Similarly at page 110, Mysore Law Reports, Vol. 7, it was ruled that the statement was made with due care and attention or for the protection of the defendant's own interests, and they were not wholly untrue so as to imply bad faith. The circumstances of the present case are not in my opinion similar to those under which defamatory statements were held to be 'privileged' in the above quoted ruling. No attempt has been made to show that there was an atom of truth in the imputation made, or that it was made *bona fide*, and admitting that there was some latent bad feeling between the parties none is put forward as an excuse or aggravation. I accordingly hold that the defamatory statement was not privileged nor the accused privileged in making it."

THE prosecution of the *Indian Mirror* for libel in the Lucknow Magistracy has been compromised—but not before both the editor and his printer had been dragged up to the capital of Oudh and presented for exhibition before a gaping crowd. The editor expressed his regret and apologised for allowing two Lucknow letters—the subject of the complaint—to appear in his daily, and withdrew all the imputations. That satisfied his good natured assailant, and we shall hear no more of the complaint. The editor and printer were at first excused personal attendance, but had subsequently to present themselves to the far off magistrate, who then allowed them leave to keep away in Calcutta, when the time would come for him to pass the final orders.

OVER-RULING a circular of the District Magistrate and setting aside the order under it of a Deputy Magistrate of Satun, the Vacation Bench of the Bengal High Court have held that a client is not to be restricted to the number of pleaders or muktears. He is free to engage any number of them, but the number of pleaders addressing a court on one side was to be regulated according to the practice obtaining in that court.

OUR remarks on the case of the French newspaper of Chandernagore have, we see, touched our contemporary to the quick. We trench upon delicate ground and were quite aware of the risk we ran. We freely apologise for having, in pursuit of a benevolent mission, caused him pain.

The *Petit Bengali* notices our comments on Dourga Charan Roquitte's proceedings against it with characteristic spirit. The defendant-under-sentence's *sang froid*—we have to go to his own tongue for the appropriate word to describe his attitude—is charming. He has no notion of contempt of court, from which, indeed, his downright earnestness saves him. But his scorn for the enemy is simply immortal. He curseth most who knoweth best, we suppose. Our contemporary says:—

"Commenting on the action of Babu Dourga Charan Roquitte against the *Petit Bengali*, *Reis and Rayyet* expressed regret that common friends did not interpose between the parties. We thank him for this good thought, but it is evident that he knows little the Babu whose enemy we have become in trying to purge Chandernagore of his poison. There could be no reconciliation between the *Petit Bengali* with Dourga but by gagging the journal. It is not the bold editor of

*Reis and Rayyet* who would make such a proposition! No, one could not be in the good graces of M. Dourga but by becoming his very humble servant, a part, our Editor has never consented to play, not even when he worked in conjunction for the foundation at Calcutta of the firm Dourga Charan Roquitte & Co., to which M. Dourga is indebted for all his fortune, and some distinctions that he has gained.

"The *Reis and Rayyet* concludes that the *Petit Bengali* is not perhaps an enterprise peculiarly prosperous, that M. Dourga was not bound to avail himself of the benefit of the judgment by claiming the damage adjudged. Our contemporary perhaps had no mind to offend us, yet he offends us deeply in believing us capable of any bargain whatever with Dourga. At first we look forward to the appeal, afterwards if the journal can not continue it will stop but never sell itself."

THE Maharaja of Panna has asked the Government of India for a mineralogist to explore his state, to ascertain its gem-producing resources. Panna is one of the oldest diamond-producing tracts in the world, and gives name to one kind of the gem. The mines are now exhausted. But as they have hitherto been worked under the rude primitive system, it might be worth trying a more organized method under scientific direction. When the Maharaja was last here he evinced a commendable interest in the progress of science. He cultivated the acquaintance of Father Lalont, visited the Observatory at St. Xavier's College and other institutions, and made many inquiries, not omitting the subject of the precious minerals. From that time, we believe, he has been on the look out for an expert in economic geology who might discover reefs of precious stones in his territory and help him to work them with profit. He has to this day apparently not yet got one. We do not know that the Government of India has a specialist of the kind required to lend. If it is disposed to help the Maharaja, one will have to be engaged. Nor are such experts to be had for the asking even in Europe, we suppose. The most useful for the Maharaja's purpose would be a scientific man who has had experience in the Southern Hemisphere. A high premium will be demanded by such a man.

We would advise the Raja to extend the scope of his inquiry to the mineral resources of his State, instead of confining it to gem-producing resources. He has had enough of gems. For hundreds of years, Panna has produced diamonds without being any the richer for it. On the contrary, she has many a time suffered from the envy of neighbours and the cupidity of her liege lords on account of the natural advantage. It speaks not a little for the moderation of the British Paramountcy that the autonomy of this insignificant principality has been so long spared. At any rate, the addition of a gold or even a silver mine would not be amiss. But it was time for the Maharaja to be disabused of the notion that gems and costly minerals are the only or chief sources of national wealth. The Maharaja is by no means singular in his prepossession. Most of our Princes, Hindu or Mohamedan, share it. Indeed, the prejudice runs all through native society. From some statements that we have read, the Panna State did not appear to make much by its mines. The general impression has always prevailed that Panna was not only rich in mines but also rich from them. No doubt, the income was always understood to be out of all proportion to its general resources, Panna being a small tract of bleak hill thinly populated. Yet, in the earlier part of the century, when the revenue from the mines was divided between the three neighbouring States of Panna, Banda and Chikari, the entire yield of the mines was estimated at a lac and Rs. 20,000 a year, so that the revenue received by the Panna Raja, who was entitled to the lion's share, amounted to only Rs. 30,000. A good iron or even coal mine is worth a dozen such miserable precious mines.

THE noticeable features in the last Dourga Pooja are the discontinuance of the nautches at the house of Raja Nabakissen of Shovabazar, the performance of the *sandhi* puja at two different hours, and a sympathetic article in the *Englishman* recommending the fortnight's holidays during the Poojas.

The Nautches at the Shovabazar Rajas', on both banks of Raja Nabakissen's Street, are famed from a long time. It is there, of all other parts of the metropolis, that the general Pooja interest centres. The tradition cherished by the family is that these nautches were instituted by Raja Nabakissen in commemoration of the victory of Plassey. Be that what it may have been, the former Rajas regarded them with special pride. Raja Sibkissen, the eldest son of Raja Rajkrishna, and grandson of Maharaja Nabakissen, had, after a gay youth, been, for many years, relegated to obscurity as a demented imbecile, before he was finally summoned out of the world. This was on the eve of

the Doorga Pooja. There was sadness in Shovabazar. Not in sorrow for the dying Raja, who was simply dragging on the burden of existence and had long ceased to be of any account, but in anxiety for the festivities on the occasion of the Pooja. The worship might proceed, quietly, in some name or other; but the amusements must be stopped in case the Raja died. The poor dying man—the head of the family by blood, if shelved for incapacity—himself felt the gravity of the situation, and, in his last moments, strictly enjoined on his brothers Rajas Kalkrishna and Kamalkrishna not to suspend the nautches owing to his death. We need scarcely add that the recommendation was strictly carried out. Though the pomp of the Pooja in the rajbati had ceased for sometime, our multiracial community still looked to the Shovabazar house for affording the public opportunities for sharing the superior secular delights of the Poojas. The wisdom of the present year, however, replaced the nautches by one of the city theatrical companies. It is a great fall from Maharaja Nabakissen to Maharaja Sir Narendra Krishna, K. C. I. E.

The Hindoos in particular were much exercised on a point of practice in the ritual. The most important part of the ceremony is the sacrifice at the exact time when the second day of the Doorga Pooja passed into the third, and to the distraction of the worshippers and the whole orthodox world, that chronological conjunction had this time been very differently calculated. In the absence of astronomical observations, the Hindu almanacs have not been able to keep pace with the progress of the stars and planets, which accounts for occasional differences of time for observance of essential ceremonies. On the present occasion, the Maharajas of Krishnagar and Burdwan and not half a dozen houses in Calcutta performed the *Sandhipooja* in the afternoon, while the hour for general observance was in the forenoon. The Calcutta minority includes the new nobility which could scarcely be expected to allow themselves to go to Heaven by the public *entree* of the mob of worshippers. There is great anxiety in the Hindu mind on the subject, however. For, if the true time has been missed, the whole proceedings—the fasts and feasts and gifts and elaborate ceremonies—have gone for nothing. The Doorga Pooja *qua* Pooja has been *ultra vires*—theologically. One gentleman, however, in this town, wiser than his generation, has adroitly ensured his passage to heaven, by holding that pooja on both the hours—to the confusion of the gods, the *shasters* and the *shastris*.

THE worst disaster to the poor in the late Pooja was the withdrawing of his usual largesses by that philanthropist unknown to fame, Kali Kristo Pranamik. His charities were not on the scale of his father, for the sufficient reason that the days of making money, in their profession at all events, have gone by. Still they amounted to a goodly figure—a figure that staggered the purse-proud plutocrats and shamed the titular sovereigns. This year, he has thought it prudent to withdraw his Pooja benefactions. The effect upon the poorer classes may be imagined. The quiet but really princely way in which Kabiraj Gunga Prasad Sen has celebrated the *sibadh* of his wife has more than made up for the other's inaction. This magnificent Vaidya freely threw open his purse, paid the beggars handsomely, besides feeding them well, and fed all castes. To the chief of the twice-born classes his homage was due, and it was meted out with a golden hand. But a true Hindu according to his lights, serving God without fear or favour of mortals, he had nothing to do with such of the Brahmans as have compromised themselves by accepting presents of the *Peeralis*, thereby keeping out Mahamahapadhyaya Mohesh Chandra Nyayaratna and his servile crew.

### BABOO BIBBLEBABBLE.

POOR dear Joseph Clarke! He is much to be pitied. He came to grief at the Dublin Police-court for loving not wisely but too well, perhaps. He pursued ladies to the catholic church in Clarendon street and kissed them even while at their devotions. He resented the interference of the Police with his interesting proceedings and knocked down a couple of constables. He probably remembered the Poet's statement about a particular kind of attendance at divine service. Part of the congregation, to be sure,

to church repair,  
Not for the doctrine, but the music there:

If the church may be resorted to as to an opera for the music there, why not for any other light amusement? And what amusement so harmless as kissing? It may be done so airily and charmingly as not to hurt any Peri however delicate.

THE following is just now being circulated through the European press in this country as "a good example of the kind of error made frequently by educated Indians:"—

"A Deputy, Magistrate had applied for leave, but after a time, as it had not been granted, he went to the Magistrate and asked him to write again, saying 'You know, Sir, in the Secretariat they have a way of dovetailing things.' He had mixed up dovetailing and pigeon-holing."

Not necessarily so, by any means. The Baboo Deputy Saheb possibly meant what he said. There is nothing incoherent in his talk. In saying that they have a way of dovetailing things at the Secretariat, he was literally true to fact as well as to Her Majesty's tongue. The geniuses there have such a way of piecing together different and even conflicting correspondence, of taking the enclosures of excise on to educational circular. Pigeon-holing is one thing and dovetailing another. And the Secretariat is great at both. To pigeon-hole is, in general, to shelve—not quite to bundle out but rather bury alive. An application for leave can not, in the very nature of things, be treated this way. There is neither rhyme nor reason for bunking it, much less to preserve it in the records as a testimony of neglect. But there is a good chance, more or less exigent according to the pressure on the despatching branch, of its being forwarded to the Protector of Emigrants or to the Chinese Amban. That is being dovetailed—not pigeon-holed.

It is quite possible that the native official had mixed up dovetailing and pigeon-holing. It is so natural. From dove to pigeon, the step is so easy. The things belong to the same category and are linked together by association of ideas. But this is no peculiarity of the Indian mind. The phenomenon is common to both natives and Europeans.

HALLIDAY II. goes into retirement immediately—without a pang. Smith the Simple succeeds. He has been confirmed on the Board of Revenue. It will be a short reign. His time too for retirement is nigh happy man! Mr. C. C. Stevens is spoken of as the next member. A just man, just the man to preside in a great judicial office. The accomplished Commissioner Mr. J. Beames, Bhagulpore Division, on furlough, is Gazetted for the Presidency Division, Mr. E. V. Westmacott continuing to act in that capacity till Mr. Beames' return. Mr. Lewis shortly turns his back on the service but not on India. The Commissioner of the Rajshye Division sinks into the Superintendent of the Cooch Behar State. He will draw a lower pay than his predecessor, to set right the finances of the State. Mr. P. Nolan, of the Bengal Government, the only Secretary who would not be moved by the activity of the Local Head, but kept to his own, succeeds the retiring Mr. Lewis. Mr. Nolan has the reputation of in every respect the best Secretary in the Bengal office. As a revenue expert, he would have been of great service at a time when under a Revenue Lieutenant-Governor revenue questions will come to the fore. Unfortunately, Mr. Nolan was too sterling a man to be fussy. His worth could be felt in time only. But men in these days, specially Britons, lack the necessary patience. Besides, we are afraid Mr. Nolan had already given offence. He was just the man to do so. His calm imperturbability is apt to be resented by the more restless. At any rate, his self-respect would not allow him to fall down at the feet of the new Power, as both his seniors and juniors were doing. Hence he is kicked up to the serene heights of the upper shelf—to the inefficiency of the administration and the misfortune of the country.

IT is vain to war with caste. You cannot conquer. Caste is inevitable and irresistible. You cannot escape it. Suppress it in one name, it starts up in another. There is caste among the Pariahs. There are distinctions even in democracy. There is certainly a well-recognised aristocracy in the Great Republic of America. The Astors of Boston hold high rank in that aristocracy. Considering that Boston, the Athens of America, is one of the most intellectual and refined cities in the world, and that the millionaires have, for generations, been at the head of its *élite*, they may well be regarded as the nobles of Civilization.

Millionaires are not such rare birds as they used to be, even in America. But there are millionaires and millionaires, and, apart



from the question of self, an heir of one of the Revolutionary fortunes, swelled by successive accretions, is worth more than half a dozen working men who have struck oil or stumbled on a silver mountain. The Hebrew plutocrats of Europe are different. They are infinitely superior to the mushroom millionaire of the United States—the Goulds and the Vanderbilts and the Mackays. But, superior as they are, they are left far behind by the Astors, who have the advantage of an aristocracy of a sufficiently long standing. We have just now seen an account of some jewellery belonging to this Boston family which shows that its very trinkets are characteristic.

The wife of Mr. William Astor keeps for finger jewellery a live moving snake of the red *Kālnāgini* kind. It is a tame harmless thing of course, or else not even the passion of Eve for adornment and finery would have tempted her to wind it round her person; being in fact a being of mechanical zoology. At any rate, the illusion is complete of a thin little gorgeous reptile dragging round the finger. It is all a matter of wires. Our Cuttack jewellers are famous for their skill in silver wire-work, but they have not the skill of the artist in Egypt who made Mrs. Astor's ring. It is thus described:—

"It is constructed of flexible gold wire, each scale being represented by a loop of wire in which a ruby, an emerald, or an amethyst is firmly set. The slightest movement of the fingers sets the wires aquiver, and the ring scintillates and seems to go round and round the finger with a serpentine movement that has something airy in it."

Of course, this is not the only notable thing in her possession. There are single-speech orators and single-book authors. With her vast wealth and her fine taste, at once magnificent and *recherché*, Mrs. Astor is far from being a single-jewel beauty. She has no end of fine things in the person-decorational way. At any rate, she has a suit of jewellery of the highest cut and most difficult mechanism. It were absurd to sport the fascinating *Kālnāgini* without a jewelled background to match. No wonder, we hear of her

"marvellous necklace, composed of six strings of magnificent diamonds, all the stones being invisibly set, so that they look as though they were simply strung together like beads."

These are characteristic ornaments. They display a rare taste, a rich fancy, high skill, and science and culture—in a word, the civilization of the last quarter of the nineteenth century. And, in our estimation, worth more than a dozen misshapen, uncut Kohinoors. They are, in fine, fit decorations for the Peri of aristocracy of enlightened America.

BROTHER BARBOO.

## REIS & RAYYET.

Saturday, October 31, 1891.

### AN APPEAL ON BEHALF OF HINDU WIDOWS IN BENGAL.

THE life of Hindu widows is miserable enough in every part of India. But in Bengal, the fact that they are precluded from marrying again is not the most important item in their list of grievances. There are many men and women in every country who, during the best years of their lives, are compelled to pass their days in single wretchedness, on account of the protracted illness or absence of their better or worse halves. What makes the life of Hindu widows in Bengal or rather in its metropolitan districts, simply intolerable, is the fasting of the Ekadasi or the eleventh days of the moon. On these days, they have to abstain from every kind of food and drink. Bitter are the curses which they sometimes openly pronounce on the day. Each Ekadasi means to them a sore trial, the very approach of which gives rise to alarms and apprehensions that it is impossible fully to realise. Our countrymen are too much accustomed to the spectacle of misery we refer to, to think seriously of it. But to the man whose humane feelings are not blunted altogether by the atrocities of our religion, the cruel treatment to which we subject our widowed mothers, sisters, daughters, &c., would appear to be simply shocking. The Draconian regimen of Ekadasi practically makes no exception in favor of infancy or extreme old

age. Even the exigencies of health meet with indulgence at the hands of our spiritual tyrants. A widow be on the point of death, still even her own sons and daughters would not put a drop of water into her mouth to alleviate her thirst. What this means in an Indian summer, may be more easily imagined than described.

With regard to the cruel treatment to which widows in Bengal are thus subjected, the most remarkable fact is that it is not supported by any inspired text that can be held to be absolutely binding on the conscience of orthodox Hindus. The practice is based solely on an overstrained and altogether unwarranted interpretation of a text of Raghunandana's, the real founder of the Bengal School, though the departure in the Laws of Inheritance and Succession had been inaugurated by Jimuta Vahana. No Pandit worthy of the name can honestly say that there is anything in our revealed scriptures which enjoins absolute fasting by widows on the eleventh day of the moon. In fact, any hard and fast rule enjoining total abstinence from food, seems to be inconsistent with the very object of ekadasi. The *Brahma Vaibarta Purana* says:—

"A person incapable of fasting on the Ekadasi day should either feed a Brahmin or give a gratuity equivalent to double the amount that such feeding would cost."\*

We leave it to our readers to draw their own conclusion from this.

Without entering farther into any *shastric* discussion, we call upon our coreligionists right earnestly to take into consideration the question of having the practice abolished. We appeal not only to go-ahead reformers, but to the orthodox members of the Hindu community also. As to what we have stated above regarding the absence of any revelation enjoining the periodical starvation of widows, our orthodox coreligionists may, if they deem it necessary, satisfy themselves by referring to the authorities cited by Raghunandana, in support of his view in his *Ekadasi Tatwa* and *Tithi Tatwa*. It may be easy enough for some of our countrymen to discover some hidden beauty in the practice which we condemn. Hook-swinging and *satti* rite had their admirers and justifiers too. If some widows willingly submit themselves to the discipline, that is no argument in its favor. The victim of moral tyranny is doubly to be pitied.

There is hardly a member of the Hindu community who is not interested in the question to which we draw the attention of the public. There are very few Hindu families in the country in which there is not a widowed member. Let all petty jealousies therefore be thrown aside, and, by emancipating our women from the moral thralldom in which our spiritual leaders have kept them for ages, let us show that we deserve, at the hands of our present political rulers, the privileges which we claim from them. We need not conform to their ideas of social reformation. But, while we patiently submit to all the cruelties which are practised in the name of our religion, we have very little right to demand political freedom. The rights of free men cannot be safely exercised by people who are weak enough to submit blindly to the despotism of religion. At any rate, we cannot expect our British masters to get off from our shoulder by their voluntary act, so long as we show no sign of shaking off the domination of the wolves in sheep's skin, whose tyrannies are far worse than those of a Nero or Caligula.

\* Cited in Raghunandana's *Ekadasi Tatwa*, p. 222. P. M. Soor and Co's Edition.

## A MISUNDERSTANDING AND AN EXPLANATION.

THERE surely is some mysterious element in the British nature. How we have come to give offence to our contemporary of the *Bengal Times*, we really fail to make out. In writing as we did before the holidays, no offence was in our mind, and we took care not to be misunderstood. For that matter, we purposed to show our regard, and chose our language accordingly, and we made it explicit to the end in view, with full knowledge of our contemporary's weakness—a rather excessive sensitiveness. Not that we always do so. We can be naughty when we quarrel. But having no bone to pick—no grudge to repay—we expressed our genuine sentiments towards a veteran brother of the quill, whose character and talents we respect. Notwithstanding all, our contemporary has found, or made, enough matter in our leaderette of October 3, for indictment against us. In a long but excellently written jeremiad, the Dacca editor, while sparing our people and even complimentary to ourselves, refuses to see the wit of the example of the literature of the native press adduced by us, and complains of our impropriety (speaking mildly) in giving it circulation. To avoid the possibility of blundering in the act of rectification, we will place our contemporary's entire article before the reader.

The *Bengal Times* of October 7 writes : —

"HUMOUR, WIT AND VIVACITY.—Years ago, a poet wrote :

'As in smooth oil a razor best is whet,  
So wit is by politeness sharpest set.'

There are various kinds and degrees of wit ; some not set sharply and others having no connection with politeness. Of this latter order, we have a specimen before us. Our astute contemporary of *Reis and Rayyet* charges us among Anglo-Indian guffs with concluding that people of this country 'are devoid of the faculty of wit and humour'—an accusation upon which we can hardly be condemned, so far at least as he is concerned, since our appreciation of his humour—when possible—has never been grudgingly expressed. If we have failed as regards others, our justification is as palpable, as our contemporary's superiority to his fellow-scribes is obvious. He is not always happy, however in his selection. In last Saturday's issue, he remarked :

'From a paragraph in the *Lahore Tribune* of the 19th September, apparently taken from a journal of the Eastern Delta, we see Native wit assert itself at the expense of the critic who ignored it.'

He also reproduces a paragraph, which, for vulgar untruth and malicious innuendo, we have not seen equalled, hence, and upon this ground alone, we are sorry our contemporary of *Reis and Rayyet* should have lent himself to disseminate so stupid and palpable a falsehood. As truth is always strongest in its naked, unvarnished relation, we will narrate what actually took place, a simple story which persons now living can verify. A European gentleman of this town, many years ago, was proceeding to a special dinner-party to which he had been invited. It was a fine, bracing evening in winter, and as he had not very far to go, he elected to walk. He was unarmed, and had not any suspicion that he was about to meet with an adventure. Not far from our town kotwal, he was set upon by a small mob of *budmashes*, lattie in hand. One made a feint at him, and in another moment was sprawling at his feet, half-stunned by a right-hander ; a left-hander sent another to earth, and then there was a general stampede. Mr. — who was without a scratch, secured one of his would-be assailants, gave him a tidy dressing with his own lattie and walked him off to a sub-inspector, to whose tender care he consigned him, intending to prosecute next day. Several considerations, however, were urged why his cowardly prisoner might, upon private grounds, be forgiven, which accordingly he was, having been taught a severe lesson. Years after, perhaps ten or a dozen years ago, and some eight or ten subsequent to this incident, it was casually alluded to : no names were mentioned, nor any details given, all having by that time been nearly forgotten, when a Native writer, chuckling over his ingenious unveracity, dressed up this simple incident to represent a gentleman well known in this town, as having been struck by a *budmash* on his head with a lattie, which, far from damaging him, broke, leaving Mr. — unhurt—a story at once stupid and false, as no such incident took place, nor could it, in its very nature, be true. We now see a phoenix of this story reproduced, with a few embellishments, and published as authentic, which it not only is not, but we are not quite sure if it be altogether free from an element of defamation. Our *Reis and Rayyet* contemporary appears to imply that, in relating an encounter we had had with some roughs, we related this story as he has reproduced it, in its garbled and deformed shape. This is an entire misconception. We know of but one story and that we outlined in purport, as we have now again done, not to vindicate any person from a false and absurd implication launched at him by blackguard malignity, but to set right a contemporary, who, in his literary tourneys with us, has ever comported himself as a man and a gentleman. We have a right therefore to expect that, as he has fallen into an error, by publishing a gentleman's name in connection with an alleged incident distorted in all its main features, he will, upon our solemn assurance of its falsity, give it an equally public denial. From a cadet of an illustrious family, from a highly cultured Brahman, and a gentleman by feeling and habit, one whose own antecedents and surroundings are in no whit inferior, may surely anticipate this modicum of justice, with assured confidence. One word before concluding. Our Calcutta weekly contemporary indirectly styles his quotation 'wit and humour,' and follows it up by an implication relative to its 'Indian

vivacity.' Utterly ignorant of what constitutes Indian wit, humour, or vivacity, we must perforce, accept this as a true index, though, sad to confess, in our unimaginative dulness, we could find no better designation for it than an unmitigated and silly falsehood, emanating from an author, who, apparently, mistakes vulgarity for satire and misrepresentation for jocularity. That our friend *Reis and Rayyet* should appear to lend countenance to such nauseating puerility, excites in us surprise at this its one and only notable feature. We had given our contemporary credit for better taste, more pride of journalistic dignity, and more friendliness of feeling."

That raises two issues, of two different descriptions. The one is critical and the other ethical. Of these, the former is the less formidable. If our example failed to conquer our contemporary, we shall not be so foolish as to cry, no matter. But at the worst, it is no serious matter. We have made a bad selection, that is all. At the very worst, we do not know what is wit or humour. That is not an agreeable imputation for an educated gentleman to lie under, yet it is not one, at all events, for one to hang himself from the nearest tree. But even from that imputation, such as it is, we are individually protected, in fact if not in form, by the kind appreciation of our own self—for which, thanks—with which our contemporary's scornful and vehement condemnation of the passage quoted by us is accompanied. Not so the other charge. That affects character. We are taken to task for giving circulation to a malicious falsehood. Although this charge is made more in sorrow than in anger, yet the condemnation is there, and it is one that no gentleman can be indifferent about. Now, in reproducing the paragraph we quoted on the 3rd October, we had a twofold object. We wanted to learn the exact truth about an alleged assault against a brother journalist. And, assuming the general accuracy of the statement, we meant to discourage, first, such cowardly physical attacks by the agency of paid desperadoes on peaceful pedestrians, specially gentlemen like the Dacca editor who do a difficult public service faithfully and, secondly, such questionable fun as the paragraph makes of the incident. Even after our contemporary's strongly worded reproaches, we do not yet see that we were to blame in this. Were we wrong in taking the thing to be true? At that time its truth had not been questioned, to our knowledge at any rate. Nor is its substantial accuracy questioned even now. Although the *Bengal Times* denounces the falsehood of the account we quoted, yet it admits the incident in the main by its own version. In his wrath, the editor does not vouchsafe information on the important point whether he had been the victim of an accidental raid, an attack of mere *Budmashery* or of *Budmashery* acting as the tool of an unworthy Bhadracacy. Indeed, without waiting for intelligence in the particular case of our contemporary, knowing the rowdiness of Dacca and the baseness of many of its citizens in employing bullies and roughs against one another, we meted out our condemnation against so anarchical a practice.

And now, is it necessary for us to confess that we did not believe that the narrative is all true, in each particular and on every point? We scarcely think. Our presentation of it as a specimen of wit itself implied that the passage could not be literally true. Exaggeration is of the essence of humour and wit. Without a leaven of fiction, there is neither literature nor enjoyment—no wit, repartee, caricature, poetry, drama. It was in the falsehood of the passage in question that the joke of it lay. We certainly are not such simpletons as to believe that our Dacca friend's head broke the bludgeon of the brave. But the fun arises out of the air of simplicity with which the incident is related. And the *B. T.*'s passion is unworthy of the Editor.—We have left no space to discuss the general question of wit and humour and of Indian vivacity in particular.

## THE VICEROY IN KASHMIR.

## THE TOAST OF HIS HEALTH AND HIS REPLY.

At the State banquet on the 24th, at Lal Mandir, after dinner, the Maharaja entered and took his seat to the right of the Viceroy. Colonel Prideaux then rose, and, on behalf of the Maharaja, proposed the health of the Queen. After a brief pause, Colonel Prideaux again rose and spoke as follows :—

Ladies and Gentlemen,—I have been commissioned by His Highness the Maharaja to express the great gratification he feels at the visit which their Excellencies the Viceroy and Lady Lansdowne have paid to his capital. (Applause.) It has been a long-cherished desire on the part of His Highness that a Viceroy of India should visit Kashmir, and he is extremely thankful to say that that desire is now fulfilled, and that His Highness's wishes have been responded to. The romance of travel in Kashmir has perhaps suffered to

some extent by the construction of the Jhelum valley road, but it is, I think, satisfactory that His Excellency has been able to see for himself one of the great engineering works which in future times will serve to commemorate His Highness's rule. (Applause.) His Highness has always shown interest in public works, and amongst other great works completed within the last few years have been the Sialkot and Jummoo Railway, the Waterworks at Jummoo which have been a source of great convenience to that town, and also we hope to see completed next winter the Savi Bridge, which will serve to connect both sides of the river which flows past Jummoo, and which will be not only a source of convenience to the inhabitants of Jummoo, but, I trust, also a source of revenue to the Kashmir State. Besides, this road which His Excellency has just travelled is but the first section of one of the most important highways, I may say, in India. Within a year or two will be completed that road as far as Gilgit, and I think I may say without any hyperbole, that the road will be an artery of which the pulsations will be felt from the fertile plains of the Punjab to those arterial limits which form the northern portions of His Highness's territory. (Applause.) Colonel Prideaux concluded by asking the company, on behalf of His Highness, to join him most cordially in drinking to the long life and happiness of their Excellencies the Viceroy and the Marchioness of Lansdowne. The toast was very heartily received.

His Excellency the Viceroy then rose and said :—

Your Highness, Ladies and Gentlemen,—I thank your Highness cordially for the kind manner in which, by your Highness's instruction, Colonel Prideaux has proposed my health. The visit which I am paying to Kashmir is the realisation of a wish which I have cherished for a long time. There is, I suppose, no part of the British Empire which any Englishman arriving in India is more anxious to see than that of which your Highness is ruler. Its marvellous beauties have, from the time when European visitors first found their way into the Valley, been celebrated by the traveller and the poet, and even on my way here I have seen enough to convince me that the expectations which I have formed are not likely to be disappointed. (Applause.) Having now had some experience of the scenery of India, as well as of that of the North American Continent, I will venture to say that the Jhelum valley need not fear comparison in point of beauty with any other part of the world. (Applause.) I am glad to have this opportunity of expressing my thanks for the arrangements which were made for our journey, both by land and water. Nature provided the scenery, but we should not have enjoyed it as we did but for the excellent new road along the Valley, a thoroughfare to which Colonel Prideaux has just referred, and the importance and convenience of which can hardly be over-estimated. Even if the Kashmir State has to wait for a few years before it is connected by a railway with British India, the existing cart road supplies an admirable channel of communication, which I have no doubt is specially appreciated by those who, in former years, were condemned to travel by the old road. (Applause.) But, your Highness, anxious as I was to visit your State, it was certainly not merely with the object of seeing its great natural beauties that I undertook my present tour. If I had been coming here merely as a tourist I should have regarded my visit with much less interest than that which I feel in it at the present moment. It is not necessary for me to remind your Highness that almost from the time of my arrival in India, affairs in Kashmir have constantly engaged my thoughts. The principal cause of my anxiety not to postpone my visit to you was the desire which I felt to make your Highness's personal acquaintance, a desire which I am glad to think was reciprocated by you, and to effect a full and frank interchange of ideas with you upon a matter of interest to us both. I was also anxious to meet again your Highness's brothers, Raja Amar Singh, President of the Council, and Raja Ram Singh, the Commander-in-Chief, and to hear from them something of the work upon which the State Council has recently been engaged. That work has been of an exceptionally important character. The reports of the Council claim for it, and, I am glad to say, claim for it not without reason, that it has, during the last few months, initiated several very substantial improvements in the administration of the State. I say initiated, because the real difficulties of reformation begin when reforms which have been elaborated on paper come to be submitted to the test of practical application. I believe, however, that the Council has made a good and courageous beginning. (Applause.) The preliminary work of revenue settlement has, I am glad to learn, made good progress, and the whole question of revenue administration is under consideration. In this branch of administration Raja Amar Singh has, I know, taken a particular interest. (Applause.) At this moment a British official—I refer to Mr. Logan, an official of special experience in financial matters (applause), whose services we have temporarily placed at the disposal of the Durbar—is engaged in a full inquiry into the finances of the State, an investigation which the Council has done well to court, and which it has, I am happy to say, facilitated to the best of its powers. The results of this inquiry will, I hope, be laid before me shortly. I trust that amongst those

results will be the introduction of a sound system of audit and account, which I need not say is the very backbone and essence of good administration, whether in a Native State or in an Indian Province. (Applause.) In the Judicial Department, presided over by Pundit Bagh Ram, several changes are likely to produce useful improvements if they are properly carried into effect. They have, I am told, been approved by the Council. Last but not least, the administration of the army has been vigorously taken in hand by Raja Ram Singh (applause) who holds a commission in the British army, upon which I beg to congratulate him, and has, I rejoice to know, been greatly assisted by Colonel Neville Chamberlain (loud applause), an officer who, at the special request of the Council, I placed at its disposal nearly two years ago. (Continued applause.) I believe I am not exaggerating when I say that in place of a large and irregularly paid force, indifferently equipped and badly disciplined, the State is in a fair way of obtaining a smaller force, much more efficient, and much more likely to prove a source of strength to the State and to the empire. (Applause.) Your Highness will, I am sure, think it only natural that I should desire to satisfy myself upon the spot of the extent of these reforms, that I should wish to learn from the Resident, who, I am glad to know, enjoys the entire confidence of your Highness, from the Council, and from your Highness, what has already been done and what yet remains to be achieved. I have only been a few hours in Srinagar, and we have as yet been able to do little more than commence the discussion of these important subjects, but before I leave the State I shall, I hope, be able to obtain much information which will enable me to form a clearer opinion with regard to the measures which it may be desirable to adopt for the future government of the State. (Applause.) Your Highness may depend upon it that I shall approach the consideration of these questions, in which you are so deeply interested, with feelings entirely friendly towards your Highness. (Applause.) I am indeed glad to be able, on this interesting occasion, to assure your Highness publicly, as I have already done in my private communications, that the Government of India has throughout entertained towards your Highness and towards the Kashmir State no sentiments other than those of sincere good will and sympathy (loud applause) coupled with an earnest desire to assist you in surmounting the many difficulties and in bearing the heavy load of responsibilities with which you have been confronted. (Continued applause.) I trust that the assurance which I am thus able to give your Highness will dispel once and for ever the mistaken idea that in its dealings with the Kashmir State the Government of India harbour for a moment any ulterior designs upon its rights and privileges. (Applause.) The connection of the Kashmir State with the Government of India has always been of a specially intimate character. The State owes its very existence to the grant made to your Highness's ancestor in 1846, and upon more than one occasion in its subsequent history it has given evidence of its loyalty and attachment to the Government and the Crown. I feel no doubt that the loyalty of the Kashmir State is at the present time entirely above suspicion, and that, just as it came forward at the time of the Mutiny as our staunch ally, so, if an opportunity should again arise, the Kashmir troops, commanded by your Highness's brother, Raja Ram Singh (applause), and particularly that portion of them which have been placed under special discipline for Imperial Service, will be again found ready to take their place by the side of ours. (Applause.) I shall be glad if my visit to Kashmir serves to strengthen and to consolidate the amicable relations by which the State has been bound to the Government of the Queen-Empress, and I offer to your Highness and to the State Council my sincere thanks for the manner in which you have received Lady Lansdowne and myself in the State of Kashmir. (Loud and continued applause.)

## THE POLITICAL ASPECTS OF THE DIAMOND CASE.

SIR DENNIS FITZPATRICK EXPLAINS.

The following is the statement appended to the depositions of Sir D. Fitzpatrick, Resident of Hyderabad :—

I think it will be for the convenience of all concerned that I should state at once the reasons which I consider, subject to what I shall have to say later on, absolutely preclude me from giving evidence as to such confidential communications as have taken place between me and his Highness the Nizam or his Highness's officials regarding this matter.

These communications, or at least the more important of them, I may mention are duly on record in the proper quarter and open to the inspection of those under whose supervision and control I act here, and so far as my personal feelings are concerned I should have no objection to them or indeed any other such communications I have ever had with his Highness or his officials, being published to the world; but if they ever are to be so published, it must not be by me. The trust is that there is here involved a question which is of the first magnitude and importance from what is commonly called in this country the political point of view. I must explain that the Resident at Hyderabad, and the same may

As said of Residents and Political Agents at many other Native Courts in India, is not merely a representative of British interests. It is of the essence of the relation subsisting between the Imperial Government and the Native State that he should be constantly called upon to advise on some of the more important confidential affairs of the state or of its ruler. In those cases it is frequently his duty as Resident to advise, though it is always open to him to decline, and he frequently does decline to do so. I may add that in some cases it may be his duty to tender his advice though it is not sought.

It has been my policy since I came here to avoid anything like over-interference in the affairs of Hyderabad, and the only criticism I have seen made upon me in this connection is that I have not interfered enough; but nevertheless I have found I am constantly referred to confidentially on the more important affairs of the State or its ruler, and, though I often abstain from giving an opinion, I am on the other hand often in private consultation with his Highness or his advisers on such affairs. I think I may say with some confidence that generally, when I have advised, the result for the State and its ruler has been good, and I feel sure that his Highness and his advisers, with whom my relations have invariably been of the pleasantest and most confidential nature, would be the first to acknowledge this. But what, I would ask, is to become of all this if his Highness or his advisers when confidentially discussing any matter with me were haunted by an apprehension that I might before long be compelled to disclose publicly what had passed between us, or even that I might some day ask their permission—a permission which there might be some difficulty about refusing—to disclose publicly what had passed?

I have no hesitation in saying that if there were the smallest shadow of a ground for such an apprehension, it would completely alter the relation between the Resident and the Native Court, and would altogether undermine the strict confidence which at present exists between them, and which is absolutely essential to the working of the Indian Empire in what is perhaps its most beneficial aspect. I am clearly of opinion that all confidential communications that pass between me as Resident and his Highness or his Highness's advisers are protected from disclosure by the law, and that to compel their disclosure would be quite as much contrary to public policy as to compel a member of the Supreme Council to disclose what had passed in that Council, or to compel a solicitor to disclose communications passing between him and his client, or to compel a husband to disclose a communication made to him by his wife.

As for any suggestion that might be made that I should, while asserting the general principle, waive it in this particular case, it is impossible for me for a moment to entertain it. I cannot waive the principle, for the simple reason that I am of opinion that it is not in my discretion to waive it, and moreover that to waive it in any particular, however small, would be to give it up altogether. The confidence to which I attach such very high importance rests on the conviction that the principle holds absolutely and in all cases, and there is an end of that confidence altogether if the Resident is to be at liberty to waive the principle at his discretion.

I have not omitted to consider an objection which may suggest itself to some persons, namely, that nothing connected with the purchase of an ornament for his Highness's use can be deemed a matter of State, and subject to the considerations to which I have up to this been referring; but it seems to me that even assuming that there is room for any real distinction between the public and private affairs of a personage like his Highness there are two answers to this objection. The first is that though a matter may be in the strictest sense a private one, the treatment of it by or between public authorities may be a matter of State, and a matter regarding which evidence cannot be given in a Court of Justice. Thus the treatment of the most ordinary private affairs of private persons in Parliament or the Executive Council in this country would be undoubtedly a matter of State, and no one could be compelled to give evidence in regard to it. The privilege in such cases rests just as it does in the case of communications during marriage, not on the nature of the subject matter to which the communication relates, but on the *medium*, if I may say so, in which the communication passes. Similarly, in my opinion, when the private affairs of private persons come to be discussed confidentially between his Highness's Government and the Resident, as they not unfrequently do, the discussion must be treated as a matter of State similarly privileged. To take any other view would be fatal to the freedom of such discussion, and fatal to the system under which we work. And if the confidential discussion of the private affairs of private persons between the Resident and his Highness or his Highness's officials must thus be treated as a matter of State, *a fortiori* the like discussion of the private affairs of his Highness himself must be so treated.

My second answer to the objection is that what would in the case of private persons be considered as in every respect private affairs sometimes have in the case of a personage like his Highness highly important political bearings, and this I say, with confidence, is so in the present instance. The position I feel it my duty to

take up in regard to this matter of necessity precludes me from entering in detail into all its bearings, but I may point to one consideration which lies on the surface, and will be obvious to every one without any disclosure on my part. I mean the magnitude of the transaction and its effect upon the finances of the State on which any heavy extraordinary expenditure of this sort in a State like Hyderabad must ultimately fall. The price put by Mr. Jacob on his diamond is in fact equal to, or more than, the total amount usually provided in the annual budget of the Hyderabad State for payments to his Highness, and in the event of His Highness contemplating the purchase of such an article, the provision of funds to meet an extraordinary charge of so large an amount, especially in a season like the present, with a serious danger of scarcity impending, would be a most important matter of State, which would have to be considered before determining to make the purchase.

The observations I have made are of general application, but they have a special force in the case of Hyderabad. I frequently heard confidential communications likened by the people of Hyderabad to a pebble dropped into a deep well, and I believe that every one from his Highness downwards regards a communication made to the Resident in that light. Any officer new to Hyderabad coming here as Resident would be surprised at the confidence which, almost from the first, and except on rare occasions, is reposed in him; but if he is compellable to disclose in a court of law communications made to him in official confidence, there must be an end of all this—the position of the Resident will be completely changed, and the utility of the office immensely diminished.

It only remains to say in order to complete this statement of the reasons for my silence, that I regard all the communications which I remember to have had with his Highness or his officials in respect of this matter, and in particular the one interview I had with his Highness on the subject, as in the strictest sense private and confidential, and that I consider that for me to give evidence regarding what passed between us in those communications would be distinctly contrary to public policy.

I wish, however, to add that if the counsel for the defence will mention any particular matter of fact regarding which he supposed I have learned anything from my communications with his Highness or his Highness's officials, and can show me (privately if he wishes) that there are reasons for believing that it is material in the interests of the accused to have that matter of fact proved, and that he after all reasonable endeavours failed to obtain evidence of that matter of fact from any other source, I should feel it my duty, so far as that matter of fact is concerned, to consider my position after referring to his Highness, and perhaps (if I felt a doubt about my duty) consulting other persons more competent to judge on so very delicate a point than myself. My own belief—and I am now pretty familiar with the details of the case—is that there is absolutely no matter of fact in the predicament above described; but in this I may of course be mistaken. I have further to add that when any particular matter that has passed between myself and his Highness has been disclosed by him in his evidence, that particular matter is in my opinion subject to somewhat different considerations.

It was for this reason, as the learned counsel for the defence is aware, that I expressly asked him to examine his Highness on all particulars he desired to ascertain regarding the interview between his Highness and myself.

D. E. P.

#### THE RESIDENT'S ACKNOWLEDGMENT TO THE MINISTER OF THE NIZAM'S MANIFESTO.

The Residency, Hyderabad, Deccan, 19th October, 1891. No. 1948. My dear Nawab,—I have to thank you for yours of the third instant, enclosing copies of the letter addressed to you by His Highness in connection with his examination as a witness in Mr. Jacob's case. The incessant labour of the Commission must be my excuse for not acknowledging it earlier. I read His Highness's letter with much pleasure, and was much impressed, not only by the breadth and liberality of view and high-minded independence it exhibits, but also by the kindly feeling of His Highness towards his subjects, and the tender regard shown by him for their pardonable prejudices, which are apparent throughout. I was further glad to learn from His Highness's letter that the important principles referred to in it, and on which Western lawyers so strongly insist, are supported by the teaching and example of the great leaders of Islam. I am convinced that this letter will have a most beneficial effect, which will not be confined to the present occasion, or to Hyderabad; for I believe that the example set by the Native Ruler who stands first in dignity in this country, cannot but have an important influence both upon other Indian Princes and upon the host of magnates of lesser degree, who at present imagine it to be derogatory to them to give their evidence in the manner essential for the furtherance of the ends of justice. I have forwarded a copy of your letter, and its enclosure, to the Government of India. Yours very sincerely, (Sd.) D. Fitzpatrick.

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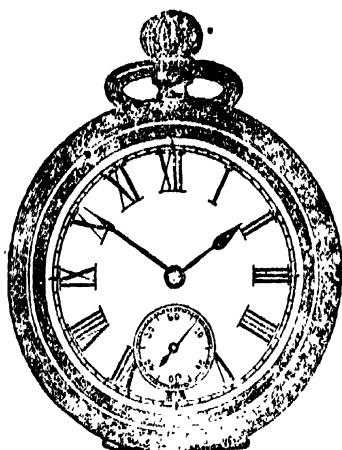
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(PRINCE & PEASANT)

WEEKLY NEWSPAPER

AND

REVIEW OF POLITICS LITERATURE AND SOCIETY

Vol. X.

CALCUTTA, SATURDAY, NOVEMBER 7, 1891.

No. 497

## CONTEMPORARY POETRY.

### THE CHILDREN IN THE MOON.

(From the Scandinavian.)

Hearken, child, unto a story !  
For the moon is in the sky,  
And across her shield of silver,  
See ! two tiny cloudlets fly.

Watch them closely, mark them sharply,  
As across the light they pass,—  
Seem they not to have the figures  
Of a little lad and lass ?

See, my child, across their shoulders  
Lies a little pole ! and, lo !  
Yonder speck is just the bucket,  
Swinging softly to and fro.

It is said, these little children,  
Many and many a summer night,  
To a little well far northward  
Wandered in the still moonlight.

To the wayside well they trotted,  
Filled their little buckets there,  
And the Moon-man, looking downward,  
Saw how beautiful they were.

Quoth the man, "How vexed and sulky  
Looks the little rosy boy !  
But the little handsome maiden  
Trips behind him full of joy.

"To the well behind the hedgerow  
Trot the little lad and maiden ;  
From the well behind the hedgerow  
Now the little pail is laden.

"How they please me ! how they tempt me !  
Shall I snatch them up to-night ?  
Snatch them, set them here for ever  
In the middle of my light ?

"Children, ay, and children's children  
Should behold my babes on high,  
And my babes should smile for ever,  
Calling others to the sky !"

Thus the philosophic Moon-man  
Muttered many years ago,  
Set the babes with pole and bucket,  
To delight the folks below.

Never is the bucket empty,  
Never are the children old ;  
Ever when the moon is shining  
We the children may behold.

Ever young and ever little,  
Ever sweet and ever fair !  
When thou art a man, my darling,  
Still the children will be there !

Ever young and ever little,  
They will smile when thou art old ;  
When thy looks are thin and silver,  
Theirs will still be shining gold.

They will haunt you from their heaven,  
Softly beckoning down the gloom—  
Smiling in eternal sweetness  
On thy cradle, on thy tomb !

ROBERT BUCHANAN.

### CLOISTER-ROBBING.

(From the Scandinavian.)

Sir Morten finds his betrothed shut up in a convent, gains access by entering in a coffin as if he were dead, and then carries off his bride, to the good-natured envy of some of the nuns.

Softly Sir Morten led her forth  
Out of the chapel wall,  
And over her shoulders, for a cloak,  
He threw the sable pall.

All silent stood the cloister maids,  
Reading by candlelight ;  
They thought it was an angel bore  
Their sister off by night.

All silent stood the holy maids,  
Save only two or three.  
"That such an angel," murmured these,  
"Would come by night for me !"

Honour to young Sir Morten Dove !  
His heart was staunch and stout,  
He bore her to his dwelling-house,  
And bade the bells ring out.

Honour to young Sir Morten Dove,  
And to his sweet ladye !  
May more such maids be carried off  
By angels such as he !

*The roses and lilies grow bonnily !*

ROBERT BUCHANAN.

Subscribers in the country are requested to remit by postal money orders, if possible, as the safest and most convenient medium, particularly as it ensures acknowledgment through the Department. No other receipt will be given any other being unnecessary, and likely to cause confusion.

## NEWS AND OUR COMMENTS.

THE Queen has honored Lady Roberts, wife of the Commander-in-Chief in India, by admitting her into the Order of the Royal Red Cross.

At the instance of Austria-Hungary, an International Conference assembles at Vienna on the subject of the passage of the Suez Canal by vessels in "quarantine."

ELIZABETH WILLIAMS of London's action in the Edinburgh Court for seduction against the Thakore Sahib of Gondal, claiming £2,000 as damages, has fallen through for want of jurisdiction of the Scotch Court over an Asiatic. He may be pursued in some other Court.

PRINCE DAMRONG of Siam is seeing the world in Europe. After an interview with the Queen and Prince of Wales of England, he is on his way, through Paris, to St. Petersburg, where he passes a month in the Czár's Winter Palace. He had been assured that France is very well disposed to Siam.

MR. Mason, an English Customs officer at Shanghai, has been convicted of smuggling arms for a Chinese Secret Society and sentenced to nine months' imprisonment.

It is reported from Japan that a disastrous earthquake has ravaged the southern coast of Nippon, destroying the towns of Nagoye, Gifu and Ogaki and fifty thousand houses, killing four thousand and injuring five thousand persons, but leaving untouched the foreign residents.

HERE is a literary intelligence of no small interest :—

"The history of Dupleix's Government was written in Tamil characters, day by day, by his Dewan, Ranga Pille. This manuscript, which is in several folio volumes, was, we are reminded, discovered in the possession of the descendants of the author by the late Gallois-Monthuon, a former Director-General of Domains in Pondicherry. It contains precious historical materials. One copy of this manuscript is at the Bibliothèque Nationale, and forms part of the collection bequeathed by the late M. Abel, who was as distinguished a Tamil scholar as M. Gallois-Monthuon. M. de Guvartie suggests that a translation of the whole, or at least extracts, should be published by M. Hipp. Vmson, the learned Professor of Tamil of l'Ecole de Langue, or by some missionary knowing the idiom."

THERE is no end to grievances. "A Mahratta" correspondent of the *Madura Mail* starts one. There is a little linguistic difficulty under which a section of the people in the Southern Peninsula labors. The Madras Presidency is divided between four different tongues—Tamil, Telugu, Malayalam, and Canarese. These are the recognised vernaculars. They are taught in the schools, and they are the languages of the courts. This obviously places the Mahrattas at a disadvantage. It is easy to say that that is the fate of all strangers. But the Mahrattas are numerically not such insignificant strangers. At any rate, they must provide for their own wants if the state cannot be induced to lend its helping hand.

We extract the most interesting portions, as we find them, of the letter :—

"There are two kinds of alphabets in the Mahratti language one of which is called *Balabodhu* and the other, *Modi*. The former is generally and mostly used for printing purposes and the latter for writing letters and it formed 30 years ago the language of our chief courts in this Presidency. It is therefore found in some of the Collectors' offices that the old records are written in *Modi* characters. This shows the *Modi* characters were in common use in the public offices also, as they were in the homes of the Mahrattas. These characters, I am sorry, are lost sight of, by the Mahrattas save those old few who still adhere to their mother tongue, especially in this Presidency."

"Their fathers and forefathers were corresponding only in *Modi* characters. Now, if a father likes to correspond with his son in *Modi* characters, the son has to do nothing but take his father's letter and run door to door to make out the contents thereof from those who know it. Even after learning the contents he is obliged to write replies only in Tamil and other different languages. His father feels sorry of his son's ignorance and advises him to learn the characters of his mother tongue in addition to the other characters he has learnt. His advice is not heeded to by his son."

MR. A. P. Handley, barrister-at-law, the late officiating Chief Magistrate of Calcutta, has been Gazetted an Honorary Presidency Magis-

trate. The reason for this unusual appointment seems to be that, as Chief Magistrate, Mr. Handley had left unfinished a perjury case which he will complete as an Honorary Presidency Magistrate. There have been three more appointments as Honorary Magistrates of this town, namely, those of Sahibzada Mahomed Bukhtyar Shah, Mirza Mahomed Baksh Shirazi and Shams-ul-Ulema Ahmed.

THE Sub-division of Palamow, forming a part of the district of Lohardugga, and pergunnah Toree, forming a part of the Sadr sub-division of that district, have been formed into a new district to be styled the Palamow district, with head-quarters at the station of Daltonganj.

GOVERNMENT has deemed it advisable to abolish the Court of Small Causes established in the Jhenidah, Magura and Narail sub-divisions of the Jessore district, the Court of Small Causes established in the Bongong sub-division of the Jessore district and in the Krishnagur and Ranaghat sub-divisions of the Nadiya district, and the Court of Small Causes established in the Kushtea, Chuadanga and Meherpore sub-divisions of the Nadiya district. This decision deprives the subordinate judicial service of a prize post of Rs. 1,500 a month.

No stamp duty will henceforth be charged on

- (1) Copies of entries in the certified copies of registers given under section 8 of Act VI of 1886 ;
- (2) Copies of entries in register books granted by any Registrar of Births and Deaths under section 25 of the said Act ; and
- (3) Copies of entries in registers and records given under section 35 of the said Act, when applied for by a soldier, sailor, non-commissioned officer, or petty officer.

SIR Dennis Fitzpatrick, K.C.S.I., Resident at Hyderabad, goes on privilege leave for three months from the 12th instant, and goes home, to prepare himself for the Lieutenant-Governorship of the Punjab. Mr. T. Chichele Plowden, Commissioner of the Hyderabad Assigned Districts, officiates as Resident at Hyderabad, while Colonel K. J. L. Mackenzie, Judicial Commissioner, acts as Commissioner of the Assigned Districts, and Mr. R. Obbard, Civil and Sessions Judge, the Judicial Commissioner.

MR. A. J. Fraser, Deputy Magistrate, Raniganj, has convicted, under Sec. 304 A, I. P. C., an Austrian by birth and domicile, and sentenced him to a fine of five hundred rupees, and in default of payment to one month's simple imprisonment, for causing the death of a native by a rash and negligent act. The circumstances are thus given by the Magistrate :—

"The accused Adolf Sonnenschein has been sent up under Section 304A, I. P. C., for causing the death of Ranjit Roy by a rash and negligent act. The prosecution and the defence state differently the cause of the death. The prosecution give evidence to show that Sonnenschein who was shooting in a tank fired a gun, and the deceased, who was on the other side of the tank working, was struck by the shot, and died from its effects, and was afterwards taken into the tank by Sonnenschein and thrown into the water. The defence give evidence to show that the deceased went willingly into the tank to get a bird the accused Sonnenschein had shot, that he got entangled in the weeds and was drowned, and that in searching for the body with a bamboo, and subsequently a roller or a pole, the wounds in the deceased were caused. The pole used (vide McFarlane's statement) was at the bottom end cut sharp to a broad sharp edge with a slight groove in the edge. I may add here that the head constable, Indro Charan Biswas, who conducted the search, and the witnesses Jibon and Luchmon, deny that any bamboo or pole was used in searching for the body. The third evidence against the accused is—M—Roy, son of the deceased, a lad of about 14. This boy was working a short distance away from his father. He states :—Shots were fired, and in this he is supported by the witnesses Chand and Nadai. The first shot he said killed a bird ; a second shot was fired which struck his father. He heard his father call out "gelam, bib, gelam sahib," and saw him fall backwards. He saw then both the men whom he identified as accused (Sonnenschein and McFarlane) come up to his father, and then accused gave his gun to McFarlane, and took hold of his father by a hand and leg pushed him into the water. The witnesses Chand and Nadai, who were some distance from the tank, heard him call out that the sahibs had killed his father, and coming up saw the sahibs going away, and the accused, whom they identified, had wet clothes on. Nadai states that the saheb said a man had been drowned. The Assistant Surgeon, Gopal Chundia Bose, who has performed a post mortem examination, deposed that the injuries on the deceased were lacerated wounds, elliptical in shape, one above the inner angle of each eye, and one below the inner angle of each eye. The bullets below the inner angle penetrated into the cavity of the eye near the inner angle. The upper two wounds pointed inwards towards the cavity of the eye

near the inner angle. This destroys the theory for the defence, that the wounds were caused by the two sharp points of the pole; as the breadth of the space between the wounds if caused by such means would have been the same throughout and not irregular. The medical testimony shows that the wounds were caused by gunshot, but death was caused by hemorrhage and shock from the injuries received, and that the injuries were caused before death, and that there were no signs of drowning, and this fact disproves the statements urged by the accused that the deceased was drowned. The case was accidental; of this there is no doubt: but had ordinary precaution been observed the accident would not have occurred, as the deceased was near the edge of the tank and could have been seen. To fire at a bird in a tank without seeing ahead or about is inexcusable and a rash and negligent act. The accused has aggravated the offence by placing the matter in a false light."

Even this moderate condemnation is not to go unchallenged. The non-official European residents of the Raniganj district met, on the 3rd November, at the Railway Institute at Assensole, in protest against the prosecution and conviction of a European, though not British-born. Mr. E. H. Wells, the general manager of the Bengal Coal Company's Colliery at Raniganj, was voted to the chair. The Chairman justified the meeting, among others, in these terms:—

"For gross injustice, for suppression of evidence on behalf of the defence and for false evidence for the prosecution this case was unequalled. Any one of them might any moment be placed in a similar difficulty, or in more serious difficulty. In the mofussil it often happened that Europeans living in isolated localities were entirely at the mercy of unscrupulous native policemen, who had no respect whatever for truth so long as they could get a European into trouble. This case had proved how great the danger was to which they were all exposed—and how utterly regardless native policemen were of doing the right, and it was an urgent duty they owed to themselves to adopt some measures to defend themselves against such iniquitous proceedings. Gross injustice had been done to both Mr. Sonnenschein and Mr. Macfarlane, and they should in this matter stand shoulder to shoulder and insist that right should yet be done them. They should not let this matter drop. They should go up to Government in a body and demand that the whole action of the police and the judicial authorities in this case should be sifted thoroughly. If they let this matter drop—if they took no further action in regard to it, they would be false to their own interests, and they would accentuate the danger to which they were all equally exposed. There were higher authorities than the magistrate and police officers who had already dealt with the case, authorities able and willing to see justice done and wrong redressed, and to these they must appeal; and he understood that the Anglo-Indian Defence Association and the Austrian Consul in Calcutta would strongly second their efforts. And here he would throw out a suggestion which, considering the very great danger to which each and all of them were so exposed, required no special recommendation, and that was that they should all become members of the Defence Association. With the help of that Association they would no doubt be able to insist that in districts where there are several European residents, such as the Raniganj district, there should be more European supervision over the native police."

Thus worked up, the meeting passed certain resolutions, the first being:—

"That in the opinion of this meeting the conviction of and sentence on Adolf Sonnenschein, on the 21st ultimo, under section 301A of the Indian Penal Code, by the Deputy Magistrate of Raniganj, was a gross miscarriage of justice, inasmuch as the said A. Sonnenschein, as appears by the evidence adduced at the trial, was not in fact guilty of any offence whatever."

It was necessary to absolve the Austrian of all guilt to prepare the ground for what followed.

"That this meeting pledges itself to use every legitimate means in order to secure a reversal of the said conviction and sentence."

From particular to general; the sympathy for the one developed into the sympathy for the class and nation.

"That in the opinion of this meeting the provisions of the Criminal Law affecting European British subjects and Americans should be extended to the case of all Europeans in British India irrespective of nationality."

LIEUTENANT King stands committed to the Sessions, for causing the death of a toll gate-keeper at Ootacamund. His defence is that he does not know that he killed him or that if he killed him it was with no intention to kill, that he used a stick only to frighten not to kill, and that he is not aware that the stick fell on the gate-keeper and struck him dead.

PRIVATE James Whitely, of the South Wales Borderers, committed to the sessions charged with causing grievous hurt to Somai Lal by shooting him at Ghamani, in the Rewah territory, has been acquitted by the Allahabad High Court. The jury were divided, six being for acquittal and three for conviction. The presiding Judge, Mr. Justice Knox, agreeing with the majority, ordered the discharge of the prisoner.

"THE Lady Indebtedness Commission," says the *Pioneer*, "will conclude its labours as a collective body by April." The reader must

wait till the first of April to satisfy any curiosity raised in him by the announcement.

IN Bombay, they are said to have discovered from the sea, after 2,469 years, an idol which was removed to a temple in great pomp.

J. B. MACKINTOSH sued J. G. Shapcott in the Calcutta Small Cause Court, on two promissory notes of Rs. 100 each executed by him and A. W. McLeod on the 27th September, 1888. His claim against them is Rs. 435 for each of the notes. McLeod was not sued as his whereabouts were not known. An assistant in the Revenue and Agricultural Department answering to the other name appeared before Mr. Sconce, the Chief Judge, and denied indebtedness and execution of the notes and knowledge of the plaintiff. He further explained that he had been absent from Calcutta for the last 15 years, that he has a brother named George whom he had not seen or heard of for the last six years, nor does he know any Shapcott with initials identical with his own. Thereupon, the Judge let him off and granted the plaintiff four weeks' time to find out his man.

THE *Shah-jogee*, a Bengali newspaper of Burisal, reported at the time:

"During his visit to the Jail, Sir Charles Elliott saw a prisoner preparing *mocha* and asked Assistant-Surgeon Kunja Lal Sannyal what it was. On learning that it was a delicious article of food with the Bengalees, His Honor turned to the Magistrate and enquired if he had ever tasted it. 'Possibly not,' replied the Magistrate. At this juncture Kunja Baboo advanced up to Sir Charles and solicited permission to present a few dishes of *mocha* for His Honor's table. Permission was graciously given and Kunja Babu sent 4 different dishes of *mocha* and *thore* on board the *Rhotas* which were tasted and spoken highly of by Sir Charles."

We have ever since been troubled with various ideas. Was this encomium spoken in civility or earnest?

## NOTES, LEADERETTES, AND OUR OWN NEWS.

THE weather has been cyclonic since Wednesday night. Here is the summary of the weather in Bengal and Assam for the 24 hours preceeding 8 A.M. Thursday, the 5th of November:

"Pressure.—The cyclonic storm, the centre of which was yesterday to the east of Vizagapatam, increased rapidly in intensity yesterday and advanced slowly in a northerly direction. The observer at Gopalpur telegraphs that the centre of the cyclone passed near to or over his station just before 5 P.M. this morning, and at 2 A.M. the very low pressure of 29.39 inches was registered. No telegrams have been received from False Point and Pooree, and probably the telegraph line has been blown down. It is therefore impossible to state the precise position of the storm centre this morning beyond saying that it is in the south of Orissa, or very close to the South Orissa Coast. Pressure is a quarter of an inch below the normal at Cuttack. It is also below the normal over the whole province, but by amounts which gradually decrease down to about 0.05" at the northern stations.

Temperature has fallen in the neighbourhood of the storm, but risen elsewhere. It continues rather largely above the normal at almost all stations.

Winds are governed by the existence of the cyclonic storm in the south of Orissa, round which a perfect circulation exists. A strong gale of wind is blowing in the north-west angle of the Bay. Before the telegrams from Pooree ceased, that station registered an average wind velocity of 44 miles an hour, while Gopalpur averaged 42 miles during part of last night, both representing a severe gale of wind. A gale of wind is indeed now reported from Balasore southwards. At the inland stations, winds are only moderate in force.

Humidity and cloud.—Humidity is now very high, and the sky is overcast at the majority of stations.

Rainfall.—Heavy rain has fallen in Orissa and showers in South-West Bengal, Chutia Nagpur, and part of East and North Bengal and Assam. Gopalpur reports 2.84 inches, Cuttack 2.48 inches, Balasore 0.75 inch, Silchar 0.27 inch, and Berhampur 0.26 inch.

Weather.—In the absence of some of the Orissa telegrams, the nature of the path of the storm cannot be stated accurately, but it is probably moving in a northerly direction and will give stormy or squally weather to Orissa and the south-western districts of the Province generally. Rainfall will also probably gradually spread over the whole of Bengal."

On Thursday, the Port Office hoisted the No. 3 storm signal, and despatched the Government Steamer *Resolute* to Saugor to visit the briggs and light ships and to render any assistance that might be required. The day before the steamers *Warren Hastings*, *Curlew*,

*Seagull* and *Ooryah* had left Calcutta and anxiety was felt for them, for they could not have reached Chandbally at noon on Thursday. They, however, met with no disaster. The *Ooryah* finding the weather threatening returned from Saugor. The *Curlew* and the *Seagull* ran back to Diamond Harbour for shelter. The *Warren Hastings* braving the weather had completed her voyage before noon on Thursday. The P. and O. *Bengal* with three or four large steamers are at anchor at Saugor awaiting better weather, and several vessels are collected at Diamond Harbour to avoid the storm. On her return, the *Curlew* picked up at Fisherman's Point two natives who had fallen overboard from a steam launch. The cyclone has veered round towards Chittagong. We have a clear and bright sky this morning.

THE Congress itself being in a moribund condition, the Bengal Provincial Conference, which is only one of its offshoots, appears also to be in its last struggles. The interest which these political assemblies excited at the outset, has subsided, and if they still seem to have a spark of life in them, it is due not so much to any inherent vitality in them as to the manipulations of their promoters. There were in this city two meetings last week in connection with the Provincial Council or Conference. The number of so-called delegates who met together on the first day was not more than 25, and most of these were from places in close proximity to Calcutta. On the second day, there was an improvement in the attendance, though we are not in a position to say whether the gentlemen who took part in the deliberations on the latter occasion represented any one besides themselves. At the first meeting, the Rev. A. P. Begg, of the London Missionary Society, was pitchforked into the chair in the absence of a more eligible headpiece. On the second day, the milkop of the *Indian Mirror* was prevailed upon to play the part of President.

From the reports that have appeared in the daily papers, it seems that there were no long harangues. There was, of course, the usual tiring of Resolutions embracing every variety of subject that is not to the purpose, from the "boon of self-government" and village chowkidars to acquisition of land by Government for public purposes. We wonder why nothing was said by our amateur councillors as to the watering of streets and the cleansing of latrines. These items are perhaps reserved for the next season. Even as it was, the programme of our political pedagogue was in style very similar to the curriculum of his famous Yorkshire prototype, who professed to teach his boys spelling and practical philosophy. Surrender Not's political spelling-book, embracing his orthography of volunteering, Chowkidari Panchayet, &c., has been fairly mastered by his pupils. He has now only to call upon them to learn his political philosophy by serving as village watchmen and Panchayets, if not by actually doing the work of grooms like the pupils of Mr. Squeer.

It is a Reign of Law—in more senses than one. We often hear of the tyranny of the man of science. But the true despots of the age are the men of Law. And the world is more and more going down at the feet of the pettifoggers. The growing preponderance of thriving attorneys and writers to the signet, to say nothing of distinguished barristers, in the British House of Commons, has long been noticed with reproach. The influence of lawyers and *litigateurs* in the French Chamber has always excited, through almost every change of régime and constitution. And now the complaint comes from beyond the ocean. It is authoritatively stated that, in the present fiftyfirst Congress of the United States, three-fourths of the Senate belong to the legal profession and nearly the same proportion of the members of the House of Representatives. The remainder is made up principally of retired businessmen. It is the same in the municipal boards as in the national chambers. These two classes, after having drained the pockets of their fellow-citizens, rule over them. None others have any chance.

It is the same in India—or fast becoming so. With this difference, that here it is only one class that fattens, professionally as well as politically. Here the lawyers are all in all. Here no other spheres of activity have been opened, and the prosperous pedlar has not yet entered appearance to serve as a foil to the prosperous pettifogger. It is the *Reel Raj* in India under British auspices.

We people dare not to fathom the wisdom of the wise men of the West among us. We can only see and note and,

if possible, inwardly digest. Just now, both Executive and Judiciary seem to have come to a curious *rapprochement*. Both have been suddenly filled with a tenderness for witnesses. The Lieutenant Governor of Bengal has been enjoining on all judicial officers to avoid inconvenience to witnesses as one of the prime points for consideration in judicature. And now we find the High Court of Madras animated with equal solicitude for the interests of the interesting profession which helps the administration of justice with their unflinching observations.

ON the 27th October, at the Madras High Court Criminal Sessions, a soldier of the Norfolk Regiment was put on his trial for murder of a comrade—another soldier of the same regiment. The Crown Prosecutor suggested a postponement of the case as a number of witnesses were not present. The presiding Judge, the Chief Justice, would not grant the adjournment. He was anxious that the Special Jury should not be troubled again to hear the absent witnesses. Another reason for the refusal was that no body ever seemed ready for anything in a criminal case. The trial proceeded and the prisoner was acquitted. In discharging the prisoner, the Chief Justice remarked that even if the absent witnesses had been called, they would not have carried the case any further. Was that the secret of the refusal?

WE do not know if Sequah, the globe-trotting mountebank of a medicine-man, is still "doing" India and doing its denizens in the eye (to use an expressive slang) and in the pocket into the bargain. Having bagged his booty on the Coast and in the Delta, he proceeded up the country. From the British capital in Bengal, he went through the chief cities in the valley of the Ganges and the Jumna to the old capital of the great Mogul. In Calcutta, he lived as a professional but paraded the streets in state, dressed in a golden laced uniform with cocked hat to match, and driving in a four horse chaise, attended by a bodyguard of four gorgeous European troopers, looking like so many stage clowns on horseback. In fact, he was his own best advertiser. We wonder whether he has changed his "properties." Did he at Benares abandon the barouche for the Rath and a quartet of Nagori bullocks? And did His Sequamish Majesty make his entry at Delhi on an ambari on the back of a towering elephant? His cavalry uniform was the perfection of art—theatrical, and he needed not to make any change in it. Although *Nil amirari* is the motto of the Delhi population, this mountebank must have managed to make the old capital of—the majesty of the Blood of Timour gape in astonishment at his unique *sawari*. From Delhi he pushed on to Lahore, taking in doubtless other great cities in the Panjab. We lost sight of him during the holidays. He is an interesting stranger and we gladly give him this advertisement free. He has taught his class an idea or two in the practice. He is useful to enquirers as a "foolometer." Where is he? and what is he at now?

UNDER the Cattle-trespass Act, 1871, "cattle" is made to include elephants, camels, buffaloes, horses, mares, geldings, ponies, colts, fillies, mules, asses, pigs, rams, ewes, sheep, lambs, goats, and kids. The canal officer within the neighbouring Manicktola Municipality has further enlarged the definition. He seized a number of geese that had gone down the canal for a ducking and sent them to the pound to be released by their owner by payment of the prescribed fines and charges to the pound-keeper. But the pound-keeper was none the richer for the arrest, for the Chairman of the municipality who is also the Sub-divisional Officer, on the matter being reported to him, ordered the immediate release of the impounded "cattle" without any penalty whatever for their trespass. The Deputy Magistrate evidently took the arresting officer as no better than the arrested, and let him off with a gentle reproof.

For every kind of impounded cattle under the Act, the law lays down the fine to be imposed by the pound-keeper. It ranges from two rupees for an elephant to one anna for a kid. In the absence of directions regarding a "cattle" not included in the definition, the pound-keeper was free to levy for each goose the fine for an elephant, besides the prescribed charges for feeding and watering it. He was deprived of that satisfaction by the present Chairman of the Manicktola Municipality. We are not sure that the Deputy Magistrate has not thereby trod on other people's corn.

The Cattle Trespass Act allows compensation up to rupees one hundred for illegal seizure or detention of cattle, of course, as defined in it

By implication, therefore, a person so illegally acting in respect of a creature not arrestable under that Act, lays himself open to greater damages. That Act, however, does not provide against such illegalities, although it exempts from its penalties persons rescuing from seizure and detention cattle not coming under it. It thus leaves a wronged owner to the general law for such relief as it may afford him. That relief can hardly be sought for by the ignorant, or by those who are not prepared for the sacrifice of time and money involved in that pursuit of justice.

ON the 25th October, there was a rather serious *emute*, which threatened to be disastrous, in the State Jail of Rampore. It appears there had been discontent brewing which burst in connection with a recent order requiring prisoners to submit to the jail uniform. Accordingly, on the 25th, the Vice-President of the Council, Major Vincent, visited the jail. He was accompanied by no superior force than an escort of two orderlies. He went gaily, as poor Mr. Quinton went to Manipur, to lay the spirit of discontent and mutiny by the charm of his British presence and the spell of his name. We don't know if this military Dictator's presence is anything particular. As for the other talisman, although his might be

A name at which the world grew pale, whether on land or sea, the people of Rampore, in their ignorance of James' Naval History and Kaye's and Malleson's Afghan and Indian books, had never heard of it before. In fine, the charm failed. The Dictator of course proceeded summarily to work. Three prisoners were singled out as ringleaders and brought before the British Wizard, whose *mantras* and incantations scared them away instantaneously. As they retreated in panic, the orderlies were sent after them, to bring them back. By this, the whole jail was in commotion and the other prisoners attacked the orderlies. Major Vincent now ran to the rescue, which he effected, taking at the same time the precaution of having the gates of the jail closed by the guard outside. Before long, a detachment of the State troops entered appearance on the scene. But in the meantime the prisoners had broken off their fetters, and when called upon to surrender and retire quietly to their cells, they showed no sign whatever of being disposed to obey the order. On the contrary, their attitude was so defiant, that in order to terrify them, Major Vincent was obliged to order the troops to fire upon them, whereupon they fled to their barracks leaving only one of their number dead on the ground. As a matter of course, an investigation was held afterwards to vindicate the majesty of law and of Major Vincent also. The result of the proceedings was that five of the ringleaders were condemned to death and forthwith executed.

"GOLDEN GANG" is the name of a notorious brotherhood of swindlers in Western India. Its brightest jewels were a Cooverji Shaportia alias Cooverji Shorabji and his colleague Parshotam Thakersey. The exploits of these two eminent personages are full of interest on account of the originality displayed by their authors. Cooverji began his career in Bombay. But desiring to shun the attentions of the Police which became rather too troublesome to him latterly, he sought refuge in country life in the district of Dharwar. Here he might have passed his remaining years in peace. But it was not in his nature to be satisfied with the dull prosaic life of an Indian villager. One of his most brilliant performances was a clever trick by which a young Hindu was "done" by him to the extent of more than two thousand rupees. The victim of his villainy was made to believe that he could make two currency notes out of one. The foolish young man brought him a thousand rupee note which he dexterously pocketed, substituting for it a bad note that he put at once into a bottle, at the same time pouring into it some strong acid. Thus, while the bad note was destroyed, the foolish owner of the thousand rupee note was made to believe that it was his property that was melted in the acid. Cooverji and his colleagues affected to be surprised at the result, but promised better success by a second experiment. The victim of his sharp practice had been made to believe in him so implicitly that he brought him a second note of the same value which, it is hardly necessary to say, was spirited away in the same way. The Police got scent of the business, through one of the accomplices, but the prosecution became very nearly abortive on account of the refusal of the party chiefly interested in it, to appear as a witness and confess his folly in public.

The trick which has at last brought Cooverji to grief is not quite original. It is only a revised form of the game of *stappa*, well known to most people in this town. However, it has served to cut short his career of adventure. Our paternal Government has taken him now under its direct protection, and he will pass the rest of his life as an imperial guest at the Andamans. His accomplice Parshotam has been sentenced to only three years' imprisonment, and may have a chance of resuming his career.

A TERRIBLE railway accident has occurred on the G. I. P. Railway twelve miles from Nagpur. The Nagpur passenger train left Bombay at 7-30 in the morning of Wednesday, the 4th instant. A tyre of the wheel of one of the two engines working the train broke, the two engines, the two tenders and fourteen carriages left the rails near a bridge over a nulla, wrecking the rails. Both the engines with the tenders were completely destroyed. The carriages were piled one on the top of the other. The saloon of the Commander-in-Chief of Bombay, who was a passenger by that train, stood on its end down the bank. The Commander-in-Chief and his staff were unhurt, but nine men of the North Lancashire Regiment were killed, and twenty wounded and several natives hurt and killed. The number of the last is not given, though each European killed or wounded is named.

THE Lord Wardenship of the Cinque Ports, though unremunerative, is a coveted appointment. On the death of the Right Honorable W. H. Smith, the last Warden, the general belief was that the office would go to Lord Cranbrook—a Kentishman, who has besides identified himself very closely with local matters. The choice, however, has fallen on the Marquis of Dufferin and Ava.

SIR Charles Elliott has resumed his touring. This time His Honor has been doing the Patna division. At Bankipore and Gya, he had a splendid ovation. The day of his arrival at the latter place, happened to coincide with the Dewali festival, and there was general illumination of the town, which was partly at least for the secular purpose of doing him honor.

Sir Charles Elliott visited Budha Gya on the 1st instant. The Buddhist delegates from Ceylon, Japan, China, Burma, Siam and Chittagong, who have been trying to acquire possession of the historical temple that makes the locality famous, were there at the time. But it does not appear that His Honor took any interest in the success of their mission, and the uneasy feelings which the announcement of his intention to visit the shrine gave rise to, have been completely removed.

## REIS & RAYYET.

Saturday, November 7, 1891.

### THE BENGAL INDUSTRIAL CONFERENCE.

It appears that a meeting of what is called the Bengal Industrial Conference was held last Saturday in the rooms of the British Indian Association. If we are to believe the reports that have appeared in the daily papers regarding the gathering, there were present in it 50 delegates representing every district of Bengal. Considering, however, all the circumstances connected with it, and especially its time, place and numerical strength, it savours strongly of being one of Surrender Not's shams. Whatever it was, the speech of the chairman, Mr. P. N. Bose, fully deserves notice. Mr. Bose is a man whose name ought to be better known than it is. He is a distinguished graduate of the Calcutta University and was in Europe for several years in order to study the physical sciences. He is the only native who has ever been admitted to the staff of the Indian geological survey. His speech at the conference would do

credit to any veteran publicist. The most noticeable feature in his deliverance is the tact with which he tried to educate the shallow headed politicians with whom he was associated for the time being. He did not directly attack their faith in industrial survey and technical education. But he made himself intelligible enough, as the following extracts from his speech will, we trust, show :—

"It is industries alone that can relieve the distress of the mass of the people by lightening the pressure upon land ; it is industries alone that can relieve the distress of our middle classes by affording them openings other than clerkships. The Government and the people are alike beginning to understand this \* \*

"This brings us, gentlemen, to the first topic which has been put down for discussion at this conference, *viz.*, the industrial survey of the whole Province. Before we can suggest any remedy, we must first know what industries are capable of revival or of expansion. Many such do no doubt occur to you. Cotton manufacture has a very wide field before it. In 1888-89 we imported over 30 crores worth of cotton piecegoods, yarn, thread, &c. There is no reason why we should not be able to make the greater portion of the cotton articles we require. The iron industry has also a promising future before it. Then there are various small industries—coal, petroleum, glass, soap, match, paper, pottery, dyeing and tanning which are likely to afford scope for enterprise.

"The next question that is to engage our attention is, How are these industries to be developed? This brings us to the much talked of topic of technical education, the second in the programme before us \* \* Yes technical education is very badly needed in this country. But what kind of technical education is it that we want? \* \* Now industries may be grouped under two heads :—(1) *Art Industries* such as carpentry, shoemaking, engraving, modelling, &c., that is to say, industries which have a remote, if any, connection with science. (2) *Science Industries*, industries more or less dependant upon some branch or other of natural science, such as mining, glass manufacture, cotton manufacture, &c. From what I have already said it will appear that it is the science and not the art industries that require to be specially developed.

"Gentlemen, we find schools rising here and there where a little carpentry, a little watch repairing, a little tailoring or a little modelling is taught, which are dignified with the name of technical schools. \* \* They are not likely to do much good to the country and may do considerable harm.

"Having decided what kind of technical education is needed, the next more important and difficult question is, how and when it is to be imparted. To start an independent technical school would be a very costly affair. Two or three lacs would be nowhere. The problem before us, at least for the present, would be how to utilize the existing Government institutions such as the Shilpore, the Roorkee, the Presidency Colleges, the Government Railway workshops, and the Government factories for the purpose of technical education."

The views contained in these passages are precisely the same that we expressed on the subject in a recent issue. Mr. Bose has, no doubt, in general terms, given some importance to industrial survey and technical education. But the observations that he has made in connection with these subjects clearly show that his real creed is very different. It is much to be regretted that he did not, or could not, in the situation in which he was placed, boldly proclaim that an industrial survey was not needed. But it gives us sincere pleasure to find that he has studied the statistics of our foreign commerce with sufficient care to appreciate the importance of cotton mills and iron foundries.

The programme of the conference embraced the following subjects :—

1. Industrial survey.
2. Technical Education.
3. Encouragement of indigenous manufactures by Government.
4. Organising Joint Stock Companies.

The first three items are precisely those that form-

*Holloway's Ointment and Pills.*—For bad legs, bad breasts, scorbutic and scrofulous sores this is a genuine specific. The grateful and earnest gratitude of thousands who have experienced its unrivalled power over these complaints, and who have been raised from prostrate helplessness and a condition loathsome to themselves and others, renders it quite unnecessary to enlarge in this place upon its extraordinary virtues. The parts affected should be bathed with lukewarm water, and when the pores are thereby opened the Ointment should be well rubbed in, at least twice a day. It is always advisable to take *Holloway's Pills* in these disorders, as this much assists the Ointment's action. The Pills check the fever, purify the blood, and eject all morbid matter engendered by these diseases.

ed the basis of the deliberations of the Poona Conference.

The last item is in accordance with a suggestion which we made in these columns more than once. In reviewing the proceedings of the Poona Conference, we said :—

"We have in Bengal very few capitalists who, by means of their individual resources, can possibly set up a manufactory of piecegoods like one of those that have made Manchester so rich and famous. A business of the kind requires a capital of at least 20 lacs of rupees to start with. But from what we know of our Rothschilds and Vanderbilts, our belief is that there are scarcely half a dozen among them whose investable capital is sufficient to set up even a single cotton mill. Thus it is that we cannot hope to effect any improvement in our national industries except by organising joint stock companies. If we want Congresses and Conferences, it is only to organise such Companies and to watch their operations."

It gratifies us much to find that the suggestion which we made has been accepted by the Conference, if only for the purpose of talk. It is only the big guns of the Congress who can give practical effect to the idea. We hope their attention will be drawn to it, and also to the importance of offering small rewards for the improvement of our hand looms, and for the publication of books giving full account of the mineral resources of our country, and practical directions for setting up iron foundries and cotton mills. As to the mineral resources of the country, Mr. P. N. Bose is perhaps better qualified than any one else to enlighten his nation.

#### THE HINDOO LAW OF ADOPTION.\*

To notice the works of living writers, in the usual style of newspaper criticism, is easy enough. The task of indiscriminately showering compliments on friends is neither an arduous nor a very risky business. But the spirit in which Cromwell warned his painter to paint him as he was, is at a heavy discount in this country, and if you will not describe all your geese as swans, your review of men and things is ascribed to a misanthropic nature or to jealousy or to malice. However brilliant your general coloring may be, if, for the sake of truth, one single line of shade be introduced into the picture, it is treated as a vile misrepresentation fit only to be destroyed by the hand of the hangman.

The Tagore Lectures on Hindu Law have materially increased the bulk of the literature on the subject. But, except as digests of case law, very few of them possess such value as to justify the cost at which they have been brought into existence. With regard to the particular volume before us, we reserve our judgment for the present. All that we propose to do just now, is to examine the soundness of the late Mr. Mandalik's arguments, in favour of the validity of the adoption of an only son, most of which our author has adopted in his work. At the time when his Lectures were delivered, the question awakened great interest in connection with the Burdwan adoption case. As an unsettled point of law, it still has an importance, and the discussion cannot be regarded as altogether unprofitable.

The adoption of an only son is prohibited by the following texts :—

"An only son is not to be given or taken in adoption, for he is for perpetuation of lineage."

Vashistha cited in the Dattaka Chandrika, Sec. I.  
"By no man, having only one son, is the gift of a son to be ever made. By a man having many sons such gift is to be made in distress."  
Saunaka cited in Dattaka Chandrika, Sec. I., para 29.

The point of law about which there has been a great deal of conflicting rulings and unprofitable

\* Tagore Law Lectures for 1888, by Golap Chundra Shastri



discussions, and which is still far from being settled, is whether the adoption of an only son is not legally valid if otherwise duly made. The answer to the question lies in a nutshell. If the power of giving a son in adoption is founded on any natural right, then the *shastric* prohibition regarding the gift of an only son cannot affect the power of giving. A natural right is a thing which, according to the principles of Hindu jurisprudence, cannot be affected by a text of law. But, even on the theory that the power of giving a son in adoption is founded upon a natural right, it does not follow that the acceptance of an only son by the adopter makes him an adopted son. The power of affiliating the son of a stranger by adoption, is certainly not a natural right. It is based entirely on the shasters, and there can be no reason for presuming that a valid affiliation is effected where the *modus operandi* is clearly in contravention of the law.

As to the nature of the dominion possessed by parents over their children, the texts of our Rishis are conflicting. But modern Hindu jurists are unanimous as to the *patria potestas* of the Hindu father not being wide enough to warrant a sale or gift of children in the same way as any other kind of property. In fact, if the Hindu father possessed any such right, there could not have been a valid marriage by *swamvara*, forcible seizure, or mutual consent. There is a long disquisition on the subject in the *Vyavahara Mayukha*, at the end of which Nil Kantha says:—

"It may be asked may there be no ownership in daughters, sons, &c., begotten on one's own wife as there is in the offspring of one's own cow and the like? [The answer is that] it is not so; because there being no ownership over a wife, as there is in a cow, there cannot be any property in the children begotten on her. \* \* \* Therefore, according to Misra, the gift of a son can be only in a secondary sense. Nor can ownership be inferred from the popular use of such language as one's own wife, son or daughter, for it is possible in such cases to explain the use of the term *sva* (one's own) by understanding it in the sense of kindred, as is done when we say one's own father, one's own mother."—Mandalik's *Mayukha*, pp. 35-36.

Pandit Golap Chundra has not cited the authority of the *Mayukha* on the point, but has relied on a passage of the Mitakshera to show that, according to the leading authority among modern Hindu jurists, the parental dominion over children is complete and absolute. But, even if it be admitted that such is the doctrine of the Mitakshera, still it does not follow that an only son can be legally adopted. The father of an only son may have the right to give him away, but the validity of the act of affiliation must depend upon proper compliance with the ordinances of the Shasters.

Like Mr. Mandalik, Pandit Shastri derives an argument in favor of his position from the passage in the Mitakshera, in which Vignyaneshwar says, with reference to the prohibition of the gift of a son except in distress, that the restriction applies to the giver. According to Nilkantha's interpretation of the passage, it lays down that the prohibition does not affect the ceremony but applies to the person. If rightly expounded by the author of the *Mayukha*, the Mitakshera admits the legal validity of the adoption of a son given otherwise than in distress, but declares that the giver becomes blameable under such circumstances. Nilkantha himself rejects this view. And we shall presently show that not only is he himself right, but that the Mitakshera does not support the opinion that he ascribes to it.

Nilkantha's own opinion as to the validity of the adoption of a son given otherwise than in distress, being rather against the view which our author has sought to establish, he has not made any reference

to it. The manner in which he has utilized Mitakshera's exposition of the law on the subject will appear to some extent from the following extract:

"The authority of the Mitakshera is universally respected throughout India, except in Bengal where it yields to the Daybhaga in those points in which the latter lays down any different rule. \* \* \* Referring to Manu's text describing the adopted son, the Mitakshera says:—'By specifying distress, it is intimated that the son should not be given unless there be distress. This prohibition regards the giver. Similarly an only son should not be given. For Vashishtha ordains, 'Let no man give or accept an only son.' Similarly, though more than one son exist, the first born should not be given; for he chiefly fulfils the office of a son.' Colebrooke's Mitakshera, chapter I, sec. XI. Here there are three prohibitions expressed in the same words. \* \* \* Now the first rule is undoubtedly one of moral obligation. \* \* \* It follows therefore that the second prohibition is also of the same character. \* \* \*"

With reference to what is said in the concluding passage, it is to be observed that, in the original, Vignyaneshwar does not say anything as to whether the first rule involves a legal or a moral prohibition. The author of the Mitakshera says only that it is a prohibition with regard to the giver. Nilkantha's interpretation of the passage points to an antithesis between the giver and the act of giving. Our author lays stress on the fact that the prohibition is not declared to apply to the taker. But the antithesis really intended is between prohibition proper and what is called *paryudish* or exceptional clause in a general rule of law. If the right to give is a natural right, then the prohibition as to the giving of a son otherwise than in distress, is certainly a *pratisedh* or prohibition proper.

But there is nothing in any text which prohibits the taking of a son given otherwise than in distress; and certainly the rule prohibiting the giving cannot, in the view that it is a *pratisedh* or prohibition proper, be regarded as having any bearing on the legal validity of the act of taking. For these reasons, an adoption in violation of the first rule, *i. e.*, the one which forbids the giving of a son except in distress, is not deemed void in law. The second rule, *i. e.*, the one which prohibits the adoption of an only son, is very differently enunciated in the texts. Vashishtha expressly says that an only son should neither be given nor taken.

The ceremony of adoption partakes of the nature of a religious observance, which produces an occult result. The question whether an only son can be adopted, is to be solved only by referring to what is said in our shasters as to whether a *yag* can be performed with a thing the use of which is prohibited. On the principle that, in the absence of the precise thing required for a sacrificial purpose, something like it may be used, black kidney beans might have been used where green kidney beans are not procurable. But there is an express text which interdicts the former. It is therefore settled that a *yag* cannot be validly performed with black kidney beans. Similarly, the giving and taking of an only son being prohibited, such a son cannot be validly affiliated. The affiliation is an occult result, which cannot be brought about except by a valid performance of the ceremony.

The argument on which Mr. Mandalik lays the greatest stress and which has been adopted by our author, is that founded on the reason assigned in Vashishtha's text cited above. The Rishi says that an only son should not be given or taken, because he is for the perpetuation of lineage. Applying to this the *hetuman nigadadhikarana* or the topic of "precept with reason" as constructed by Sabarāswami, in his commentary on the Jaimini Sutras, Mr. Mandalik arrives at the conclusion that the prohibition as to the adoption of an only son has no legal force.

But his translation of the *Adhikarana* is inaccurate, and his conclusion is far from being well grounded. The principle established by Sabaraswami's *Adhikarana* is, that, where the reason given in a text for the rule of law contained in it, tends to extend its scope, the reason is not to be taken as such, but as a statement of fact to heighten the importance of the act enjoined. It is a general principle of interpretation that an *utpatti vidhi* or original injunction of the shasters must always be taken to be so worded that there may not be any mistake as to its meaning. A reason given in an *utpatti vidhi* cannot therefore be treated as such where such a view may affect the interpretation of the part of the text that enjoins the rule for which the reason is given. The text which forms the basis of Sabaraswami's *Adhikarana*, enjoins the use of the winnowing basket in certain ceremonies, and concludes with the observation that its use is enjoined because it is required in making rice fit for food. If the reason thus given were taken as a reason, then the result would have been that not only the winnowing basket, but all the instruments for making rice would have had to be used in connection with the ceremony in which the use of the winnowing basket is enjoined. Hence, Sabaraswami says that the reason given in the text, *surpena juhuti*, must be treated as *stuti* or commendation.

Where the reason given in a text cannot possibly affect its meaning, it may be treated as such. This is the case in the text of Vashishtha, which prohibits the adoption of an only son. The author of the *Chandrika* is, therefore, justified in drawing the conclusion that the prohibition does not apply where the only son of one brother is taken in adoption in the *Dwyamushayana* form, by another. According to Mr. Mandalik, the reason given in Vasistha's text is only a commendation. Yet, in the same breath, he says that the prohibition does not apply to one who aspires for *moksha* (complete salvation) or intends to beget another son. If the reason given in Vashishtha's text is a commendation only, then the rule itself is always applicable, whether the reason applies or not to the particular case. Even on the correct view as to the effect of a reason in a text, the adoption of an only son cannot be justified by the supposition that the giver of an only son may achieve his salvation in other ways. The gift of an only son may, without postulating any such supposition, be treated as valid in law, simply on the ground that it is warranted by a natural right. But, as a religious ceremony cannot be validly performed by the use of a thing which is absolutely prohibited, the taking of an only son in adoption can, under no circumstances, be regarded as having any legal validity.

The other arguments on which Messrs. Mandalik and Shastri rely in support of their position, are not of much importance, and we refrain from noticing them. What we have said above, will, we hope, suffice to show that, with regard to at least one most important question relating to the subject dealt with by our author, he has only blindly followed the late Mr. Mandalik. As to the value of his work in other respects, we are not prepared to pass any opinion at present. In conclusion, we have only to note the fact that he has adopted some of the views which were propounded for the first time by Dr. Jogendra Nath Bhattacharya. The famous dictum of Juntavahana, which led English scholars and lawyers to ascribe to him the doctrine of *factum valet*, was first

correctly explained in Dr. Bhattacharya's work on Hindu Law. Pandit Sircar has accepted that interpretation without any qualification, but has not been consistent enough to eschew the application of the exploded doctrine altogether. Dr. Bhattacharya's theory as to the position of a female adopter has also been accepted by our author, though in a half hearted manner. He admits that, when a widow adopts, she does so in her own right and not as agent for her husband. In conclusion, however, he avoids giving due importance to the distinction by observing that the modern doctrine, *i. e.*, the doctrine of the courts of law, is different. But if he has studied the subject at all, he ought to know that the apparently conflicting decisions of the several High Courts, as to the conditions on which a widow is allowed to adopt, can be reduced to harmony only on the theory propounded in Dr. Bhattacharya's Commentary on Hindu Law.

### MONGHYR.

Jamalpur, November 1, 1891.

The grand autumnal festival of the Doorga Poojah is now over. Before resuming our task I must offer my sincere greetings for the year to your goodself, Mr. Editor, and your readers. There was nothing worthy of note which might interest your readers, excepting that the Pooja was celebrated in Monghyr, in purely Bengalee fashion, distinct from the Beharee style, by a Bengalee Baboo resident at Monghyr. This is no doubt a novel feature in the kingdom of Jara Sindhoo.

As usual the Ram Lila went off in the Monghyr maidan during the vacation with some enthusiasm.

With reference to the query made by your correspondent Baboo Ramgopal Sanyal regarding the *Nalkunt* bird, I beg to point out that the practice of freeing that kind of bird before the immersion of the goddess into a river or tank on the fourth day of the Pooja, prevails not only in Krishnagore and its vicinity but in other parts of lower Bengal. For instance, in the ancient house of the Chatterjees of Sursoona Behala, in the 24-Pergunnahs, from time immemorial the practice holds. I do not think it has a religious basis. It is the belief of the worshippers, confirmed by long usage, that the freeing of the bird on such auspicious occasions serves two ends—*viz.*, first to gain virtue, secondly to find an indication by its flight whether the goddess is likely to be worshipped the next year or not. If the bird in question, after being freed, flies and takes its seat within the boundary of the house in which she was worshipped, say either on the terrace or on a tree close by, the deity is supposed to come in the following year. When the bird flies straight in an opposite direction, there is no likelihood of her being worshipped the next year.

The whole station of Jamalpur is now being surveyed and levelled by the local municipality, with a view to draw out a plan, shewing the roads, *mubullas*, drainage arrangements, &c., for sanitary improvement of all the quarters of the little town. This, no doubt, is a move in the right direction, and sooner its operation is taken in hand the better. This little town, though famous for years past for salubrity, is not unlike lower Bengal now-a-days as regards its climate. Fever seems to be the order of the day, tending to assume a malarious type.

For want of rain, the food grains, &c., are becoming dearer day by day. Without a heavy downpour within a short time, famine is apprehended in no distant date.

### THE LATE KALI CHURN LAHIRY, OF KRISHNAGHUR.

SIR,—The above native physician, wellknown in the district of Nuddea for his liberality to the poor, and for his skill in his own profession, breathed his last, on Wednesday the 7th of October last. No proper obituary of this remarkable man having appeared in any of the Bengal newspapers, I solicit the favour of a little space in your journal, for the purpose of describing the chief events of his life which, I dare say, will throw an incidental side light on that of his eldest brother, I mean Babu Ram Tonoo Lahiry. Babu Ram Kristo Lahiry had five sons, *viz.*, Babus Keshub Chunder Lahiry, Radha Bilash Lahiry, Ram Tonoo Lahiry, Sree Prosad Lahiry and Kali Churn Lahiry. But of these five brothers, only Babu Ram Tonoo Lahiry, an *alumni* of the old Hindoo College, and a class-friend of Babu Ram Gopal Ghose, Raja Dhukhinarunjun Mookerjee, and Baboo Rusik Kristo Mulik, *et hoc genus omne*, still survives. The father of these Lahiry brothers, Babu Ram Kristo Lahiry, was a Barendra coolin Brahman of high caste, and possessed high moral qualities which the

brothers Ram Tonoo and Kali Churn inherited. How their good and pious father came to settle in Krishnagur, I cannot say, but this much can be said of the family, that the marriage of Babu Ram Kristo Lahiry with the daughter of the Dewan of the Maharaja of Krishnagur gave it a *locus standi* and a recognized position in the local Hindu society. Babu Ram Kristo Lahiry was a poor man and maintained himself and his large family with a monthly income of Rs. 6, which he used to receive from the Roy Mohashoy (the relatives of the Maharaja of Krishnagur) as their gomasta. The family thus remained in somewhat obscure position, till the first child Babu Keshub Chandra Lahiry got an appointment as a clerk under the circuit Judges of the late Sudder Dewany Adalat. From a recent enquiry I made from my uncle-in-law Babu Ram Tonoo Lahiry (for, I married the youngest daughter of the fourth brother, Babu Sree Prosad Lahiry) I came to learn that, it was Babu Keshub Chunder Lahiry who brought Babu Ram Tonoo Lahiry in his thirteenth year to Kidderpore, where he had a separate lodging and put him into the Hindoo College. Babu Keshub Chunder had a tolerable knowledge of English, and Babu Ram Tonoo says that it was acquired from a Calcutta Babu who was then a clerk in the Nuddea collectorate. Babu Ram Tonoo relates a little incident in the life of his eldest brother which is too good to be lost and forgotten. When Babu Ram Tonoo was in the college classes of the Hindoo College, his eldest brother entertained the idea of retiring from the Government service and insisted upon him to put a stop to his college career abruptly, with a view to serve in the same appointment from which his brother contemplated a speedy retirement. The proposal was made in accordance with the then prevailing idea that a smattering of knowledge in English was quite sufficient for securing a clerkship either in a mercantile or Government office. Babu Ram Tonoo demurred to this proposal and incurred the displeasure of his brother. While Babu Ram Tonoo was a subordinate teacher in the Hindoo College, the boys Kalicharn and Sree Prosad came down from Krishnagur and lived with him in his lodgings at Tunthania in Calcutta. Babu Sree Prosad Lahiry, the fourth brother, was a favourite pupil of David Hare. I have heard from the late Babu Shyama Churn Sirkar, whose life I have described in my biographical work entitled "Bengal Celebrities," Vol. I, that one day, in the rainy season, boy Sree Prosad was found ailing and no sooner the news reached David Hare, than the philanthropist came to their lodging house at Tuntuniah, with a large talpata (cocoanut leaves) umbrella over his head. The night being dark, stormy and rainy, David Hare was obliged to remain in the Lahiry Brothers' lodging. He slept by the side of Shyama Churn Sirkar who was then a free chum with them. Boys Kalicharn and Sree Prosad used to accompany Shyama Churn to the College Square tank in front of the Sanscrit College buildings, to fetch water for their own use, and while robust Shyama Churn used to carry a large kolsi (earthen pot) one on his head and another in his loins, boy Kally Churn, then in his teens, used to fetch water in a ghote or garoo (a kind of brass utensils of smaller size). Babu Kalichurn after leaving the Hindoo College was induced by David Hare and his eldest brother to prosecute his studies in the Calcutta Medical College, where he took his degree in medicine in 1884, I believe. He was a contemporary of Dr. Durga Churn Banerjee, the father of Babu Surendra Nath Banerjee. In 1882, I believe, Babu Ram Tonoo threw off his holy thread, while taking a pleasure trip to the North West, where often times he used to go to Gazipur where the late Babu Ram Gopal Ghose had a great sugar factory. Social ostracism was the consequence of the abjuration of his ancestral Hindu faith, and the Lahiry family had to suffer in a variety of ways in the estimation of the Hindoo local public. The old father, the hoary headed Babu Ram Kristo, was then living, and the news of Ram Tonoo's abjuration of Hinduism came like a thunderbolt to him and his brothers. Babus Kali Charan and Sree Prosad managed to ride over this social crisis by celebrating Poojahs in their house at a great cost and performing other Hindu social ceremonies in a similar manner.

Babu Kali Churn being the first native allopathic physician in the district, he had the entire field to himself, and in the hey-day of his professional career, he used to earn Rs. 1,000 a month. This sum he continued to earn for more than thirty five years. With such large income in such a quiet place as Krishnagur, he lived like a true gentleman and spent the major portion of his income in helping the poor. His house was the resort of all the enlightened people of the district, be he an official or non-official. In my younger days, I have seen almost every night men like Babus Deno Bondhu Mitter, Coomar Brojendra Narayan Deb Bahadur, Babu Ram Lochun Ghose, the father of Mr. M. M. Ghose, Babu Dwarka Nath Dey Bahadur, and a host of others too numerous to be mentioned here in detail.

With the death of my father-in-law, Babu Sree Prosad Lahiry, in 1858, the family was split up and lost its grandeur and prestige. Babu Kali Churn, after leaving the Medical College, obtained a Government appointment and was placed in charge of the Charitable Dispensary at Krishnagur, but he had to give up that service very soon.

The late Maharaja Srish Chunder Roy Bahadur appointed him as his family physician, which appointment he held for the forty years till the time of his death. He was an ornament of Krishnagur society which has suffered an irreparable loss from his death at the advanced age of seventy. May his soul remain in peace in Heaven! Yours &c.,

RAM GOPAL SANYAL.

Taltollah, Calcutta,  
3rd November 1891.

#### A SHORT RESUME OF THE SALIENT FACTS OF THE PERSECUTION OF THE JEWS IN RUSSIA.

1. The Jews of Russia have long been compelled—with certain exceptions only—to reside either in Poland or within the fifteen provinces known as the "Pale of Jewish Settlement." This, though a geographically large tract of country, contains comparatively few towns.

2. They may not live within fifty versts (about thirty-three miles) of the frontier. A large smuggling business is carried on by Russians, and the object of the law is to prevent Jews from participating in this profitable business. The effect, however, is to prevent them carrying on legitimate trade with neighbouring countries.

3. Under the May Laws, which prohibit Jews from settling "outside of cities and towns," those settled in villages since May, 1882, are expelled therefrom, and driven into the overcrowded towns of the Pale. Even "skilled artisans," heretofore allowed to reside anywhere, have been expelled from the villages of the Pale.

4. Under certain decisions of the Senate, interpreting the May Laws, Jews settled in villages before May, 1882, have the right of remaining there, but only provided they do not move therefrom. Few can earn a livelihood under such a condition; so the force of circumstances drives many who have the right to remain villagers into the towns of the Pale.

5. Many have been driven out of the villages who had been settled there before 1882, but whose names had not been inscribed as villagers. Others have been expelled because they had temporarily left the village, and returned since 1882. Many who had temporarily left on military duty have been similarly expelled.

6. Suburbs of towns and small towns have been in many cases officially declared to come within the category of villages, and the Jews have been expelled therefrom.

7. Under the May Laws, Jews are prohibited from owning or holding on lease, or even managing, land. Those, therefore, who have that right to remain villagers, in consequence of settlement before 1882, cannot find a livelihood, and the majority must, therefore, migrate to the over-crowded towns of the Pale.

8. Jews are, under the May Laws, not allowed to take a mortgage of land; so they are debarred from the ordinary security for loans on farms.

9. Skilled artisans and their families have hitherto been allowed to reside outside the Pale of Settlement, subject to certain conditions. Under recent rules the Guildmasters are required to examine Jews claiming residence in Russia proper; and if these are found inefficient in their trade, or not actually in work, or past work by reason of age, they are expelled, and returned into the Pale of Settlement.

10. Skilled artisans, who formerly held the right of permanent residence in Moscow and St. Petersburg, have lately been deprived of that right by an arbitrary and summary administrative order. Wholesale expulsions of Jews from these capitals have ensued, in most cases at a few hours' notice, no time being allowed for collection of debts or realisation of effects.

11. The definition of "skilled artisan" has been contracted for the purpose of excluding Jews. It has lately been declared that bakers, vinegar makers, glaziers, printers, compositors, and other workers in light occupations, are not artisans, and Jews carrying on these trades have been accordingly expelled from towns in Russia proper, and driven into the towns of the Pale.

12. Until lately Jews of all classes were allowed to reside in the Grand-Duchy of Finland and in Courland. This year large numbers not being artisans or merchants of the First Guild have been expelled and driven into the Pale. Widows of men who resided in Riga have, though natives of Riga, been expelled therefrom and driven into the Pale, the reason given being that their husbands were natives of the Pale, and would, if still living, have been sent there.

13. Jews have lately been also expelled in large numbers from certain important commercial centres outside the Pale, such as Rostoff on the Don, Tomsk in Siberia, and other towns, where, for commercial reasons, they had hitherto been allowed to settle; also from the Transcaspian provinces, and from Batoum, and other Asiatic places formerly owned by Turkey. Many thousands have been so expelled. Those in the Transcaspian provinces have not been merely expelled, but have been conveyed into the Pale of

Settlement by *étape*; that is, conveyed in gangs of prisoners on foot between 1,500 and 1,600 miles, halting on the way only in places where there are prisons. This has taken place during the past winter, and it is reported that large numbers of the victims have died on the journey. Those who reach their destination find in the Pale no manner of livelihood.

14. The result of all these expulsions is not only to deprive of their livelihood the persons expelled, who have to commence anew a career in the Pale of Settlement, but also to injure the original inhabitants of the towns of the Pale, who have to sustain the competition of the new arrivals, to incur the burden of a crowd of pauperised people, and to find for them house-space within limits that were already too contracted.

15. Besides expulsions from Russia proper into the Jewish Pale, a very large number of expulsions of foreign Jews has taken place, not only from Russia proper, but from the Pale itself. Under recent legislation no foreign Jew may reside in Russia, the exceptions being so rare as to be scarcely worthy of notice. Among those classed as foreign Jews are those inhabitants of Bessarabia who, when that province was transferred to Russia, under the Treaty of Berlin, neglected to register themselves as Russian citizens. All these are now expelled or prosecuted as alien vagrants, or rogues and vagabonds (*trudagi*). Any Jew who is unable to prove the place of his birth may be prosecuted in the same way, and, as registration was formerly a lax institution in Russia, prosecutions and expulsions of Jews, as alien vagrants, are of no rare occurrence.

16. Jews are not allowed to occupy any Government or public appointment. They have accordingly been dismissed from railway and post-office service, from the posts of schoolmasters, and from notarial offices. They may no longer be appointed doctors, or even veterinary surgeons, in the army. Under a law made about a year ago, no Jew may become an advocate, though fully qualified by examination, without the special sanction of the Minister of the Interior, and, as a matter of fact, that sanction has not once been given. According to a report of the *Times*' correspondent, Jewish advocates in St. Petersburg and Moscow are to be restricted in their practice and number, and no new advocates, though qualified, are to be admitted. No dentists or apothecaries of Jewish extraction are to receive a licence to practise, even though fully qualified. No Jew may become an officer in the army, though bound to serve in the rank and file, like all other Russians. The penalty of evading military service is higher for the Jew than for others. Notwithstanding many evasions, the Jews serve in the army beyond their due proportion. No Jew may serve in the navy.

17. The attainment by a Jew of the highest degree in any University Faculty entitles him to the privilege of residing outside the Pale. A large number of Jews have hitherto been candidates for University distinctions; but recent laws have limited admissions not only to the Universities but to the Gymnasias, the proportion fixed four years ago being 10 per cent. in the Pale 5 per cent. outside it, and 3 per cent. in St. Petersburg and Moscow. The injustice of this limitation in a place like Odessa, where one-third of the inhabitants are Jews, is obvious. The Jews are not allowed schools of their own. Baron Hirsch's proposal to give two millions sterling for establishing technical schools for the Jews was rejected by the Russian Government. In the special technical schools built and endowed by certain rich Jews, the proportion of Jews admitted is limited in the same way as if they had been established by the Government.

18. Jewish children attending the public schools are required to be present on the Jewish Sabbath, the law stating that "their entrance to such institutions serves as evidence that they and their parents are no longer bound to that exclusiveness which demands the severest observance of Saturday."

19. Jews are not allowed to sell intoxicants except in houses which they own as freeholders. Jewish waiters may be employed only by Jews.

20. Jews are not allowed to engage in any mining industry, or to hold mining shares, or to act as agents for persons engaged in mining. If they already hold any mining shares they must sell them within a year.

21. Those Jews who, as high graduates of a University, or as merchants of the First Guild (men paying at least 1,000 roubles taxation annually), are allowed to reside outside the Pale, may have no more than two Jewish *employés* in their service. A privileged Jew, who wished his aged parents to reside with him outside the Pale, had to register the one as his valet and the other as his cook.

22. Jews are prohibited from forwarding goods, as agents or *employés*, from frontier custom-houses to localities outside the Pale. There are numerous other laws tending to cramp the trading of Jews both inside and outside the Pale. Even the merchant of the First Guild, who is allowed to reside outside the Pale, is subject to these laws, which greatly check his industry and enterprise.

23. There is a special tax, called the "box tax," levied on the animals killed according to Jewish ritual law—a tax payable on the slaughter of the animal, and another on its retail sale. The tax is farmed out, and the contractor is allowed to make a profit on it.

In the town of Berditscheff the legal tax on the Jews for the slaughter of animals and birds amounts to £5,500 a year, while in reality they pay, in consequence of an illegal conspiracy between the tax-farmers and the police authorities, £27,500 a year. There are also special taxes on house property owned by Jews, on business profits of Jews, on the skull-caps used by Jews during domestic prayer, and on the Sabbath candles used by Jews; besides other special imposts.

24. Jews on reaching their fourteenth year may be received into the Orthodox Russian Church, notwithstanding the objection of their parents or guardians. All Jews, on conversion, receive from the State a considerable money payment, and are thenceforth free from all disqualifications and restrictions.

25. Synagogues are only allowed in places where there are no less than eighty Jewish houses; houses of prayer, where there are no less than thirty Jewish houses. Jews holding divine worship in their houses without permission of the authorities are punished by law.

26. Rural communities of Jewish agriculturists (specially exempted from the May Laws) must keep apart from settlers belonging to another persuasion. These agriculturist settlements are few in number.

27. No Jew may be elected Mayor of a town, or as Councillor in a town, or as Police Judge. Nor may a Jew hold any other town office. The law says, "The duties of judges cannot be entrusted to Jews with convenience or decency."

28. The Russian law declares all Jews "to be aliens whose several rights are regulated by special ordinances." This law and the mass of special ordinances cause the Jews generally to be regarded as a pariah caste, not only by the officials, but by the Christian population generally.

29. The minute legal restrictions which hem in the action and movements of every Jew, and compel him to obtain police sanction for everything he requires to do, renders him a ready subject for blackmail, and he can only live by a series of evasions always purchasable by bribing the officials. The poverty of the bulk of the Jews has now reached that stage where bribery is impracticable. Hence the laws are now enforced with all possible rigour, and the means of living are rendered unattainable by the great majority. —*Darkest Russia*, Oct. 16.

#### TEXT OF THE MOSCOW EXPULSION UKASE.

As the expulsion of the Jews from Moscow has now attained formidable dimensions, we think it right to produce the actual text of the Ukase under which the expulsions are effected:—

"Concerning the expulsion of the Jews from the city and province of Moscow, the cases to be dealt with are divided into several classes.

"To the first class belong those Jews who have resided in the district for not more than three years, those who are unmarried, also those who are married but have no children, and those who only employ one assistant in their handicrafts.

"To the second class belong those who have as many as four children, those who employ four assistants, and those who have dwelt in the district at least for six years.

"To the third class belong those who have large families and those who employ more than four assistants.

"Those who voluntarily leave the city or district and belong to the first class are allowed from three to six months, the second class from six to nine months, the third class from nine to twelve months, in which to depart.

"Those who are to leave the city must receive notice from the police three months before the period fixed for them, and their acknowledgment of this notice must be obtained. Those artisans who possess real property shall be granted an interval of two years, and they too must receive notice from the police.

"The same principles must be applied to the other Jews who dwell in Moscow by virtue of the rights conferred by the circular of the Minister of the Interior, dated 1886, paragraph 30. These Jews, however, fall only into two categories—first, those who have licences as commercial travellers or clerks, or those who have no special employment, are to be allowed six months in which to leave the place. Secondly, those who are engaged in business or have partnerships with Russian manufacturers, shall be allowed a full year's respite. The manufacturers must receive six months' notice before the expulsion. Those who have licences from the larger manufacturers are to be allowed a period of two years. In all cases the renewal of the annual licences must be carefully guarded, for these licences have force only until the 1st of January. Those Jews who would otherwise be included in one of the classes to which shorter periods are allowed, must be permitted to remain until their licences have run out.

"As to those individuals who may be permitted to remain permanently in Moscow, each separate case must be separately and specially investigated. The period of expulsion fixed for each of the three classes shall date from the time that the special order arrives." —*Darkest Russia*, Oct. 16.

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JOHN COWIE,

Secy. to the Corporation.

22nd October, 1891.

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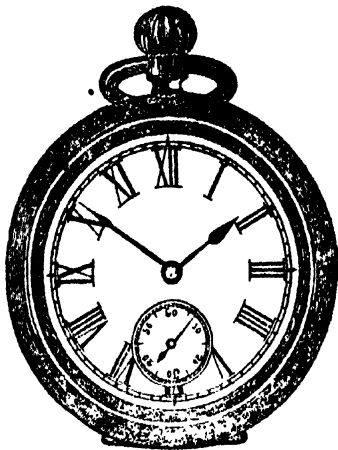
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(PRINCE & PEASANT)

WEEKLY NEWSPAPER

AND

REVIEW OF POLITICS LITERATURE AND SOCIETY

Vol. X.

CALCUTTA, SATURDAY, NOVEMBER 14, 1891.

No. 498

## CONTEMPORARY POETRY.

GAUDEAMUS Igitur.

BY DR. T. HELMUTH.

'Tis midnight, now, and curious thoughts are weaving  
Mysterious spells athwart my dreamy mind,  
Which drowsily is in the distance leaving  
The world, the joys, the follies of mankind,  
And as I ponder o'er the mighty past,  
With ghostly memories my spirits teem ;  
Now forms grotesque are rushing o'er me fast,  
And fairies come to lull me to a dream.

'Tis not a dream of love, as Dido fain,  
Would pray to rest upon her anxious brain,  
When faithless son of old Anchises swore  
Eternal friendship and then fled her shore.  
Nor such an one as Enone, whose charms  
Awhile brought faithless Paris to her arms,  
Would raptured wake from and would wailing cry,  
"Many-fountained Ida, harken ere I die."  
'Tis not a dream of horror, crime or blood,  
As told of Aram by the poet Hood,  
But one in which compounders of new pills  
Doctors for patients making monstrous bills,  
Female physicians, literary hacks,  
Charlatans, empirics, regulars and quacks,  
A wild incongruous and motley mass  
Stand by to see a grand procession pass.

A youth moves forward, bearing proud on high  
A torch of "Bark" and "Pitch of Burgundy,"  
While in "Etherial" air from founts obscured,  
With golden spouts "Ol. Terebinth" is poured,  
Which ceaseless streaming on the flickering fire,  
Creates new brightness, never to expire.

Then there appears Old Chiron in the van ;  
Medicine's instructor—partly horse, part man.  
His noble front is bound with leaves of fig ;  
His locks anointed with "Ol. Croton Tig."  
With vig'rous tail he slays the flies that tease,  
While imps of "Sheepskin" shout "Cantharides."

His pupil next, great "Aesculapius," see,  
With grace sublime, he sips strong "Catnip tea."  
His daughter, "Hygeia," near, with tresses loose,  
Divides her time 'twixt "Apple Sauce and Goose."  
While "Shining Mercury" o'er her head doth flit,  
Bearing his son in arms, "Chloride Mit."

But, oh ! what grace, what dignity is seen  
In "Galen's" bearing as he moves supreme.  
One mighty arm supports a "pail of tin,"  
With "Lime" and "aqua pura" mixed therein ;

While on his shoulder rests a "sculptured hod,"  
Rich with "six livers from a single cod."  
And thus prepared, he joins with master art,  
Those structures fair, disease has torn apart.

"Four patent legs" a "flaxseed cushion" bear,  
On which there rests "a carbuncle" most rare.  
The gem a dragon guards with iron teeth ;  
"Noli me tangere," the motto 'neath.

In solemn state "a hundred donkeys" pass,  
Laden with "Tumors well preserved in glass ;"  
A Hottentot with setons in his ears  
Bearing Koch's Dead Tuberculine appears.  
The tubes are covered with a sombre pall  
On which is written "He hath fooled us all."  
Ten tottering gray beards tote a tin petard  
Inscribed "Catholicon of Brown Sequard."  
They chant this song in tones of deep regret  
"We've taken tons but have not got there yet."  
But Lords supreme of all who move before,  
The doctors come, the heroes we adore ;  
Ancient sarcophagi, encased with dust,  
With old traditions filled and moist with must ;  
Their chariots form ; the glowing wheels of brass  
Creating deafening thunder as they pass.

Then over all falls deep Cimmerian gloom.  
And I behold the yawnings of a tomb.  
So vast in size, mine eye can scarcely see  
The full extent of its capacity,  
The whole procession, with convulsive din,  
Wavers a moment, and at once falls in ;  
While from the earth, the air, the skies,  
Clad in the draperies of Truth, arise  
A host of men, true, honest, strong and brave,  
Who close the sepulchre and seal the grave.  
And then I see, in new effulgence bright,  
A Buffalo reporter here to-night,  
I cry aloud, "Oh ! Paragon of truth,  
What awful accident is this forsooth."  
He smiles and says, "It is—(my words are true),  
The burial of the Old School by the New."

I woke and thought—this may be only fun !  
But, 'pon my word, the thing is almost done.

*Holloway's Pills and Ointment.*—Dyspepsia, Jaundice.—These complaints are the result of a disordered liver, which secretes bile in quality or quantity incapable of digesting food. Digestion requires a free flow of healthy bile, to insure which Holloway's Pills and Ointment have long been famous, for eclipsing every other medicine. Food, irregularity of living, climates, and other causes are constantly throwing the liver into disorder, but that important organ can, under all circumstances, soon be regulated and healthily adjusted by Holloway's Pills and Ointment, which act directly upon its vital secretion. The Ointment rubbed on the skin penetrates immediately to the liver, whose blood and nerves it rectifies. One trial is all that is needed ; a cure will soon follow.

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## NEWS AND OUR COMMENTS.

THE Viceroy and his party left Srinagar on their return journey from Cashmere on Sunday. They are timed for Amritsar this day.

GENERAL Roberts is about to complete his extended term of office as Commander-in-chief of the Indian Army. The report that Major General Sir George White will succeed him has been contradicted.

SIR Auckland Colvin will probably pay a visit to Calcutta early in December, with a view to hold consultations with the Viceroy on matters connected with the administration of the Upper Provinces.

THE arrival of the Russian Prince Galitzin in Cashmere through the steppes of Central Asia, just at the time of the Viceroy's visit, is naturally regarded as having some political significance. But all that is yet known of him is against the supposition that he has any connection with Central Asian politics. It is said that he is a *savant* in archæology and a Buddhistic scholar, and that the only object of his visit to India is to improve his learning. He is expected to pay a flying visit to Calcutta about the first week of December. Then he goes to Burma and thence to Ceylon. He had been in England and speaks English fairly.

ACCORDING to present reports, both Captain Younghusband and Lieutenant Davidson speak in high terms of the courtesy shown them by Colonel Yanoff in Pamir. So the attempt to repeat the Ali Musjid story for bringing about a *casus belli* appears to be given up for the present, though the *St. James' Gazette* still professes to believe in the myth of the arrest of, and insult to, Captain Younghusband by the Russian Colonel.

ACCORDING to the *Standard's* Berlin correspondent, Russia intends, next spring, to make a caravan road through Pamir to the Cashmere frontier.

REUTER says that the Police of Russian Poland have expelled Mr. Pennel, the correspondent of the *Illustrated London News*, from the Russian territory.

THE Amir of Cabool is said to have sent an envoy to St. Petersburg to conclude a commercial treaty with Russia. The Czar will grant an audience to the Afghan Vakil about the middle of December.

THE Russian military authorities have decided not to allow Dr. Koch's method of curing consumption to be practised in hospitals under their control. The doctor had feathered his nest before he made his cure public.

LORD Tennyson has addressed the following letter to a member of the Russo-Jewish Committee:

"October 1st, 1891.—Sir, I have read what is reported of the Russian persecutions by your paper and by the Press generally and if that be true, I can only say that Russia has disgraced her Church and her nationality. I once met the Czar. He seemed a kind and good natured man. I can scarcely believe that he is fully aware of the barbarities perpetrated with his apparent sanction."

The Czar, it may be hoped, will be wise enough to take due note of the warning thus gently given to him by the British Laureate. With all his power on earth, the Russian autocrat can have no terrors for the immortal poet. But the genius of the bard may hand over the mightiest potentate on earth to the execration of the whole world for ages.

THE man Tsuda Sanzo who attempted the life of the Czarévitch at Otsu, and was in consequence cast into prison for life, has died of pneumonia. He will, however, be always remembered for the subject of his attack.

THE Pope has addressed an "Epistola" to the German and Austro-Hungarian bishops against duelling. His Holiness denounces the practice of thus obtaining "satisfaction." "That private citizens should, individually, by the use of lethal arms, constitute themselves the

vindicators of their rights or of their 'honour' when they suppose this is violated, argues a licence more in keeping with barbarism than civilisation." He then calls upon the bishops "to form, so to speak, a confederation, and pledge themselves on no occasion and under no circumstances whatever to engage in a personal encounter."

THE third International Statistical Congress was held at Vienna, on the 28th September last. Sir Rawson Rawson gave the presidential address. Dr. Longstaff took up the interesting subject of parentage and incidentally alluded to the decrease of marriages and births in England.

HAVE you seen a cat with two legs? Professor Leon of Jassy has one such. The animal's forelegs are absent from the shoulder blades, yet it can go about easily, the body being in normal position. When startled, it rises up like a kangaroo, supporting itself on its tail. It has borne kittens twice, two at a time, one has four feet and the other only two.

THE *Middlesex County Times* reports the fortunate escape of three men from the accident of a falling meteor. A gardener was sawing a detached bough of a tree while two gentlemen were watching the operation. It was just before noon, when one of them saw a ball of fire strike the tree in an oblique direction and fall within two or three yards of them. It then rebounded and exploded, producing a sound like dynamite. The men were not struck, but the shock was so great that all were dazed, and one of them rolled over two or three times. They recovered quickly, complaining only of headache which lasted for some hours. The trunk burnt presented the appearance of a zigzag line of some 20 or 30 feet.

THE Governor General of Portuguese India has had his salary reduced from Rs. 25,000 to Rs. 15,000 per annum, so that pecuniarily he will be now not much better off than a first grade Joint Magistrate in British India.

THE great annual solemnities at the old Portuguese church at Bandel, near Hooghly, take place to-morrow, when a large attendance of Roman Catholic pilgrims from Calcutta and its neighbourhood is expected.

THE N. W. Provinces have already got a local legislature. A singular experiment is now seriously contemplated for the Panjab.

THE earthquake in Japan seems to have been more destructive than at first telegraphed. An official report gives the number of the killed at 6,500 and the injured at 9,000. No less than 86,000 houses were destroyed.

ACCORDING to the latest reports relating to the movements of "General" Booth, Calcutta ought to be prepared for an "invasion" by his army under his immediate command. There is, however, no sign as yet of anything to disturb the usual quietness of the Metropolis of British India. There is no indication of the possibility of anything like even the Panic Sunday.

WITH the commencement of the new year, the cavalry of the Madras Army will be organized in three regiments of four squadrons each. From that date, the 4th Regiment of Madras Light Cavalry will be disbanded, and simultaneously the three remaining regiments—the 1st, 2nd, and 3rd, Regiments of Madras Lancers—will be augmented from three to four squadrons each, with an establishment, for each regiment, of 10 British officers, and 625 Native ranks. The native officers, non-commissioned officers and men now serving in the 4th Madras Light Cavalry will cease to be borne on the rolls thereof from the 1st January next. But such of them as have served for pension for twentyfive years and upwards will be transferred to the pension establishment on the superior rate of pension of their rank (irrespective of the period they may have served therein), plus rice compensation, with the option of being transferred to other regiments of Madras cavalry. Those of fifteen years' service and upwards will be relegated to the ordinary pension of their rank and will be eligible for the other facilities granted to 25 years' officers and men. The like for those of more than ten or less than fifteen years' service with transfer to

the pension establishment on two-thirds of the ordinary rate of pension of their rank. Non-commissioned officers and men of more than five years' and less than ten years' service will receive their discharge with a gratuity of one month's pay (including good-conduct pay) for each year of service, or will have the option of being transferred to other regiments of Madras cavalry. Such officers and men of less than five years' service have the option of being transferred to other regiments of Madras cavalry or of taking their discharge with a gratuity of three months', including good-conduct, pay. Transfers to the Body-Guard and to the other regiments of Madras cavalry will be made to the extent required to complete those corps.

WE take the following from *Nature* of October 22, 1891:—

"Mr. W. L. Slater, the Deputy Superintendent of the Indian Museum, Calcutta, will proceed to Upper Assam in December next, upon a collecting expedition for the benefit of the Museum. From Makum he will ascend the Dihing river in the north, and establish his camp at some convenient spot in the Dapha valley. At the head of the Dapha valley rises Dapha Bum, a mountain of some 15,000 feet in altitude, on the frontiers of the Chinese territory, so that there is a good prospect of the occurrence of Chinese forms in the district. The Dapha valley has been described geographically by Mr. S. E. Peal, who visited it in 1882, but has not been much explored zoologically. Mr. Slater will pay special attention to mammals and birds."

THE Sibsagar Mounted Rifles, the Darrang Mounted Rifles, the Lakhimpur Mounted Rifles, and the Nowgong Mounted Rifles will henceforth form one corps under the designation of the "Assam Valley Mounted Rifles."

THE Secretary of State for India has sanctioned the construction of a permanent line of railway through the Mushkaf Valley, from Sibi to Kalpur, on the Sind-Peshin Section (Quetta loop) of the North-Western Railway, a distance of 56 miles.

MR. Justice Mathu Swami Iyer is laid up with fever.

THE *Pioneer* says:—

"All is quiet in the Rampore State, and the troops encamped within a few miles of the capital town will probably be complaining very soon of the monotony of their lot. It will, however, be necessary to keep them there for some time to come, in view of further attempts being made to raise trouble in the State."

THE report is gaining ground that a portion of the Chinsura barracks has been purchased by a company of Manchester merchants for setting up a cotton mill in the locality.

BY the retirement of Mr. Halliday, Sir Henry Harrison is now the senior Member of the Board of Revenue. He has also been appointed Chairman of the Port Commission in the place of his late senior in the Board.

AFTER the long Dussehra vacation, the High Court opened for its regular work on Thursday.

THE Deputy Educational Inspector in Broach, Mr. F. M. Khimjiani, struck a boy of a school he had examined. A complaint of assault was laid in the District Magistrate's Court against the Inspector. The Educational officer demurred to the jurisdiction of the Court, on the ground probably that he received his orders from a different authority than the Magistrate. The Court held that his jurisdiction extended to all departments including educational. Thus over-ruled, Mr. Khimjiani had no other plea to advance. He apologized for the assault committed and received his release from the clutches of the law.

FOR theft of official letters, the Cantonment Magistrate of Rawal-Pindi has sentenced Pooran Singh, lately a clerk in the office of the Controller of Military Accounts, to two years' rigorous imprisonment and a fine of rupees five hundred, or, in default, to additional imprisonment for six months.

THE Warburton defamation case has at last ended—in an apology by Babu Sitala Kanta Chatterjee, the late editor of the *Tribune*, and on payment of substantial pecuniary compensation by the proprietor, Sardar Dyal Sing Majitha. The sum of money paid to appease the Afghan ire, is not mentioned, but is believed in some quarters to be Rs. 12,000.

RAJA Amar Singh, brother of the Maharaja of Cashmere, appointed a Knight Commander of the Most Exalted Order of the Star of India.

## NOTES, LEADERETTES, AND OUR OWN NEWS.

NOTWITHSTANDING denials and contradictions, they still talk of retirement before time of Lord Lansdowne. They even mention Lord George Hamilton as the next Viceroy. There is, however, no foundation for the rumour, and Lord George Hamilton has himself denied that he comes out to India to succeed Lord Lansdowne.

AFTER his tour in South Behar, Sir Charles Elliott is enjoying a few days' sojourn at Sonapore. The presence of the Lieutenant-Governor and that of most of the big Rajas and Reises of Behar has materially added to the gay scene of the Hari Har Chattr Mela this year, though Behar is just now under a gloom in consequence of the cadastral survey ordered by Government. The Maharaja of Cooch Behar has run up to Sonapore to add to the festivities of the week.

THE decision of the Viceroy with regard to Cashmere, has been announced. The Maharaja has been partially restored to power. He will henceforth become President of the State Council, his brother Sir Raja Amar Sing, continuing in it as Vice-President. In the event of a difference of opinion arising between the Maharaja and the Council, reference will have to be made to the Resident, whose advice must also be taken in connection with every measure of importance. This may be regarded as a kind of annexation. But if the administration be carried on through native officials, there ought to be no reasonable ground for complaint. A really strong and wise ruler is a blessing to his country, and we may regret much if such a prince is dethroned or prevented from exercising his powers according to his own discretion. But we can not shut our eyes to the fact that there are Chiefs and even petty landholders whose imbecility and profligate character make them a curse to their people. The sympathy of our countrymen for native princes of whom they know nothing is natural. But the supersession of an individual ruler cannot be regarded as a national grievance. What we deprecate is the swamping of native States by British officials. The appointment of Colonel Neville Chamberlain to organise the Cashmere State troops may be justified on the ground that a similarly qualified native military officer is not available at present. But are there not, among the natives of this country, men who can manage the revenue and finances of Cashmere quite as efficiently as any Englishman?

ON Monday last, the Goalunda Mail brought to Calcutta the ex-Maharaja Kula Chandra Sing and his brother Angao Sena, with thirteen other Manipuri State prisoners. From Sealdah they were conveyed under a strong Police escort to the Alipore Jail, where they are staying for the present, their final destination being, as is well known, the Andamans for which they will be made to embark by the next steamer available.

At a meeting of the Bengal Chamber of Commerce, held on Saturday last, it was unanimously resolved to appoint a standing committee to advise the Chamber on affairs connected with indigo. Notwithstanding the progress of the chemical science in the present century, the "blue dye" of India hitherto successfully maintained its ground. But the time has now come when the indigo planters of our country must, to avoid general ruin of their business, take immediate steps to reduce the extent of it gradually. While the competition of aniline and azalean dyes has been increasing of late years, the cultivation of indigo has been at the same time rather extended, instead of being brought within narrower limits. The result of this expansion is that the country is now producing more indigo than it ever did when it had no rival to compete with. In the year 1889-90, the total outturn was one lac and forty thousand maunds, and exceeded the average of previous years by at least 25 per cent. The glut in the market resulted in the falling of the prices to a point which could hardly yield any profit beyond the manufacturing expenses.

Last year, the outturn did not exceed a lac of maunds. But there was no improvement in the rupee price of the dye on account of the rise in the exchange. The production of the season just over, is estimated at one lac and fifty thousand maunds, and the prospect of planters is not very cheering. In the state of things which has now arisen, they cannot hope to carry on their business with profit unless they resolve unanimously to reduce the extent of their cultivation in the future.

THE Britons' passion for amusement flags nowhere. They can afford to be merry everywhere and under any condition. The murky old goods shed of the G. I. P. R. at Khandwa, lately presented a spectacle to which the poet's description of the famous ball at Brussels that preceded the great battle of Waterloo might well apply. In the dull prosaic Railway godown to which British decorative art gave, for the nonce, the appearance of fairy land, were assembled the local battalion of engine drivers and guards—not with sooty faces and dirt-laden garments, but washed and dressed in fancy costumes in the stylish fashion of aristocratic theatricals. Like Belgium's capital the little town of Khandwa in the land of Kalidasa

Gathered then

Her beauty and her chivalry, and bright  
The lamps shone o'er fair women and brave men;  
A thousand hearts beat happily; and when  
Music arose with its voluptuous swell,  
Soft eyes looked love to eyes which spake again.

The tomfoolery was carried to the utmost extent possible. The Railway bands and their guests played various parts. They disguised themselves in different characters—from rollicking sailors to crafty diplomatists in full political uniform. The Anglo-Indian's favorite butt of ridicule, the Baboo, was wanting. But his place was, we believe, taken up, in some respects, by the Vakeel from Bombay. Upon the whole, all went merry as a marriage bell, and there was neither "cannon's opening roar" nor any railway accident to mar the merry-making.

THE Zemindari Dak Tax is an assessment which was originally imposed on Zemindars as commutation money in lieu of the practice under which they had formerly to convey all official letters from place to place. In these days of penny post and pice post, when there is hardly even a rural village in the remote mofussil which is not served by the Government dak, the tax levied under Act VIII (B.C.) of 1862 can have no justification whatever. Section 4 of the Act expressly provides that "no Zemindari dak shall be established or maintained between any two places between which a Government post for the time being exists." The *raison d'être* of the tax is in fact altogether wanting in these days. Knowing well, however, the history of the Income Tax, the Zemindars can hardly expect the total abolition of a cess to which the Government has acquired almost a prescriptive right by length of time. But now that the rate of the assessment is going to be fixed permanently, it seems worth considering whether its proceeds cannot be applied to purposes other than that for which it was originally levied, as, for instance, to village sanitation. To the Zemindars who have to pay the tax, it matters little how the money is spent. At any event, they are certainly more interested in village sanitation than in the maintenance of a dak service that is quite unnecessary in these days.

THE Governor-General in Council has directed that, in future, when any immovable public property is made over to a local authority for public purposes, the grant shall be made expressly on the condition, in addition to any others that may be settled, that, should the property be at any time resumed by Government, the compensation payable therefor shall in no case exceed the amount (if any) paid to the Government for the grant, together with the cost or their present value, whichever shall be the less, of any buildings erected or other works executed on the land by the local authority.

IN the Bombay Presidency, compulsory vaccination is only legal in the city of Bombay and the town of Karachi. It has been proposed to legalize it for other areas as well. For this purpose, Sir C. B. Pritchard has introduced a Bill in the local Legislative Council. It is urged in support of the measure that the voluntary system has not been effectual and that there have been outbreaks of smallpox, especially in Sind. The failure of the existing system is attributed not to any rooted objection

to vaccination among the various populations of the presidency but rather to their indifference, indolence and ignorance. This statement, it seems to us, is rather, inconsistent with the provision that it will be competent for the Governor to extend the compulsory system to any local area in the presidency with the further power to withdraw it, permanently or temporarily, from any area to which it might have been applied. The Bill also legalizes compulsory vaccination of convicts and persons detained for long periods in jails, reformatories and lunatic asylums. Under-trial prisoners are saved the operation.

DR. Bhandarkar, the well known Sanskrit scholar of Western India, has been excommunicated by his caste, for permitting his widowed daughter to marry. It is very convenient for caste men sometimes to persecute one of their members for his supposed transgression of the shasters. Petty jealousies and personal grudges suffice to deaden the capacity for sympathising with neighbours in their afflictions. But the time usually comes when the quondam leader of social tyranny finds himself in the position of its victim, and then he discovers the folly of his so called orthodoxy. Those who have begun to abuse us for our appeal regarding the fasting of *Ekadasi*, ought to remember that a day may come when they may have to repent bitterly for their upholding one of the greatest cruelties ever perpetrated in the name of any religion. They, we may presume, are all family men. If they have children, they ought to be able to see how miserable they may be made at any time by the death of a married son or of a son-in-law. If they have not been so unfortunate as to have suffered such a bereavement already, they know at least what a misfortune of that kind means.

THE Raja of Bobbili, in the Madras Presidency, is doing everything in his power to get his people to reduce the heavy expenditure which they incur in marriage ceremonies. If the British Government made any such attempt, the leaders of "Baboo Hinduism" would have rent heaven and earth with their cry of "religion in danger." Those who have any idea of the nature of their national creed, cannot in their hearts possibly entertain any apprehension as to the stability of its essential principles.

CONSISTENCY is not an essential characteristic of Babu "Hindooism." The exponents of the new fangled orthodoxy have recently given the honor of sainthood to one of the most heterodox members of their community. And now it appears that the University of Calcutta, despite the Hindoo element predominating in it, lately held some of its examinations on a Hindu festival day.

WE have to thank our contemporary, the *Statesman*, for its sympathetic notice of our appeal on behalf of Hindu widows in Bengal. It says:

"*Reis and Rayyet* makes a strong appeal on behalf of the Hindu widows of Bengal, and on what certainly appear to be very good grounds. It is a practice rigorously enforced on widows in Hindu households, we are told, that they should absolutely abstain from all food and drink on the *Ekadasi* or eleventh day of the moon. The cruel treatment to which widowed mothers, sisters, and daughters are thus subjected, is described as simply 'shocking.' No exception is made in favor of infancy or extreme old age. Even though a widow be at the point of death, her children will not put a drop of water into her mouth to quench her thirst. The most remarkable fact in connection with this practice, *Reis and Rayyet* observes, is that it is not authorised by any inspired text in the Shastras that can be held absolutely binding on the conscience of orthodox Hindoos."

Fasting on the eleventh day of the moon is obligatory on every Hindu male as well as female, excepting, according to some authorities, married women during coverture. But while we of the male persuasion honor the injunction more in the breach than in the observance, it is enforced on widows with even greater rigor than the Shasters require. It is a fundamental principle of our sacred scriptures that their ordinances apply only to those who have the capacity of complying with them. With regard to the fasting of the *Ekadasi*, there are numerous authoritative texts, which expressly say that persons incapable of observing it by abstaining altogether from every kind of food and drink, may have their hunger appeased by roots, fruits, milk and water. There is, in fact, no Shastric authority for the cruel discipline of *Ekadasi* in the form in which Hindu widows in the central districts of Bengal are made to observe it. In other parts of India, their sisters, in the same unfortunate situation, abstain only from cooked food on the day sacred to the god Hari. The Shasters require nothing more, and there is no justification whatever for the extra cruelty to which we in Bengal subject the widows. The question is one in

which every Hindu householder is deeply interested. We hope the vernacular papers will take it up in a proper spirit as behoves unsophisticated citizens and practical men. We do not ask them to give up their enthusiasm for their religion or their *shasters*. Our appeal is only for better compliance with the ordinances of our sacred codes, so that they may not be discredited by the continuance of a shamefully cruel practice in their name.

THE *Madras Times* takes our countrymen to task for the treatment usually given to our domestic animals. Our contemporary goes further, and finds fault with our *shasters* for having failed to secure even to the sacred cow sufficient food, and protection from wanton cruelty. But our religion has done all that spiritual teachings and discipline can possibly do to make men humane, and to soften their natural callousness towards the sufferings of the lower animals. To people who do not regard beef-eating as a heinous crime, and who, being conversant with the stories of their shipwrecked sailors, know well enough what men professing even the noble religion of Christ are capable of doing when pressed hard by the cravings of hunger, it must appear extraordinary that, even in times of famine and utter destitution, the Indian peasant would rather die of starvation with his wife and children than kill one of his bullocks for the purpose of food. It is true that our cattle and beasts of burden are not properly housed and fed. But the semi-starved peasantry of our country cannot be expected to keep their live-stock in a better condition than themselves and their children. In former times, there were large tracts of pasture land in the vicinity of every village. With the demands of the abnormal foreign commerce which has grown up during the present century, the area of our commons has been reduced almost to *nil*, and the cattle breeders, cart owners and agriculturists are driven to their wits' end to provide fodder for their cows, bullocks, buffaloes and ponies. The brutalities sometimes practised by cart drivers on their bullocks may be effectually checked by making such acts criminally punishable throughout the country. But until, by the expansion of our manufacturing industries, there is a larger town population, no amount of bullying or even actual prosecutions can increase the means of the Indian rayyet to keep his cattle in the condition in which English farmers keep their live-stock.

In any case, the peroration with which the *Times of India* concludes its advocacy of the cause it has taken up, mars its effect altogether. In the tone of an omnipotent autocrat, our contemporary observes:—

"Where we see so much abominable cruelty strangely coupled with a professedness of veneration we can but pity the ignorance and perversity, which sanction such a disgraceful anomaly; but our sympathy with the dumb creation should not end here—we should teach, by condign punishment of the offender, wherever his transgressions bring him under the anger of the law, that as long as hard and cruel rules in India, the dumb brutes as well as 'India's dumb millions' are under her protection, and may not be tortured with impunity."

By language like this, a really good cause is spoiled. Criticism in such spirit only provokes retaliation in the same style, the ultimate result being the widening of the breach which already exists between the rulers and the ruled.

BENIGHTED Madras is now going ahead of her sister Presidencies. She has suffered enough from the vagaries of the rain god, and is determined not to depend entirely upon his voluntary charity which is provokingly irregular and precarious like that of men. The result of the rain-making experiments made in the district of Cuddalore has been sufficiently encouraging. Ten packages of dynamite, of ten pounds' weight each, were exploded on a rock about 2,400 feet above the level of the sea. About six hours after the explosions, there was a magnificent shower of rain which lasted for nearly half an hour and which gauged about 1 inch, over a portion of the area benefited by it. Here, in Bengal, the question of having similar experiments for the benefit of our winter rice has ceased to be a pressing one, after the heavy downpours that we had last week. But what are our savants doing? To them the question has an interest irrespective of the immediate physical needs of the people.

We believe there is a rule that no Executive or Judicial officer can be posted in the sub-division, if not the district, of which he is a native. The rule is certainly a salutary one. A solemn judgment

pronounced by the Lord Chancellor himself was on one occasion set aside in appeal, on the ground of the Judge having had, unknown to himself, purchased some years back a share of the value of £5 in the company whose affairs had been under adjudication. As long as human nature will remain human nature, sympathy with, or even active interest in, all the parochial disputes of one's native place, is sure to be felt or taken. Such sympathy or interest may not interfere, even appreciably, with just and impartial discharge of one's duties, but administrative policy should not ignore its possibility even in the case of tried servants. Upon the same principle, we think, is founded the rule about never allowing an officer to continue for more than five years in any station. Both these rules, however, are more honored in the breach than the observance. This is very often due to the weakness of particular Secretaries or Under-Secretaries in yielding to private solicitations. An instance may be cited of an Executive officer at Howrah fully bearing out this observation. He has not only been posted in his native town, but has even been allowed to continue there for a much longer period than five years. In consequence of his religion again he is looked upon as the representative of the Native Christians of his town and, every time, since the grant of an elective municipality to Howrah, he has entered the municipal Board by official nomination, although the truth is that he represents none but himself. He was on one occasion allowed to even stand as a candidate for election in his own ward and canvass as actively as anybody else for securing his return. A petition was made to the Government of Bengal sometime back for the transfer of this officer. The Police, however, with its usual adroitness, succeeded in showing that the majority of the signatures to the petition had been obtained on incorrect representations and the officer himself explained that the house in which he resided belonged to his mother. He could not but admit that both he and his father before him were residents of Howrah. For all that, a gracious secretariat hushed the matter up, to be reopened, perhaps, upon receipt of another petition more pungent than the former. Executive officers should never be allowed to mangle in the parochial disputes of their stations. Armed with authority and with the Police ever obedient to them, they can swamp all opposition and always secure their own ends.

SIR John Gorst has been quietly removed from the position of Under-Secretary of State for India. The indiscreetness which he betrayed in vindicating the Mampur policy of the Indian Government, brought upon him the displeasure of his official chiefs, and they have taken the earliest opportunity to place him out of harm's way by shelling him as Financial Secretary to the Treasury. Sir John's place, Mr. W. L. Jackson who has been appointed Chief Secretary for Ireland.

THE prospect of silver is still uncertain, despite the optimistic view taken by the *Financial Age*. Not only has the speech of Mr. Foster, Secretary to the United States Treasury, dealt a severe blow to the free coinage agitation, but it is now announced that the New York Chamber of Commerce favors the suspension of purchases and of the coinage of silver, until an agreement on the question is concluded between the States and other commercial nations.

THE financial panic caused by the failure of the Berlin Bank has resulted in a run on all the banks in the Fatherland. In this state of things, German capitalists may not be able to give effect to their project of opening a Bank in Calcutta, at least for some time to come.

FROM the dividends given by the Banks here, they appear to be all in a prosperous condition. But a writer in the columns of a Calcutta daily recently reminded us that large dividends do not always mean a sound financial position. The confidence of the Indian public in their Banks has never been seriously shaken since the failure of the Union Bank. The temporary collapse of the Agra Bank, the Oriental Bank and the Comptoir des Comptes de Paris created panics for a time. But their revival has at least partially restored the confidence reposed in them by the public. Yet we think that the affairs of all the banking corporations and joint stock companies ought to be subject to the supervision of responsible officers of Government, who may be referred to by their shareholders, creditors and constituents for informa-

tion, and who may publish from time to time such reports as may, without divulging the business secrets, enable the public to form correct estimates of their position. The history of most of our now defunct Joint Stock Companies shows that the Indian Companies Act now in force does not afford to shareholders sufficient protection against the misconduct of Directors and Managing Agents.

GAMBLING is practised in some shape or other in almost every part of the world. But the form of it recently adopted by the sweetmeat vendors in and near Manchester, is quite an original invention. The victims of their sharp practice are not grown up men but little boys and girls, who buy their so called "lucky sweets," not to eat but in the hope of finding a three penny piece in one of them. We should wonder much if the contagion failed to spread in other countries, especially among the children of our Marwari brethren.

It is more than ten years that the Czar Alexander II. was murdered in the streets of St. Petersburg. To mark the deed or rather the spot where he fell, it was decided to erect a memorial church, with funds contributed by all classes of the population, even of the farthest wastes of Siberia. Millions of roubles have been collected, and the work is proceeding, though slowly. The spire rises above the fatal spot, and light is made to fall from above on the two paving stones upon which the Czar sank mortally wounded.

THE famine in Russia is growing keener and keener. The wheat stocks are dangerously depleted, and it is feared that next spring wheat will have to be imported. In the meantime, the Czar has prohibited the export of that article of food. It is estimated that the famine will entail an outlay, during the next six months, of eight hundred million roubles. To heighten the horrors, typhus has shewn itself and causing great havoc among the starving peasantry. Thirteen whole provinces, with an area of half a million square miles or more than twice the size of France, and a population of 26 millions, are suffering from the want of the barest necessities of life. These form a solid area of the richest cornfields in the Empire.

WE Hindoos who believe in the doctrine that charity ought to begin at home, can make great sacrifices for the benefit of our kith and kin. But it is impossible not to admire the charity of the apparently selfish and hard-hearted Anglo-Saxon race, that does not require to be stimulated with vociferous cries of *Babu-ki-jai* and similar other expressions of good wishes. The Behar famine of Sir Richard Temple showed that their hearts can overflow with the milk of human kindness where there is real occasion for it. They do not found *Sadabrata*s and *Annachutras* for the sake of name. They have no such inexorable custom as to make it obligatory on them to feed every vagrant and idler at Pujas and Shrads. But they can feel for human misery in a manner which is truly astonishing. In connection with the Russian famine, we read in the papers that the Americans have come forward to succour the distressed subjects of the Czar by sending several ship-loads of corn as free gifts to them.

ON the 10th instant, a storm swept over Great Britain. It is said to have been the worst known for years. Three vessels were driven ashore on the Kentish coast and forty persons killed. There were severe floods in the West of England and numerous casualties in London through the falling of wires and boardings.

MAN is still a mystery to himself, by a great deal. Here is just a casual glimpse of self-acquaintance come all the way from Berlin. A doctor there, with a view to ascertain how weak a solution of cocaine would prove efficacious as a local anæsthetic in minor surgical operations, went on reducing the quantity of cocaine by successive degrees, till he was surprised to find, as an ultimate result, that pure water, injected under the skin with a syringe, renders the flesh at that point insensible to pain. Miraculous is the effect of pure water. It causes a slight swelling, resembling that caused by the sting of a gnat. The space thus differentiated remains insensible to pain for some minutes, during which incisions can be made without causing pain.

AT Denbigh police-court, J. W. Barnwell, a schoolmaster of twelve years' standing and church organist, was committed to the assizes, on

a charge of having effected the ruin of his niece, Rose Allen, aged twelve years and eleven months, whom he had received from her father and adopted as his child, and under his intimate tuition was on the eve of reaching the high status of maternity.

THE *British Medical Journal* finds fault with the evidence of Dr. Smith in the Bombay Tower case. On a review of all the medical testimonies before the jurors, it comes to the conclusion that sufficient care was not taken in the *post mortem* examination. Dr. Smith ascribed all the injuries to the fall, but he was quite mistaken. There were rents in the clothes corresponding to parts of the body which unmistakably point to outrage or attempted outrage. Dr. Smith laid much stress on the absence of spermatozoa in the mucus he had examined, but it must be known that he did not take sufficient precaution to examine the clothes, for his answers in this connection were very vague. Though the culprits have not yet been detected, there is no doubt as to the cause of the two ladies' death.

THE Emperor of Germany has conferred on Professor Von Helmholtz, the great scientist of that country, the much esteemed distinctions of "Wirklicher Geheimer Rath" and "Excellency." They are further enhanced by the following message from the Emperor. "Your whole life has been given to the service of humanity, for whose benefit you have made a great number of glorious discoveries. Your mind, always directed to the purest and highest ideals, in its high flight left politics and party strife far behind. I and my people are proud to call so distinguished a man ours. I have chosen the birthday of my dearly beloved and never to be forgotten father for this mark of appreciation, knowing well how highly he valued you and how devoted a friend and subject you were to him. May God long preserve your life for the good of Germany and the entire world."

TWO men bearing the same name were sentenced to different terms of imprisonment by two different Magistrates and lodged in the Jhelum Jail. It so happened that the fathers of the two prisoners were known by one and the same name. One of the two prisoners appealed to the District Magistrate, who reduced his punishment to 10 stripes. The other prisoner who had not questioned the justice of the sentence pronounced against him, got, however, the benefit of his namesake's appeal and was let off with 10 stripes. When the jail authorities discovered their mistake, they could not any longer detain the other prisoner whose discharge had been ordered. So he too, having been subjected to the revised punishment, was let go his way. A warrant of arrest has now been issued against the first discharged, and he will have to complete the term of his imprisonment, without any deduction on account of the flogging to which he was subjected by mistake. A contemporary suggests the remission of his first sentence, for the punishment wrongly inflicted on him. But nothing has been said or suggested by any one as regards the other prisoner, who was detained in jail beyond his time and yet received no consideration and on that account the order of the appellate Court was carried out in its entirety. It seems to us that both the convicted persons are entitled to compensation, the first for wrongful flogging and the second for wrongful confinement.

THE Senate of the Calcutta University appointed a Committee of eight members to consider the needs of the University and the best mode of providing for them. Five of these unanimously find that, as a piece of land in the vicinity of the Senate House is available at a reasonable price, the University should purchase the land immediately, and hold its examinations there, either in tents or temporary structures, until it is in a position, with the help of the Local Government and the Municipality, to raise a substantial structure to accommodate all the examinees. There is not a building available in Calcutta which could serve that purpose. To hold the examinations in different schools and colleges, as is the present practice, deprives those institutions of two or three weeks' regular work at a time when it is most required. The members report that "the Commissioners are willing to let the lower floor of the Town Hall to the University, but this would not be sufficient, and the upper floor might be used for other purposes which would interfere with the conduct of the examina-



tions." Their second recommendation is that a whole-time Registrar be appointed on the pay of an officer of the second grade in the Bengal Education Department, that is, Rs. 1,000 rising to Rs. 1,250 a month. To meet the increased cost, it has been proposed to raise the admission fees in the F. A. Examination from Rs. 20 to 24; in the B. A. from Rs. 30 to Rs. 36 and in the B. L. from Rs. 30 to 50.

Dissents have been recorded by three of the members. One is not convinced of the necessity of a building, though he has no objection to one, if funds permitted. Another signs the report but reserves his opinion as regards the pay of the Registrar and the construction of a new building. The protest of the third is thorough. He objects to the recommendation for a whole-time Registrar on an increased salary as premature which may have the appearance of forcing the hands of the Senate, for it never expressed a decided opinion on the point. He has always been opposed to the construction of a building on account of the costs, and he has found no reason to alter it. There is no knowing that the raising of the fees as proposed will cover the extra expenditure. Why then impose a heavy burden upon poor candidates who already find it difficult to pay the present high rate of fees? He admits the necessity of a building but would not raise the fees until all other sources for raising the necessary sum have been exhausted.

The Senate will receive, whatever that may mean, the said report of the Committee on Saturday, the 21st November.

## REIS & RAYYET.

Saturday, November 14, 1891.

### GRIEVANCES OF INDIAN SHIPPERS.

IN a letter addressed to the Government of India, in April last, the Bengal Chamber of Commerce made out a very strong case for amendment of the sections in the Sea Customs Act, under which Customs House passes have to be taken before shipment of goods for export. Chapter XIII of the Act contains, among others, the following provisions:—

"Unless the chief customs authority shall, in the case of any customs-port or wharf, or of any class of goods, otherwise direct by notification in the local official Gazette, no goods except passengers' baggage, shall be shipped or water-borne to be shipped for exportation, until

(a) The owner has delivered to the Customs-Collector, or other proper officer, a shipping-bill of such goods in duplicate, in such form and containing such particulars in addition to those specified in section 29 as may from time to time be prescribed by the Chief Customs-Authority.

(b) Such owner has paid the duties (if any) payable on such goods; and

(c) such bill has been passed by the Customs-Collector.

If any goods mentioned in a shipping bill or manifest be not shipped, or be shipped and afterwards relanded, the owner shall, before the expiration of five clear working days after the vessel, on which such goods were intended to be shipped, or from which they were relanded, has left the Port, give information of such short-shipment or re-landing to the Customs-Collector.

Upon an application being made to the Customs-Collector any duty levied upon goods not shipped, or upon goods shipped and afterwards relanded, shall be refunded to the person on whose behalf such duty was paid. Provided that no such refund shall be allowed unless information has been given as above required."

The inconvenience which merchants and ship-owners are put to by the law as laid down in these sections, is altogether without any justification, at the present time when, with the exception only of rice and opium, all our exports are duty free. For statistical purposes, the shipping bills, which are required to be delivered to the Custom Collector, under sec. 137 of the Sea Customs Act, are no doubt necessary. But it is difficult to discover any *rationale* for the continuance of the present law so far as it makes it incumbent on shippers to take out passes before shipment of their goods. The law in force in the United Kingdom is not so unreasonable. The British Customs and Inland Revenue Act, 44 and 45 Vict. C. 12 provides:—

"The exporter of goods for which no bond is required shall (except as hereinafter provided), within six days after the final clearance

outwards of the exporting ship, or within such other period as the Commissioners of Customs may direct, either by himself or his agent, deliver to the proper officer of Customs at the port of shipment a specification in the Form No. 8 or No. 9 in schedule B to the Customs Consolidation Act, 1876, according to the nature of the goods, and containing the several particulars indicated in or required thereby, or in such other form and manner as the Commissioners of Customs may direct, and shall subscribe the declaration at the foot thereof, and on the demand of the proper officer of Customs shall produce the invoice, bill of lading, and other documents relating to the goods, to test the accuracy of such specification, and on failure to comply with any of the foregoing requirements the exporter or agent shall for every such offence forfeit five pounds; and in case any of the particulars contained in any such specification shall be incorrect or inaccurate, the person subscribing the declaration shall forfeit the like penalty."

The law as contained in this section has been recommended for adoption in British dependencies by the Committee lately convened in England for the purpose of framing a scheme for securing uniformity in the compilation of Colonial Import and Export statistics. So the Sea Customs Act now in force in India is likely to be amended before long, in accordance with the prayer of our Chamber of Commerce.

The initial mistake of our Government was to abolish the import duty on cotton piecegoods. By yielding to the iniquitous demand of Manchester, our rulers not only sacrificed a large revenue and made the Income Tax inevitable, but they are now compelled to maintain a costly establishment only for compiling figures. The clerks in the Customs House, nay the very shippers who are benefited by the unasked generosity of Government, cannot but feel disgusted at the worry and drudgery they are subjected to without any tangible advantage to Government. They cannot avoid feeling at times as if they have to work at a tread-mill. The work which is done under such conditions must necessarily be perfunctory. The Committee referred to above state in their report:—

"In general terms it is not too much to say that while goods subject to an *ad valorem* duty are valued with considerable care and correctness, those liable to a specific duty are valued with but little care, and duty-free goods with no care at all. In the last two cases the importer's declaration is in the majority of cases allowed to pass practically unchallenged, under the supposition that as he has nothing to gain by a false declaration his statement may be accepted as correct. The experience of the British Customs House, however, shows that this inference cannot safely be drawn; for it not infrequently happens that goods, although duty-free, are found to be declared at values which are wildly above, or below, the truth. This arises not from a wish to deceive, but from sheer recklessness, and a desire to avoid trouble, on the part of the importer's clerk, on whom, in practice, the duty of preparing the declaration generally devolves, and it is an important source of error, which has to be remembered and guarded against.

To the Padshaw's favorite, who obtained a commission from him to count the waves in the river near his master's palace, his occupation may have been very agreeable and lucrative too. But to ordinary clerks and mercantile agents, the compilation of figures that are apparently useless cannot possibly be interesting.

### THE LATE CYCLONE.

FORTUNATELY for Bengal, the recent cyclone did not penetrate very far into the interior of the Province but spent its fury chiefly in the tracts bordering on the sea. It originated in a portion of the water between the Diamond Island and the Andamans. From the 1st November, the sea was rough and there was a barometric depression in almost all the stations on the Bay. Mr. Pedler, the meteorological reporter to the Government of Bengal, expected the centre of the cyclone to be in the south-west corner of the Bay. The Signaller of the Diamond Island telegraphed on the 2nd instant, that the weather was distinctly cyclonic on the south west. Indications were next given by the barometer of gradual fall at all the West coast stations from Gopalpore to Coconada and a gradual rise in the East coast stations. On the 4th of November the cyclone was moving in a north-westerly direction, the centre being opposite Vizigapatam. Storm signals were hoisted that day at Calcutta

and other stations. On the 5th, the centre was, as predicted by Mr. Pedler, very near Gopalpore between 2 and 5 A.M. This was the time when the storm centre touched the land, the telegraphic communication between Pooree and False Point was stopped and no further information could be gained at that time. Storm danger signals were put up at all the stations on the Hooghly and the Orissa coast. At 1 P.M. of the 5th November, the centre passed close to the east of Cuttack and from 8 to 11 P.M. it was to the south of Balasore, and on the morning of the 6th, near the Sagar Island, thus taking a north-easterly direction. At the Sagar Island the velocity of the wind was about 50 miles an hour. During the forenoon, the centre passed about 80 miles South-east of Calcutta, and between 5 and 8 P.M., a little to the North of Balisal. After a respite of a good weather for two days, the alarm was again given on the 11th that a fresh cyclonic centre was forming most probably on the West of the Andamans. It is not as yet known to which direction it is destined.

Here are some casualties of the storm that has blown over :—

"The cyclone which has lately been raging in the Bay and vicinity of Cuttack brings in its train a long list of devastation and suffering, of loss of property and life, and damage to the ships which were unfortunate enough to encounter it. From Pooree a heavy cyclone is reported to have blown from 10-25 P.M. of the 4th to 30 P.M. of the 5th instant accompanied by an unusually large rainfall, 13.61 inches having been registered. This resulted in severe loss of house property and some lives, and Native vessels especially, which may have encountered its force, are likely to have suffered badly. The following telegram was received on Saturday night at the Port Office :—'Fame dismayed at the Sandheads, Coleroon not on station, Ship Lena, with emigrants, dismayed, anchored near South Channel buoy. Intermediate light vessel anchored near her.' Yesterday morning the following wire was received :—'Intermediate light vessel anchored west 18 miles Eastern Channel light vessel; steamer Alexandria attending; Lena lost her masts; Dalhousie attending; Warren Hastings rescued three men from a wreck.' There are now four tugs outside as well as the Port Commissioners' steamer Resolute communicating with the damaged vessels and Pilot Brigs, so that we need have no anxiety on that score, but, on the other hand, it is rumoured that an Arab barque has not been seen since the cyclone, and from the numberless dry cocoanuts and other debris floating about the Sandheads we fear that there will be a sad loss among the poor little native craft that visit this port annually. The Lena with emigrants on board is reported dismayed, and in tow of the Dalhousie at Sagar. The Port Officer, Captain Petley, is now sending another steamer down in charge of Branch Pilot Mills to seek for further information and to attend on the Pilot Brigs, and the Tigris is being fitted out with all despatch to proceed to the Refuge Houses.

At 3-30 P.M. on Friday the storm signals at Sagar were lowered, and the ships at anchor at once went out to sea, the Bengal leading the way, followed by the Canara and Kistna. On Saturday the steamers Maharaja, Holyrood, Bucephalus, Straits of Magellan, Mira, Lidoora, Innishowen Head, Golconda, Swanby, and Nawab, the ship Terpsichore, and the barque Huth Canon proceeded to sea. The same day the arrivals were—the steamers Smit Regulus, Lincolnshire, Lipon, Wivedev, City of Vienna, Shizala, Lawada, Congella, and Bara."—*The Englishman*, Monday, Nov. 9.

The only vessel still unheard of is the *Coleroon*. She was at one time reported to have been seen anchored to the eastward of the Muthah, but she is neither there nor anywhere. A total destruction of the Indian Marine ship *Enterprise* is reported from Port Blair, Andaman Islands. The storm broke over the island at midnight on Sunday the 2nd November. The ship was moored in the harbour, and unable to get up steam in time, she met the full force of the cyclone, and, after fairly weathering the storm for about two hours, suddenly broke from her moorings and was dashed on the South Point Reef, composed of jagged iron stone rocks. The ship's complement, all-told, excluding the private servants of the officers, was 77 men. All these perished, excepting four lascars, one fireman and one native steward. The only vestiges of the lost vessel were her stern and her boilers. The six survivors hung on till break of day, when they swam ashore, but on account of the heavy surf then raging, could not gain land. A band of convict women, unasked, now came heroically to their rescue. They went into the water, unmindful of the angry sea, formed a chain by joining their hands, and landed the six in safety. The entire settlement suffered. About 60 convicts were killed and two hundred injured by falling buildings. The bungalows of several of the officers were unroofed, the Government House itself not escaping. Two steam launches and almost all the boats and lighters were destroyed, and the paddy crops utterly ruined.

## FASTING OF HINDOO WIDOWS.

TO THE EDITOR OF THE *Statesman*.

SIR,—On the subject of the fasting of Hindoo widows which has led to such heated controversy in the vernacular journals, I

address this letter to you only to draw the attention of my co-religionists to the following questions :—

(1) Whether there is any inspired text disallowing *Anukalpa*, or fruits, roots, milk and water to widows on the *ekadasi* day?

(2) Whether it is not a fact that throughout the greater part of India even Brahmin widows do not observe the fasting of *ekadasi* in the manner insisted upon by the interpretation of Raghunandan of Nulkea? With regard to the letter on the subject in to-day's issue of the *Statesman*, it is to be observed that the fasting of the *ekadasi*, in its strict form, is practised only by the widows of the higher castes in Bengal. The lower castes do not practise it at all, or make it the occasion for eating daintier food. Your correspondent says that 99 per cent. of Hindoo widows in Bengal never abstain from all kinds of food and drink on the *ekadasi* day. The correctness of this remark depends upon the relative strength of the higher castes to the total Hindoo population. If it be that the Brahmins, Kshetriyas, Vaidyas, and Kayasths form only one per cent. of the total Hindoo population, then your correspondent may be right. But the point at issue is not whether all the castes observe the practice of *ekadasi*. The appeal made by the *Reis and Rayyet* has reference to widows of the higher castes only. Among Brahmin widows in Bengal there is hardly one in a *thousand* who has not to observe the *ekadasi* by total abstinence from every kind of food and drink. I need not expatiate upon the absurdity of supposing that the widows who practise it are not subject to any undue influence. From personal experience I can say that the most pious widows sometimes openly curse the *ekadasi* day.—Yours, etc.,

A TRUE HINDOO.

## ACQUISITION OF LAND FOR MUNICIPAL IMPROVEMENTS.

HIGH COURT.—ORIGINAL JURISDICTION.

An application was made yesterday (Nov. 12.) to Mr. Justice Wilson by Mr. Jackson and Mr. Stokoe, moving on behalf of Mr. Miller, the Official Assignee and Assignee of the estate of Jaganath Khannah, for a rule calling on the Corporation of Calcutta to shew cause why an injunction should not issue to restrain the Corporation from further prosecuting proceedings under the Land Acquisition Act to acquire certain lands for the new Central Road. He also moved for a like *ad interim* injunction. The facts of the case were stated to be as follows :—

In May 1889 the Corporation published a declaration that part of Nos. 6 and 7 Cross Street Bye Lane, which belonged to Jaganath Khannah, was required by them for their new Central Road, the construction of which was then in contemplation. A portion of these premises was afterwards marked out as being required for this purpose. This portion comprised not only such part of the premises as was needed for the Central Road itself, but also a breadth of 50 feet on either side of the road which the Corporation claimed to acquire in connection with the road. Jaganath Khannah, being desirous that no more of his premises should be compulsorily acquired than actually required for the road itself, entered into negotiations with the Corporation for that purpose, and an arrangement was come to under which Jaganath Khannah agreed, in consideration of the whole of his premises other than such part as was actually needed for the new road being exempted from acquisition, to make over to the Corporation free of cost such portion of the premises as was actually required for the road, and to pay, in addition, to the Corporation, a sum equal to a third of the value of the other portions of the premises which had been marked out for acquisition. These terms were embodied in a Resolution of the Central Road Committee of the Corporation, which Resolution was confirmed by the Corporation and was communicated to Jaganath, who accepted the offer embodied in it. Jaganath informed the Collector under the Land Acquisition Act, of this arrangement, and requested him to ascertain the value of the surplus land, the acquisition of which was abandoned. The Collector intimated that there was no hurry about the matter, and that the value might be ascertained later on when he took up the valuation and acquisition of the Burra Bazar section of the road. Consequently the amount of the third of the value of the surplus land was not then ascertained, but it was eventually fixed at Rs. 7,843-12. In February last, Jaganath was adjudicated an insolvent. At the beginning of June the Corporation applied to him for payment of the sum due to them in consideration of their exempting his surplus land from acquisition, and on the 15th of June, in consequence of his being an insolvent, forwarded their letter of demand and bill to Mr. Miller, who sent them a cheque for the amount on the 22nd of June. With the cheque Mr. Miller sent a letter stating that the cheque was in payment of the amount demanded by them for exempting the surplus land from acquisition. This cheque was cashed by the Corporation, but on the 30th of June they repudiated the agreement and returned the money. In a letter of that date Mr. Cowie, the Secretary to the Corporation, stated that the land was acquired by the Corporation on the morning of the 22nd of June before the receipt of his letter and cheque which would be regarded as an offer to buy back the land and

would be considered at the next meeting of the Central Road Committee. Mr. Miller wrote in reply pointing out that the delay in settling the matter was caused in the first place by Jaganath's insolvency, and, secondly, by the postponed delivery of their letter till the 15th of June, and claimed to be entitled to the agreed arrangement. Mr. Cowie replied on the 15th of July to the effect that his letter of the 22nd of June had been considered by the Committee, and that they could not accept his offer to buy back the land for Rs. 7,843-12. On the 28th of July Mr. Miller wrote a letter in which, after expressing his surprise at the contents of the last letter, he criticised the action of the Corporation in taking from the insolvent free of cost the land required for the road and further making him pay a money contribution for that portion of his land which was not required for the road. This transaction, he wrote, at the first blush, looked very like legalised blackmailing, was opposed both to the spirit and to the intention of the legislature, and was indefensible on public grounds as an unnecessary and arbitrary interference with the rights of private property. He pointed out that the delay in payment was not due to any default on his part, that his cheque was accepted and cashed by the Corporation, and that, in acquiring the property as alleged by them, they had violated the agreement. He stated that he had instructed his solicitors to institute legal proceedings, and later on should refer the matter to the Government in order that it might have an opportunity of rightly appreciating the mode in which a legislative enactment intended for the public benefit would be wrested from its original purpose through a misconception of its scope and objects and made to subserve with, however honest an intention, a distorted policy of commercial bargain and sale, and in that manner rendered oppressive and subversive of private rights. On the 3rd of August the Secretary wrote enclosing a copy of the proceedings at the meeting of the Road Committee at which the Resolution in question was passed. He further wrote:—"The Commissioners are not concerned in establishing the morality of the principle of a betterment tax which finds partial recognition in clause (b) of Section 204 of Act II of 1888, under which section the marginal lands to a depth of 50 feet have been acquired for the new Central Road, but the Chairman observes that the ethical question is interestingly discussed in the May number and two subsequent numbers of the *Contemporary Review* for 1890 between Mr. John Rae and the Duke of Argyll." On the 6th of August Mr. Miller wrote to point out that there was a misstatement in the proceedings of the Committee to the effect that the bill for the money was presented on the 1st of June, the real date of presentation being the 15th. On the 17th of August he further wrote: "I regret to note from your rather cynical statement that the morality of the question involved is a matter of unconcern to the Commissioners. I should prefer to think that you were expressing rather the individual views of your Chairman than those of the Commissioners generally. It would appear as if he were somewhat desirous of illustrating the truth of the old aphorism--an aphorism which has been discredited in recent years in all civilised communities, and which explains in rather epigrammatic language that the conscience of a Corporation is impervious to appeal because owning no body which is sensitive to physical punishment. I beg to thank your Chairman for his literary reference, but I may be pardoned for saying that I hardly think it necessary to consult an ephemeral controversy in a current review in order to fortify or displace the generally received conviction as to the inviolable sanctions which regulate or ought to regulate all honest and honourable dealings. In my letter to which you reply I did not so much complain of the existing law as enter a protest against its unintelligent misapplication, and therefore a possible oppressive abuse of its machinery. . . . I have also to correct the mis-statement conveyed indirectly that the Official Assignee made any proposal 'to buy back the land.' All that the Official Assignee did was to pay in the amount for which this office had been billed in order that the agreement entered into by the Municipality might be duly carried out. The statement that the Act X Collector acquired the land and 'made it over to the Corporation at 7 A.M. of the 22nd of June, the sale taking place at noon of the same day' is not very intelligible. This is the first time that I have heard of the Collector selling the land in addition to his having acquired it. Possibly, however, it was intended to refer to the Official Assignee's sale. . . . The fact is unquestioned and unquestionable that whilst the bill of the Corporation remained in the office of the Official Assignee for examination and without any sort of remainder for payment, the Corporation, in direct violation of their deliberate agreement, stepped in and professed to acquire the very land which had been exempted from acquisition, and it is well to remember that the Corporation had already accepted a portion of the consideration for their very usurious forbearance to abstain from acquiring the property of the insolvent which they did not require in the shape of a free grant of land from the insolvent.

Now the keynote to this rather dubious Nabothvineyard sort of land-hunger seems to be somewhat naïvely expressed in the Chairman's statement, *viz.*, that the insolvent's land was now probably worth some Rs. 20,000, so that for the sake of acquiring land

which constituted private property and which the Municipality had expressly contracted to exempt from acquisition, they seized upon a specious pretext, however legal in form they may have deemed it, for repudiating their undertaking and hastened on their acquisition of the land in question without making any attempt to ascertain whether the Official Assignee was prepared to pay the amount levied as part consideration for its exemption. In the first instance the Municipality entered into a most usurious contract to exempt certain land belonging to the insolvent which was not required for the purpose of the Central Road arranging for the payment of what, if I had not been describing the action of so honourable a body as the Calcutta Municipality, I should have almost been tempted to call a sort of legalised bribe or black mailing for such exemption, and then, having so far profited by the contract as to have accepted part payment in the shape of the free grant of land, they would seem to have become bitten with a still more usurious greed to increase the profit which had already been made though unearned at the expense of the insolvent, and so under an allegation of legal right they suddenly threw overboard the obligation which they had deliberately settled and ratified, and proceeded to possess themselves of the very property which had been specially and expressly exempted from acquisition. Had this very excessive zeal in the public service been perpetrated by a private individual I should have been strongly tempted to have defined it by the French word *Louche*, but as I am dealing with the conduct of highly honourable Corporations and citizens and that of their responsible, or, perhaps I should say, irresponsible Chairman, it is more than probable that my judgment in the matter may be mistaken. At all events, I think it more respectful to them to refer their conduct undescribed to the superior arbitrament of the High Court and the Executive."

The Collector of Calcutta subsequently referred the matter of the amount of the compensation to be paid for the land in question to the Court of the Additional Judge for the disposal of cases under the Land Acquisition Act, and a notice was issued to the Official Assignee that the matter would be heard by that Court on the 20th instant.

Wilson, J.--Before making the reference had the Collector first fixed a day for considering the question of compensation, and had he tendered compensation? the law lays down that he cannot refer the case before so doing.

Mr. Jackson.--It is not even suggested that he did so.

The Court then granted a rule nisi for an injunction returnable after four days, but refused to grant an *ad interim* injunction on the ground that it was not necessary to do so.--*The Englishman*, Nov. 13.

### ORIENTALS IN LONDON.

Socially considered, Orientals in London include only two classes, at opposite ends of the scale. They are either quite inferior or quite superior--either of Limehouse or Whitehall. Between these there is nothing. The former class consists almost exclusively of seafaring men. Their head-quarters are the "Strangers' Home" in West India Dock Road, and the history of that institution is practically the history of the poor Oriental colony in London during the last forty years. It is often said, and commonly believed, that there is a regular Asiatic--and particularly Chinese--quarter in East London, something like that of which we hear so much at San Francisco, only on a smaller scale; and a good many years ago there was some foundation for the belief. The "Royal Sovereign," in Bluegate Fields, was a recognized *temple* of Asiatic women, and in the neighbourhood were a good many low lodging-houses, kept and frequented by Chinese, Lascars, Malays, and Japanese. But the opening of the Strangers' Home proved the death-blow, as it was intended to be, of this unseemly settlement. Customers gradually deserted the lodging-houses in favour of the Home, and they were eventually shut up. An interesting account of the movement is given in "The Asiatic in England" by Joseph Salter, published in 1873. At present the "Chinese quarter" in London consists of three very small houses in Limehouse Causeway, a narrow street running out of West India Dock Road, not far from the dock gates. In these houses all the accommodation is a couple of small rooms upstairs frequented by Chinamen ashore for smoking and gambling. A few sleep there too, but space is limited. The most vivid imagination cannot manufacture anything very dreadful out of these places. They are quite as clean and unoffensive as any other houses in the same locality, and at least as much may be said of their inmates. No class in the East End gives the police so little trouble as the Chinese. Most of them, however, do not live in the Causeway, but over the way at the Home, which really constitutes the East End Oriental Colony.

Like most institutions of the kind, it sprang originally out of missionary efforts among the seafaring population of the river-side. It was opened in 1857 by the Prince Consort, and the Maharaja Dhuleep Singh was one of the principal contributors. Since then it has been supported mainly by English charity, although some of the Eastern Governments subscribe to the funds. Its best friends have always been British officials connected with the East; among

whom may be mentioned the late Lord Napier, Lord Reay, Sir Charles Aitchison, and Sir William Muir. Considering the very admirable work done by the Home in keeping Asiatics of all kinds out of the hands of river-side harpies, and in looking after their physical, mental, and pecuniary welfare, it is matter for surprise as well as regret that it should receive no support from the wealthy Oriental houses established in London. This may be due to an idea that it is a proselytising centre, but that is a mistake. Although the underlying spirit is that of the Christian mission, no religious pressure is brought to bear on any man. The objects of the institution are practical: to afford good food and accommodation to Asiatics ashore, to take care of their money, to find ships for those out of employment, to take in such as are stranded here, destitute and friendless, and assist them otherwise. The majority pay, and, so far, it is self-supporting; but about 800*l.* a year is required above the receipts for board and lodging. The accommodation is from 150 to 200, over a varying number pass through in the year. Last year there were 506, representing the following nationalities:—Chinese 138, Indians (lascars) 131, Japanese 92, Arabs and Egyptians 58, Africans 40, Malayas 27, natives of Mauritius 10, of Ceylon 10. With all this mixture, prejudices of caste and race have to go by the board, but there is very seldom any trouble. The Japanese gave most. They are very fond of drink, and being of an extremely gallant disposition, are totally unable to withstand the blandishments of the Limehouse Circes. Lascar seamen, it must be understood, form a comparatively small proportion, because the great Oriental liners, on which they serve, only come up now to the Talbury or Albert Docks, and the crews do not live ashore. A good many of those who use the Home have come from India on purpose to man some particular vessel, and are simply waiting until she is ready; for the custom has grown in recent years of engaging crews at Indian ports and bringing them over as passengers merely for the voyage out. It is cheaper than taking out a European crew and paying their passage money home. The Chinese are almost exclusively firemen. Opium-smoking is not allowed in the Home, and there is generally no attempt at it. Those who use the drug go over to the Causeway to have their pipe and game of cards or *ting-ko*. The dissipation is not nearly so injurious to themselves and other people as the public-house. Only they will sometimes go in for a regular debauch, when they have nothing to do, and refuse to stir from their beds for days together. This happened once at the Home, and gave a good deal of trouble. One of the great objects of the place is to keep these men out of the hands of crimps, who still infest the docks. A good many deposit their money at the office, so as to be out of harm's way during their stay on shore. Last year nearly 3,000*l.* was so deposited.

Besides the seafaring class, there are two others to be sometimes found here—the “chickon-wallahs” and the “claimants.” The former are itinerant vendors of cheap Indian goods, who may be occasionally seen in the streets. They do no good, and often fall into great straits through poverty or the climate. When they come to the Home they are sent or persuaded to go back to India. The “claimants” are poor men who come to seek legal redress in English Courts of justice for real or fancied wrongs. They have the true litigant's obstinacy, and are sometimes very troublesome. These, too, are frequently saved from the work-house by being sent back. No women are taken in except when actually on their way to India; ayahs are cared for at another institution in the West End. Altogether the Strangers' Home does a very good work in a very unpretentious way. The superior Orientals in London are almost exclusively from India, except such as represent diplomacy and they include two classes—men of business and students. The former are few, but represent very large commercial interests. The latter number about 200. They have their head-quarters at the Northbrook Club in Whitehall Gardens, of which the majority are members. The practice of sending young Indians to study in England is increasing. They come from all parts of India and include Mahomedans, Hindoos, and Parsees. The luxury of a European education is not to be had for nothing, and as a matter of course only men of means can indulge in it. These young fellows are, as a rule, extremely intelligent, with charming manners, and they speak English admirably—far better than most European foreigners who have lived for many years in England. They study law and medicine in London; but some go to Cooper's Hill for the engineering service and others to Cirencester for agriculture. The English universities and Edinburgh also have their contingent. In nearly all cases they go back to practise in India; but of late a tendency to settle here has been visible. The only other Eastern country which occasionally sends us a similar class is Japan.—*St. James's Gazette*.

#### THE POPULATION OF THE WORLD.

According to the latest issue of the “*Bevölkerung der Erde*,” published by Pethes of Gotha, the population of the world is 1,479,729,400, scattered over 52,841,684 square miles. The highest percentage to the square mile is in Europe, where it reaches 94. The population of the respective divisions are as follow:—Europe,

357,379,000; Asia, 825,954,000; Africa, 163,953,000; America, 121,713,000; Australia, 3,230,000; Oceanic Islands, 7,420,000; and the Polar Regions, 80,400.

Among European countries Belgium still exceeds all others in density of population; the proportion is 530 persons to a square mile. Belgium is followed by Holland with 365 to the square mile, and the United Kingdom with 312. If we take England alone we find the density to be close on 480 to the square mile, still considerably below that of Belgium. The density in Scotland is only about one-fourth that of England, while that of Ireland is one-third. The most thinly-populated countries in Europe are Norway and Finland, which have only 16 people to the square mile. Turkey occupies considerable space in the new issue, the statistics of the area and population of the various divisions and sub-divisions of Turkey in Europe, Asia, and Africa, and of her tributary States being given in minute detail, with copious references to authorities.

There are some curious and delicate estimates of the area of Europe according to various calculations and within various limits. Thus, according to Strelbitsky, the area of Europe is 3,756,545 square miles, while according to Wagner's estimate it is 3,755,493—a difference of about 1,000 miles. But if to this we add Nova Zemla, Cis-Caucasia, and Cis-Uralia, the Marmora Islands, and Iceland, we get, according to Strelbitsky, 3,865,417 square miles; and according to Wagner 3,865,279, a difference of only 138 miles. Again, if we take Europe within the limits of administrative divisions we obtain an area of 3,836,912; but this includes Iceland, Nova Zemla, the Canaries, and Madeira making 79,165 square miles. Here comes in the question as to what are the natural boundaries of Europe—a question to which Drs. Wagner and Supan briefly refer. They regard as outside of Europe the Canaries, Madeira, the Azores, and the Marmora Islands. The inclusion or otherwise of Iceland, Spitzbergen, and Nova Zemla will make a difference of 103,093 square miles; while there will be a further difference of 424,750 square miles, depending on the limits adopted for the eastern boundary of Europe. Europe in the narrowest sense, according to these highly competent authorities, covers 3,570,030 square miles. This excludes the Polar islands, and draws the boundary of Eastern Europe along the crest of the Urals and the line of the Manytch River, thus excluding the Caspian Steppe but including the Sea of Azoff. By including the Polar islands another 103,000 square miles would be added. If the Caspian Steppe be included, the area of Europe would amount to 3,688,792, or with the Polar islands to 3,791,792 square miles. If the boundary of Eastern Europe be drawn along the Ural crest, the Ural River, and the crest of the Caucasus, we obtain an area of 3,790,504 square miles, or, including Iceland and Nova Zembla (Europe in Strelbitsky's acceptance), the area is 3,866,605 square miles. Finally, taking Europe in the widest sense, including the Ural mountains, the south slope of the Caucasus, the countries on the east side of the Ural, and the steppe between the Ural River and the Emba, we obtain an area of 3,988,618 square miles, or, with the Polar islands, about 4,092,000 square miles.

For the section dealing with Asia, Herr B. Trognitz, a land surveyor, has undertaken a new and elaborate calculation of the area of the continent on the basis of the best maps at his command. The general result is that for the continent we are now given an area of 16,021,078 square miles, which may be slightly increased or diminished according as the boundary between Asia and Europe is drawn.

As to the population of China proper (the eighteen provinces), which at one time was greatly exaggerated, some authorities making it out to be 500,000,000; after a careful examination of all available data, Drs. Wagner and Supan are inclined to estimate the total population at only 350,000,000, in round numbers, or about 68,000,000 more than the estimate reached by Sir Richard Temple. Including Manchuria, Mongolia, Kansu, and Thibet, the total population of the Chinese Empire is given as 361,500,000, living on an area of 4,674,420 square miles. Corea is credited with a population of 10,500,000. The total population of Arabia is reduced by Dr. Wagner to 3,472,000, very different from the estimate of 10,725,000 given by Rashid Bey in 1875. The area assigned to Arabia by Wagner and Supan is 1,153,430 square miles.

As regards Africa, the result shows that the population has been reduced to 164,000,000, whereas a few years ago a common estimate was 220,000,000. To Africa south of the Equator Herr Trognitz assigns an area of 3,540,740 square miles. Of this, 951,000 square miles are assigned to British South Africa, including Nyassaland and the whole British region from the Zambesi to the Cape. The total population of this area is estimated at only 3,800,000. Neither to the Niger Protectorate nor to the British East Africa Company's sphere do Drs. Wagner and Supan venture to assign either an area or a population. The area, they tell us, is “open,” and for population they simply put a (?). To Portuguese East Africa (Mozambique) an area of 310,000 square miles is given, and Portuguese West Africa, including Portugal's share of Loanda, 517,000 square miles. The Congo Free State is credited with an area of 865,380 square miles and a population of 14,000,000. Of the total area, 309,000 square miles are under forest.

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## MOTICE.

## CORPORATION OF CALCUTTA.

The Commissioners of Calcutta will repay the Municipal six per cent Loan of 1871 on the 1st January 1892, the date when the Loan falls due. Debenture-holders are requested to surrender their Debentures at the Municipal Office on or before the 31st December 1891. Interest on the above Loan will be paid up to 31st December 1891, and will cease after that date.

JOHN COWIE,

Secy. to the Corporation.

22nd October, 1891.

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1. On the Legislation of the Rishis and the Age of Consent Bill. One anna.
2. The Memorial to the Viceroy. Half anna.
3. The Bengali translation of the Memorial. Half anna.
4. The Oordoo translation of the Memorial. Half anna.
5. The *Garbhudhan Vyavastu* by Pandit Ramnath Tarkaratna (of Santipore), author of *Vasudeb Bijya* (a Sanskrit epic) and Pandit attached to the Asiatic Society, Bengal. One anna.
6. Abstract of the *Vyavastu* in English with notes by Nyalankar Nilmani Mookerjee, M.A., B.L., Professor of Sanskrit, Presidency College, and a preface by the President of the Committee. Half anna.

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**BONUS.**—They shall also get *bonus* in the shape of certain free tickets of admission to the Theatre (particulars about which will, hereafter, be supplied on application). Of course, attention will be paid to the claims of priority in purchase and payment.

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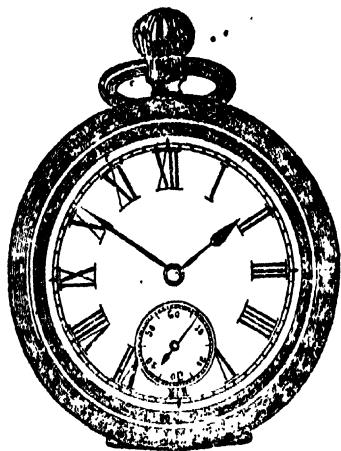
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WEEKLY NEWSPAPER

AND

REVIEW OF POLITICS LITERATURE AND SOCIETY

Vol. X.

CALCUTTA, SATURDAY, NOVEMBER 21, 1891.

No. 499

## CONTEMPORARY POETRY.

### EGYPT.

"Dinanzi a me non fur cose create,  
Se non eterne, ed io eterno duro."

DANTE.

ON the deep rock of ages have I set  
My everlasting pyramid, and look round  
From its great throne on oceans without bound ;  
Time shoreless, shifting sands, and realms as yet  
Growing to being. Of all here who met—  
Persian, Greek, Roman, Arab—who hath stood ?  
All, all have drifted onward by my base,  
And here I hold amidst their surge my place !  
Before me things were not, or such as could  
Endure like me, eternal. The broad Nile,  
Young as the day it leaped to life, and made  
Life wheresoe'er it moved—the godlike sky,  
Star-written book unfathomable—the pile  
Of mountain-walls around—these shall not fade,  
They were—and are—and shall be !—*So shall I !*

### I HAVE FOUND A VEIN OF GOLD

BY MRS. C. W. DENNISON.

I HAVE found a vein of gold,  
By the valley green and old ;  
Where the summer smileth ever,  
And the floweret dieth never ;  
Where the sun is flinging glistening  
Mantles on the hill-tops, listening  
Late I stood,  
By the rustling, delicate fountain,  
Weeping from the gray old mountain  
Tears of blood,  
As the red rays tinged their glowing  
Drops, adown the rough rocks flowing ;  
So, while listening  
There, I found a vein of gold.

Not in earth's deep bosom sleeping,  
Through her sluggish arteries creeping,  
In her heart its tapers burning,  
In her gloom its charms murning ;  
Not with knife, and spade, and ladle,  
Not with miner's pick and cradle,  
Did I find this treasure golden,  
By the valley green and olden.

In a simple cottage maiden,  
With a soft fleeced lambkin laden,  
And bare feet  
Gleaming on the carpet glossy,  
With the fresh young grass—her flossy

Yellow curls, by zephyrs lifted,  
Shone like sparkling amber, drifted  
From the Baltic, on its snow-white  
Banks, that glitter by the moonlight.

In that sweet,  
Gentle, loving, happy creature,  
Angel-like in form and feature,  
I have found a vein of gold.

Through her eyes my soul went glancing,  
While the fringed spires were dancing,  
Brightly beaming ;  
Many a nook I searched, till 'minded  
They who dare the sun are blinded  
By his gleaming.

O ! a heart, so rich in holy  
Love and sweet devotion, lowly  
As a little child, that met  
My spirit eyes ! could I forget  
Its gentle charms ?  
No ! I sought, and soon I brought her  
To my home beside the water,  
And my arms  
Daily clasp that guileless creature,  
Angel-like in forms and feature.  
Still, when old,  
Dimmed by sorrow, or unkindness,  
Mute with grief, or touched with blindness,  
She shall be my vein of gold.

## NEWS AND OUR COMMENTS.

MRS. Greenwood's experiences of Manipur have been published in book form under the title of "Three years in Manipore." She portrays the character of the unfortunate Jubaraj, Tikendrajit very favorably. The book is in its second edition, the first being bespoken before publication.

THE last of the Waterloo British officers—Lieutenant-Colonel William Hewett—has passed away. He was born on July 2, 1795, and was a son of General Sir George Hewett, a former Commander-in-Chief in India. He served at Waterloo as junior Captain of the 3rd battalion 14 Foot. He married, in 1828, Sarah, daughter of the late General Sir James Duff, of Funtington House, Sussex.

THE Emperor William wears a new face. The Empress never liked his beard and he, on October 22, her birthday, congratulated her without that facial appendage. The removal of the imperial beard has also given peace to Her Majesty's Judges by saving them the trouble of deciding a nice point of law. A maker of busts had received orders for a thousand likenesses of His Majesty, when the

*Subscribers in the country are requested to remit by postal money orders, if possible, as the safest and most convenient medium, particularly as it ensures acknowledgment through the Department. No other receipt will be given any other being unnecessary, and likely to cause confusion*

Emperor had not grown any beard. When ready, the delivery of the busts was refused, because they did not represent the emperor. The matter went into court, but there was no need for the order of the Judge, for the original had himself settled the question by becoming beardless again. It is further said that the beard never suited the martial physiognomy of the emperor.

MR. Gladstone is not alone given to tree-felling. The present Czar, says a writer in *Phcadilly*, takes daily a vast amount of violent open-air exercise; when at home he not only walks, but wheels heavy barrows full of stones, chops wood, or romps boisterously with his family.

SOME of the rich merchants of Moscow petitioned the Czar for permission to organise a society for the relief of distress caused by the famine now raging in his dominion. The Minister of the Interior has not only refused his sanction, but is said to have also declared that persons visiting the famine stricken districts with the object of administering relief to the sufferers would be arrested. Without further explanation, the report seems incredible.

A DECREE of the Czar forbids the singing or playing of the "Marseillaise" at all clubs, restaurants, and places of amusement.

SERIOUS anti-Jewish riots are reported from the Russian province of Tchevingoff. The houses and shops belonging to the Jews in the town of Stanadoub were pillaged and destroyed by fire. The persecution of the "children of Israel," has given a rude shock to the belief that in the dominion of the Czar all classes of his subjects receive equal treatment.

ON the principle that one must never prophesy until he knows, it is now being asserted that General Boulanger had some of the most important incidents of his life foretold by a Madame Reinal, an adept in palmistry. At the time when he was minister of war, the lady, after examining the lines in his palms, is reported to have said:—"You are in an unhelped for situation; but you will not keep it. A fall is awaiting you shortly. But do not despair. Later on you will attain an even higher position. The lines of your hand indicate that you will almost reach a throne." Being informed subsequently that it was General Boulanger to whom she had made these predictions, she replied, "ah," "in that case I am glad that I did not tell him all. It is written in his hand that he will die a violent death." The prediction, it is said, was quoted at the time in the *Figaro*. But the date or number of the issue is not given.

THEY have discovered the birth certificate of Mme. Sarah Bernhardt. She is not a native of Havre, as she herself supposes, but a Parisienne of the Latin Quarter. She was born in 1844, of a Berlin Jewess, a struggling milliner in the Rue de l'Ecole de Médecine, in an old and dilapidated house. She was educated at a convent at Versailles, at the cost of M. Meles, the financier.

THE *Times* writes:—

"A remarkable gathering took place at St. Ives, Hunts, on Oct. 27, in the form of the first public meeting held in England or Scotland since 1745 in furtherance of the Stuart cause. The Legitimist Jacobite League sent several speakers from the central executive in London, and these gentlemen addressed a large and fairly orderly meeting in the Corn Exchange. The Rev. R. C. Fillingham spoke on the effects of the revolution of 1688, and the Hon. Stuart Erskine on the repeal of the union between England and Scotland. Other speakers contended that the direct succession to the Throne of England belonged to the House of Stuart. A resolution in favour of the Jacobite movement having been proposed, the chairman of the St. Ives School Board moved an amendment to the effect that the audience were in favour of the maintenance of the present dynasty, and he elicited hearty cheers by remarking that it was owing to the magnanimity of her Majesty that the gentlemen on the platform had been allowed to hold such a meeting. The Mayor of St. Ives seconded the amendment, which was carried amid great enthusiasm."

MR Gladstone will leave England about the middle of December, and pass the winter months in the Riviera.

REUTER announces that Mrs. Besant's medical advisers have forbidden her contemplated visit to India. We may assure her that our countrymen will not be in sackcloth and ashes for the disappointment. We

have had enough of indigenous prophets and prophetesses to be too eager for the addition of a foreign element to our already overcrowded pantheon.

IN the *Magazine of Art*, Mr. Thomas Woolner, R. A., thus illustrates the value of drawing. Mr. Nasmyth, of steam-hammer fame,

"was travelling in Norway, and one day in a wild out-of-the-way place reached an inn, very hungry, but unable to make the hostess understand his wants by anything he could say. He was considerably perplexed, till he happily thought of his pencil. He then carefully drew a dish in perspective, with steam rising from it; beside this he drew a plate with a knife and fork, and on the other side of the dish a bottle and a wine-glass. When he had completed this diagram of his wants, the face of the hostess brightened, and she at once left him to execute his design. He then went for a stroll, and on returning found the picture complete. There was the bottle, with wine-glass beside it, the plate, knife and fork, and the dish covered. So soon as he sat down, mine hostess lifted the cover, displaying a fine hot fowl that sent forth a cloud of steam, and this was the finishing touch given to the Norwegian design of the great Nasmyth."

The Norwegian hostess completed what the great Nasmyth had designed. She was no ordinary woman who could fully understand a pencil drawing.

LORD Lansdowne's visit to Burma at the end of January next is postponed *sine die*.

NOT only Sir Auckland Colvin, but the Governor of Madras also, is expected to visit Calcutta about the end of this month. Lord Wenlock has already started on his journey. He will, after visiting Ganjam and Vizagapatam *en route*, embark for Calcutta at Gopalpore, on the 25th instant.

CASHMERE is to be penetrated with railroads before long. The Consulting Engineer to the Government of India, lately made a rough survey of the tract between Jummoo and Srinagar with a view to ascertain the feasibility of a railway by the direct route. It is now believed that Mr. Bell has decided in favour of the route *via* Abbottabad.

TWELVE HUNDRED ponies have been collected at Srinagar for transporting grain to Gilgit.

ST. Mary's Church, Fort St. George, which lately celebrated its 211th anniversary, is perhaps the oldest church built by the English in India.

MR. White, Director of Public Instruction, N. W.-P. and Oudh, proceeds home on furlough in March next. Mr. W. N. Boutflower of the Muir College is likely to succeed to the vacancy. Mr. Boutflower is a clever mathematician and a thorough gentleman.

AT the Indian Medical Service Examination to be held in London in February next, sixteen appointments as Surgeons in the Indian Medical Service will be thrown open to competition.

A NEW Nanuk in the person of a Moulavi preaching at Ludiana, is said to be winning the admiration not only of his co-religionists but of all classes including Hindus and Christians.

WE have it on the authority of the *Pioneer*, that a reduction of the rates at which inland telegrams are charged at present, is one of the possibilities of the near future.

CANDIDATES for appointment as Deputy Collectors and Sub-Deputy Collectors are required to forward, with their applications for permission to appear at the Subordinate Executive Service Examinations, statements showing the landed property owned by them in these provinces, or in which they may have any interest, or which may be held by, and managed by, their wives or by other members of their families living with, and in any way dependent on, them. Such a statement must show

1. The district in which the property is situated.
2. The nature of property and extent of interest held.
3. Whether held in his own name or in the name of another, or by his wife.
4. How acquired (inheritance or purchase).
5. If held under superior landlord, his name and place of residence with district.
6. Annual value.

ACCORDING to the Buddhist preacher who recently lectured in this town, the ancestors of the Grand Lamas of Thibet were Bengalis.

A VERY small part of the opium that is produced in this country, is consumed locally. The total area under the poppy crop in the Patna and Benares Agencies, is about 15 lacs of bigahs, and the average output of opium in Behar and Benares, is about a lac of maunds, out of which only 2,500 is consumed in India. The total output of opium in this country is about one lac and fifty thousand maunds.

THE Chief Justice of Madras, while passing sentence on Sergeant McNamara, convicted of having caused the death of a shoe maker, addressed the prisoner as follows:—

"You have been convicted on the clearest evidence of grievously hurting an unfortunate *chuckler* who did you no harm. He came to your compound to claim a small debt, and instead of paying the debt, your wife abused him, and you committed a very brutal and cowardly assault, beating him with your hands while he was on the ground, and kicking him where none but a coward would kick a man. Your defence at the first trial was a wicked defence. You allowed your wife to go into the witness-box and commit unblushing perjury; you allowed your comrades in the Ordnance Lines to come in and endeavour to deceive the court and jury, and they partially succeeded. In the second trial, Conductor Smith gave evidence which, if any more evidence was wanted, conclusively showed the violence you used. You and men in your position must be taught you have no right to strike the lowest native in this country. He is just as much a subject of the Queen as you, and just as much entitled to the protection of the law. I have considered the sentence I am about to pass on you. It is a severe one, and will, I hope, be a lesson to others. The sentence is that you be rigorously imprisoned for three years."

BABU Mohendra Nath Chatterjee, Pleader, and editor and proprietor of the defunct *Eastern Herald* of Mhow, who, by a gross perversion of the criminal law and procedure, was, in April last, sentenced to nine months' imprisonment and a fine of Rs. 1,500, for publishing articles defamatory of Captain Norman Franks, English Secretary to the Maharaja Holkar, has been, before the expiration of the full term of his incarceration, released from jail by order of the Viceroy. It is much to be regretted that Viceregal mercy could not step in earlier to give more effectual relief to the unfortunate Vakeel and publicist who has, we fear, been simply ruined by Central Indian justice.

A GAY Lothario hailing from Singapore had lately a narrow escape from the clutches of law—for loving too much and not wisely. Our hero, Mr. Gibbs, is a member of the colonial civil service, who availed himself of the leave granted him by his Government in sojourning for nearly a year at Ootacamund, which had some mysterious attraction for him. For aught we know of him, his character and abilities as an official may be of a very high order. But with the history that we have of his recent campaign, it is impossible to give him any credit for being either a high-minded gentleman or a veteran strategist in the game of love-making. Without any preliminary survey of the ground he was venturing upon, without any reconnoitring, he supposed that he could, with merely the effusions of his poetic genius, carry the heart of his lady-love by storm. But the lady whom Mr. Gibbs sought to immortalise, could not appreciate the value of his gibberish. On the contrary, she resented his effrontery and for his folly had him dragged before the local magistracy on a charge under section 509 of the Indian Penal Code. Mr. Gibbs could not deny that the verses by which he gave offence to the complainant and the address on the envelope were written with his own hand. With the confidence that he apparently had in his genius, he did not contemplate the possibility of his discomfiture, and committed himself in black and white in a manner that left him no loophole for escape. He had in fact no defence whatever. But his own resources or those of his advisers did not fail altogether to make out an explanation. His case was that he did not send the obnoxious lines to the complainant, but gave them to Mrs. Morgan, the heroine of the matrimonial suit of *Ross v. Morgan*. The lameness of the defence was apparent on the face of it; but the Court was lenient enough to believe his story, and let him off scot-free. Nevertheless, it may be hoped that the lesson he has got by the exposure and by his narrow escape from punishment as a criminal will serve to make him a wiser, if not a better, man in the future.

THE priests of the temple dedicated to Mahadeo at Sonapore cleared over two lacs of rupees at the last full moon.

DR. Bahadurjee has returned to Bombay. During his brief sojourn in England, he did yeoman's service in the cause of Indian mill owners and mill hands. He won the ear of the *Times*, and seems to have "shut up" completely Mr. Holt Hallett.

THE Municipal Commissioners have determined not to allow adulterated ghee to be sold in their market. The owners of private markets in the town ought not to be behindhand.

It is said that Government has decided in favor of the use of Roman character for Kaithi in all documents prepared by public servants in Behar. We entertain grave doubts as to this innovation being within the range of practical politics. A more feasible plan certainly would be to insist upon the vernacular clerks to write everything in a clear legible hand. This was the plan which the late Mr. Justice Louis Jackson, while District Judge at Kishnaghur, enforced on his *amla* with very remarkable success.

ON Sunday last, the *S. S. Pilot* arrived in port from Balasore having on board as passengers 6 out of 9 of the crew of a country vessel which, on her voyage from the Maldives to Calcutta, was caught by the cyclone on the 5th November, west of Shortt's Island. She was swamped near the mouth of the Myapore river. Three of the crew had previously been washed off the deck and drowned. The remaining six clung on to planks and wreckage, and managed thereby to reach the shore. They walked thence to Balasore where some native merchants paid for their passage to Calcutta.

THERE is still no news of the *Coccyzus*.

## NOTES, LEADERETTES, AND OUR OWN NEWS.

SIR Michael Hicks Beach, in a speech at Bristol last week, hinted that the present Parliament was not likely to be dissolved before the expiration of its full term in 1893. The assurance was hardly needed, either by friends or by foes. There never was any ground for entertaining the least apprehension that Lord Salisbury would risk his present position on the chance of being returned to power again. The premier regnant of England is certainly shrewd enough to perceive that the result of a general election, while the Grand Old Man is living, may not necessarily be in his favor. The giant leader of the Opposition is in his eighty-first year. In the natural course of human affairs, he may be removed from this world any day by the hand of death. The longer that the present ministry can, by holding on, postpone the next contest for power between the rival parties, the greater is their chance of an easy victory.

PREPARATIONS are being made for a gathering of our Congress politicals in London in the early summer of 1893. A reception committee has already been formed, for the purpose of raising funds to meet the necessary expenses. The meeting will bring to the front some mediocre men at home who are acting as wire-pullers. Backed by India, they may be able to secure a seat in Parliament, or even a position in the cabinet. But this country can ill afford the waste of energy and capital which the London Congress will involve. The late "uncrowned king of Ireland," with all his power and influence in Parliament, could do nothing to secure Home rule for his country. Even the Grand Old Man's powerful advocacy and support have not yet been able to achieve any practical result. If our Mazzinis and Garibaldis can secure political privileges by begging or by clamouring or by long harangues, it would be quite a novel phenomenon in the history of the human race.

WE do not mean to say that we condemn the aspirations of the Congress *in toto*. What we disapprove of, in the most unqualified terms, is its *modus operandi*. Our firm conviction is that it is pursuing an e-

essentially wrong course, and that it is bound to be a failure. If they are open to advice, we would ask the Congress leaders to study carefully the science of political economy and the statistics of India's foreign commerce. If they can give that impetus to the manufacturing industries of the country which it sadly needs, everything else, including perhaps even higher political privileges than those claimed by the radicals of the Congress, would come as a matter of course.

At the next general election, Mr. A. O. Hume, of the Indian Congress, will be in the running for the honor of an M. P. We do not know whether any English constituency has yet taken any fancy for him. It is said that he intends to offer himself to Dulwich, a borough in the suburbs of London. But we are told that Dulwich is in the possession of a conservative wizard, having a much longer purse than the conjurer of the Indian Congress.

Those who deplore the depression of our manufacturing industries under British rule, may take heart now. The *Pioneer* itself has pronounced a strong condemnation of the practice of procuring from England materials for public works which can be supplied as well in India. Our Allahabad contemporary lays special stress on the continuance of importing railway plant from England, and the shabby treatment given to local iron foundries. The *Pioneer* justly observes :—

"It may be said at once that the various pretexts alleged by the Government for not granting a fair field to the Indian industry would deserve to be stigmatised as purely hypocritical, if it were not that everyone knows that the Government of India is not a free agent in the matter, and that these are the forced excuses of one who has to say something."

However humiliating this apology may be to our rulers here, it is nevertheless an undeniable fact that the Indian Government, being subordinate to the Home Government, is altogether powerless, when Her Majesty's ministers sacrifice the interest of her Indian Empire for party purposes. But the competition of German commerce has now arrived at a stage which makes it clear enough that the English cotton spinners, iron manufacturers, and salt merchants cannot long continue in the enjoyment of the undue advantage which they have hitherto taken of India's dependent position. And we may now look forward to the possibility of English capitalists themselves setting up cotton mills and iron foundries in India, and taking an active interest in encouraging local industries, instead of bringing about their ruin. The purchase of the Chinsurah barracks by Manchester merchants is a good sign. The sentiments expressed by Sir Charles Elliott in his recent Resolution on the administration of the Salt department, incline us also to be hopeful.

THE system of trade statistics obtaining in British India has been described as follows :—

"The valuations are based for imports on the bills of entry, and for exports on the shipping bills, which every importer and exporter must put in when landing or shipping goods. These documents are prescribed by the Sea Customs Act VIII of 1878, section 29 of which requires that the quantity and value of goods shall be truly declared; the value being, under section 30 of the Act, the wholesale value at the place of import or export, less trade discount. These declarations are subject to scrutiny in all cases, whether the goods are dutiable or not, and the Collector of Customs has the power to examine any goods at any time, and call for invoices or other documents where he doubts the accuracy of declarations. Importers and exporters are liable to penalties for false declarations, whether the goods are dutiable or not."

The recommendations of the English Committee appointed to enquire into the Compilation of Import and Export Statistics in the Colonies, are :—

"IMPORTS. I. *Imports should be valued as they lie in the port of entry.*—This method not only has the advantage of bringing the Colonial practice into conformity with that of Great Britain, India, and most foreign countries, but it is also the most correct. For the cost of a commodity to its consumer (represented in this case by the importing country) is, for the most part, ultimately measureable by the labour expended upon it before it reaches the consumer's hands, and there can be no justification for arbitrarily excluding from the calculation that part of the labour which has been expended on the sea transit.

II. The value at the port of entry will be made up of the following items :—

- (a) *Invoice value*, less trade discounts where these are allowed ;
- (b) *Freight* ;
- (c) *Insurance* ;
- (d) *Value of packages.*

III. *The value should be obtained from a declaration of the consignee*, which it should be obligatory on him to furnish in each instance.

It will be seen from Appendix E that in most foreign countries the values are calculated from average prices fixed officially once a year ;

and prior to 1871 the system of computed values was followed in the British Custom House. The relative accuracy of the two methods has been warmly debated, but we are of opinion that the principle we advocate is the better for two reasons. In the first place, if the declaration is correctly made in each instance, it is evident that the totals must be accurate ; and in the second place, where there are fluctuations in prices, the official value is always behind the true value, prices being under-estimated in a rising market and over-estimated in a falling one. Nor do these opposing sources of error necessarily balance themselves in a given period of time, for the experience of the British Custom House, in the cases referred to below in section IV, where it is necessary to use computed values, has shown that very considerable errors may arise in this way.

Under this system the correctness of the returns will be dependent on the accuracy of the declarations, which is to be secured in two ways : (a) by a Customs check, and (b) by a penalty on the consignee for making an incorrect declaration—

(a) The Customs officials in abstracting the entries into their books will, from the experience they thus gain as to the normal prices of commodities, be able to detect at once any departure from current values. They should query such cases and refer them to the head of the department, who would then call on the importer for an explanation to be accompanied, if necessary, by production of the invoice.

(b) If the explanation is unsatisfactory, as showing either wilful carelessness or an intent to deceive on the part of the importer, the latter should be punishable by fine."

For the law for enforcing regulations by fine, the Committee recommend 39 and 40 Vict., C. 36, secs. 64, 65 and 72 ; 44 and 45. Vic., C. 12, sec. 11, and 39 and 40, Vict., C. 36, sec. 209, as the model for Colonial legislation. They lay special stress on sec. 209 for waiver of proceedings, and remark :—

"The power given to the Customs authorities to waive penalties on terms, in other words to impose mitigated penalties, is of special value. It avoids the cumbrous procedure of suing for penalties before a Magistrate, and the offender will generally be very glad to escape with the mitigated penalty. In practice it will be found that a fine of 5s., or 12s. in bad cases, will usually be quite sufficient to secure correct returns, if regularly inflicted ; while in grave cases the full penalty would be sued for in the Courts. It should be understood, however, that the object is to secure accuracy and not to harass traders, and that each recommendation for a fine must be submitted to the head of the Customs Department and approved by him before being acted on. Moreover, it not uncommonly happens that the importer, with every desire to afford information, has not the requisite particulars at the moment of landing the goods ; and this case will be met by the permission given in section 64 of the Act of 1876 to amend the entry within 14 days without fine."

So far as regards Imports ; for Exports, the recommendation is that—

"VI. *The value of the goods* shown in the ship's manifest should be ascertained from the declaration of the exporter, to be supported, when required, by production of the invoice ; and penalties should be imposed for incorrect declaration exactly as in the case of imports."

MR. Forbes Mitchell, an advocate of Eurasian interests, has recently thrown out certain suggestions which, if the necessary capital were forthcoming for being given effect to, might benefit not only the particular section of the community, but the country generally. Mr. Mitchell's sympathies being confined to a particular class, he is naturally very bitter towards the other sections of the native population which are numerically far more important than the comparatively small class whose patron he has constituted himself. But we nevertheless heartily concur with him in the views expressed in the following passage :—

"India possesses many natural advantages for industrial enterprise \* \* My own opinion is that the salvation of the Anglo-Indian and Eurasian poor must be worked out through a special system of industrial workshops and factories."

THE last decade of the nineteenth century is preeminently a period of congresses and conferences. Not the least of these is the Folklore congress recently held in England, under the presidency of Mr. Andrew Lang. Many and varied are the superstitions which serve to terrorise men and women, or keep them now and then in fools' paradise. The Englishmen who come out here may laugh at the Hindus' belief in astrology and palmistry. But in their native land they have superstitions quite as bad as those that prevail in this country. There are very few among their untravelled and uneducated countrymen who like to sit down thirteen to table, or to spill salt, or to walk under a ladder, or to break a looking glass, or to receive a present of a knife. Some of their superstitions are quite identical with ours as the following lines shew :—

Hadst thou been kille'd, when first thou didst presume,  
Thou hadst not liv'd to kill a son of mine.

And thus I prophesy,—that many a thousand,  
Which now mistrust no parcel of my fear,  
And many an old man's sigh, and many a widow's,  
And many an orphan's water-standing eye,—  
Men for their sons', wives for their husbands' fate,  
And orphans for their parents' timeless death,—  
Shall rue the hour that ever thou wast born.  
The owl shriek'd at thy birth,—an evil sign ;  
The night-crow cried, aboding luckless time ;  
Dogs howl'd, and hideous tempest shook down trees ;  
The raven rook'd her on the chimney's top,  
And chattering pies in dismal discords sung.  
Thy mother felt more than a mother's pain,  
And yet brought forth less than a mother's hope ;  
To wit,  
An indigested and deformed lump,  
Not like the fruit of such a goodly tree.  
Teeth hadst thou in thy head when thou wast born,  
To signify, thou cam'st to bite the world.

ON the 7th of November last, died at Lucknow Nawab Akhtar Mahal Rounuck Ara Begum Sahibah, the younger of the only two married Queens of the late King of Oudh, Wajid Ali Shah, and the third daughter of the late Prime Minister of Lucknow, Nawab Ali Nuckee Khan. It is a striking circumstance that this Princess having accompanied her royal husband from Lucknow to Calcutta in 1856, and passed the greater part of her life at Garden Reach without leaving it even for a day—should have revisited the city of her birth to breathe her last there and to be buried in the family grave-yard of her fathers, at Tuhseengunge.

The elder Queen of Oudh, Nawab Khas Mahal Sahibah (who is still alive) had been married to her husband, when he was heir-apparent ; but Akhtar Mahal was married when Wajid Ali Shah was on the throne in all his glory and royalty. The wedding was celebrated with great splendour and magnificence in the midst of unlimited festivities and rejoicings, throughout Lucknow, and her dower was fixed by her royal lord at rupees one crore and twenty-five lacs. In a book composed by the king, during his incarceration in Fort William, he has lavished great praise upon Nawab Akhtar Mahal, as the most handsome lady in his Harem.

This lady gave birth to only one son, named Prince Muza Khoosh Bukht Bahadur, who grew up a handsome and sweet-tempered youth of twenty, when he died. His premature death without any issue drove his mother mad, and made her miserable for the rest of her life. The king had also become inconsolable on the death of this Prince, as he was then the only son by a married Queen,—the only other son by the elder Queen, Prince Muza Mahomed Hamid Ali Bahadur, who was the heir-apparent, having died several years previously.

Nawab Akhtar Mahal bore an exemplary character. She was marked out for fidelity to her lord and husband. She clung to him while living and cherished his memory when dead.

This unfortunate lady, when she came from Lucknow 35 years ago, was possessed of vast wealth ; but she was gradually deprived of all by her relatives and servants, until at last a few years before the king's death, she was reduced to the allowance granted by her husband.

On the death of the king in 1887, a pension of only Rs. 600 per mensem was settled upon her by Government, but it was hardly sufficient to keep her in comfort and dignity.

THE *Statesman* of the 14th instant has the following :—

"A marriage has been arranged between H. H. the Begum Ahmedee, youngest daughter of Sir Syed Ahmed Ali, K. C. S. I., and Mr. A. Fowler March, of The Hembs, Great Barr, Birmingham. The Begum Ahmedee is through her father a lineal descendant of the Emperor Akbar."

Who is this lady with H. H. prefixed to her name and claiming descent from the Royal Line of Timour ? Who is her father ? Who is Sir Syed Ahmed Ali, K. C. S. I. ? The Knight we know of with the nearest approach to that name is Sir Syed Ahmad Khan, K. C. S. I. He is no Ali, however. He had been to England it is true, but he neither married there nor had he any issue by that marriage. We must therefore give up the distant Aligarh and try and find out, if possible, a Knight-errant in our own neighbourhood. We are reminded that there is in the Bamboo Villa, Syed Ahmed Ali, of the Chit-

pore family, who left his English wife and the daughter by her in England when he returned to India several years back. But then he is neither a Knight, nor a K.C.S.I., nor a descendant of the Emperor Akbar ; neither is his daughter entitled to the prefix of H. H. Who then is this Begum ? Will the *Statesman* enlighten us on the point ?

If we are to believe all the stories current in the country about dead and dying men, there may be cases of suspended animation which are liable to be mistaken for actual death. A Lahore paper reports an instance of the kind in which a Hindu in Kulu narrowly escaped being cremated alive. Fortunately for him, it was rather late in the evening when his life appeared to be extinct, and his cremation had consequently to be postponed till the following morning. While the body of the supposed dead man was being carried to the burning ground next day, it suddenly sat up on the bier and demanded its clothes. The bearers dropped their burden in fright and bolted, leaving what they supposed to be a ghost to shift for itself. The story spread like wild fire, and when the man reappeared in his village, his friends and neighbours dispersed in every direction, uttering the name of the god Ram, who alone, according to Hindu notions, can protect men from the mischievousness of ghosts. Thus disowned by his relatives and his fellow villagers, the man has since embraced the faith of Islam.

Two high appointments recently made by the Lieutenant-Governor of Bengal have been the subject of comment among the natives of both Bengal and Behar. Mr. C. F. Worsley has been appointed Commissioner of the Dacca Division, although during the whole career of his service he has always been in Behar, and never held charge of a District in Eastern Bengal. Mr. D. R. Lyall has been posted as Commissioner of Patna, who has always been in the Eastern Districts, and never saw service in any District in Behar.

TOWARDS the end of last week, the Government of Bengal published the Resolution on the Cadastral Survey of Behar which will be found elsewhere. In fact, it was hastened by the alarm created in that Province and the consequent agitation as manifested in several meetings on the subject. By way of introduction, as it were, Sir Charles Elliott had been recently expatiating on the usefulness and necessity of survey and of a record of rights. But those chiefly affected by the measure are not satisfied with the explanation in the resolution, and they held a meeting at Sonapore, during the fair, under the presidency of the Maharaja of Durbhunga. The meeting passed resolutions condemning the survey. That meeting is likely to have as much effect on Government, as the Government resolution dated Arrah, the 9th November, had on the meeting. We find that, by a notification dated the 17th November, 1891, published in the *Calcutta Gazette* of the next day, the Lieutenant Governor of Bengal is pleased to order that a survey (under the Bengal Survey Act V. of 1875) shall be made of the lands situated in the districts of Mozufferpore, Durbhunga, Sarun, and Chumparun, and that the boundaries of estates, tenures, mouzabs, and fields shall be demarcated on the lands so to be surveyed. Mr. J. S. Pemberton, Surveyor of the Survey of India Department, has been appointed the Superintendent of Survey for the survey thus ordered.

Mr. Justice Wilson will preside at the Criminal Sessions which begins on Monday, the 30th November. He refused an application, on Wednesday last, for a subpoena on the Prime Minister of Hyderabad to give evidence in the Hyderabad Diamond Case set down in the calendar of that sessions. He was not sure that the High Court had authority over a foreigner residing in a foreign jurisdiction. An order for production of certain documents was made on the Chamberlain of the Nizam, who had submitted to the Court's jurisdiction by appearing to prosecute the accused in the Calcutta Police Court.

THE Dacca bribery case transferred to the High Court and set down for trial at the next sessions, bids fair to be quite as sensational here as in its place of origin. We are told that the record in the case is missing. It was despatched from Dacca on the 30th of September last, but has not yet reached the High Court. The matter has been placed in the hands of the Police.

THE *Bangabasi* people will receive their final discharge at this sessions.

MR. Baker, late of the Bengal Secretariat now Magistrate and Collector of the 24-Pergunnahs, has conceived no very favorable opinion of municipal elections. He thinks that the best men as a rule stand aloof from municipal administrations, while seats at the Municipal Board are wholly contested by those who lead, or who have to serve, village factions, or seek to acquire or keep up influence with the people of the locality. He admits that there are honorable men who seek to accept office from purely unselfish motives, but says that the number is extremely small.

He takes exception also to the constitution of the Local Boards. He does not find fault with the personnel but with the system under which they have to work or are rather prevented from working. He says that the Boards as now framed, can not be of much real use. They are not given the power of initiation, and their functions are practically limited to disbursing fixed grants for prescribed work. They take no part in the financial administration of the district, and their efficiency as executive agents of the District Board is necessarily limited. A portion of the money at their disposal is expended on establishments, office buildings and the like, which he would put to better uses.

THE Age of Consent Bill naturally occupies a prominent place in the reports of the year in the Bengal Presidency. One Commissioner writes:—"The Bill may be said to have monopolised public attention, and its opponents did not spare misrepresentation as a means of adding to the number of their followers. Still the suddenness with which, as soon as the Bill was passed, the agitation subsided does not say much for its genuineness; and as a matter of fact, the arguments, the denunciations, and the resolutions were provided from Calcutta, whilst the meetings were got up by paid emissaries, who made all the arrangements. The very futility of the attempts made to do mischief by creating and exciting popular indignation, shows what the apathy of the people really is, or rather how strong, outside the large towns, is their confidence in the Government which rules and protects them. In the rural tracts there is no public feeling; litigation, social ceremonies, the state and prospects of the crops, the best way to get the better of a bargain, or to evade payment of just dues,—these are the topics which occupy men's minds, and the common weal is not even a name to them." This view is supported by one District Magistrate who reports:—"No one thinks; 'the narrow round the common task' engross the minds of all—of the late scholar of the high English school as well as of the illiterate cultivator. The former after having been introduced at school to the magnificent periods of Johnson and Addison, and after having been told of the wonders of the Western world, leaves school never to open a book again, or to give a thought to any matter out of the range of his everyday life. How can there be public opinion in a society so constituted?"

Another Magistrate of a nearer and more advanced District writes to the same purport though in a different strain:—

"Public feeling in this district is naturally confined generally to the educated few. So far as these are concerned, there are no doubt certain vague yearnings of a political character which may be gathered from the deliberations of the Congress, to which \* \* \* contributed largely. I do not think that by any means all the Bengali educated community consists of ardent reformers, and among those who support or take an interest in the Congress, which I accept as the exponent of the views of the most ambitious class of reformers, there are men of every shade of opinion,—from those who are led by curiosity to take part in a *tamasha*, to those of aspirations which fall little short of sedition. I think, however, that the mass of the sympathisers with the Congress are at heart sound conservatives, and taken individually and apart from the intoxicating influences of the national assembly, are wonderfully mild reformers."

A native Civilian has no better opinion of the agitation against the Consent Bill:—

"All discussion regarding the Age of Consent Bill was entirely confined to the so-called educated classes, who took up the cry raised by the vernacular newspapers of Calcutta about their religion being in danger, and held a meeting to protest against its provisions. But all feeling regarding it appears now to have effervesced away."

**Holloway's Pills.**—In general debility, mental depression, and nervous irritability there is no medicine which operates so like a charm as these famous Pills. They purify the blood, soothe and strengthen the nerves and system, give tone to the stomach, elevate the spirits, and, in fact, make the patient sensible of a total and most delightful revolution in his whole system. They may be commended most unreservedly as the very best family medicine in existence. Though so powerfully efficacious, they are singularly mild in their operation, and might be given with perfect confidence to delicate women and young children. They contain not a grain of mercury, or any other noxious substance, and cannot do harm. Delicate females and all persons of sedentary habits will find these Pills a blessing.

His opinion on vernacular journalism is not creditable to the editors, who, he thinks, are for the most part people of very little education, who have betaken themselves to journalism as a last resource.

"It is said," says the *Indian Daily News*, "that a change is contemplated as regards presentations at Government House." It is not in a position to say what the nature of the change is to be, but would prefer some "weeding" process, as the assemblies are becoming too numerous and less select than is desired by the Home authorities." One innovation has already been announced. Gentlemen making new presentations at the Levée must themselves be present.

THE death of the young lady Srenmutty Mamada, now being investigated in the Coroner's Court, is painful in the extreme. Bereft of a mother's care in her childhood, she might have expected a mother's affection from her mother-in-law, after marriage. Yet her domestic life in the home of her husband was never a happy one. Somehow she dragged her existence for a few years, all dutiful to her husband and obedient to her mother-in-law. But the mother-in-law made her life a daily torture to her. Yet she bore it meekly. Whether the poison that caused her death was self-administered or not, the Coroner's jury will have to decide. But it is significant that her letter to her father immediately before her violent death, has not the slightest allusion to self-destruction. She complains, it is true, that life had proved a burden to her and that she preferred death to the treatment she was receiving, but she did not breathe one word to hint that she had made up her mind to put an end to her life. On the contrary, the request which she makes to her father to reply to her letter, clearly shows that she did not entertain any intention to be a *felo de se*. She only implores him to deliver her from the tyranny of the mother-in-law. That deliverance she has received. The question is, Who paved the way?

THE champions of orthodoxy who were foremost in opposing the Age of Consent Bill, have initiated a little reformation on their own account. Although the almanacs prepared by the native astronomers have hitherto been and are still accepted by the Pandits of Bengal without question, the leaders of the new fangled conservatism are against conserving what they consider to be errors on the part of the authoritative expounders of our shasters. They held a meeting on Sunday last, at the house of the late Maharaja Kamal Krishna. There were present Dr. Gurudas Banerjee, Sir Jotendra Mohun Tagore, Raja Peary Mohun Mookerjee and a few others less known to fame.

Dr. Gurudas Banerjee having declined the chair, Raja Pearymohun Mookerjee was put into it. But it was the political Mahamahapadhy Mahesh Chandra Nyaratna who did the actual work of chairman. The great Pandits of Bengal were conspicuous by their absence. A few of the minor Pandits holding different opinions attended. There were Resolutions as usual; but the speakers confined their attention chiefly to the question of the proper time for *Sandhi* pooja at the last great festival of Bengal. Those only of the speakers who justified the view of our "conservative" reformers had free scope, whilst those who attempted to take exception to the innovation sought to be introduced into shastric observances, on the authority of the English nautical almanac, were made to enjoy the luxury of being promptly snubbed down. In the words of a gentleman who was present at the meeting, Mahesh Chandra was like a boiling cauldron from the beginning. The reformation contemplated, no doubt, is laudable, but, we are afraid, the promoters of the movement took a course which is sure to widen the breach between the opposing combatants.

THE Governor-General in Council has declined sanction to the Law Publisher Mr. Cranenburgh to publish 1,000 copies of a fac-simile reprint of the Indian Law Reports up to December 1890. While making the application in April last, Mr. Cranenburgh had, as he thought, provided against a possible refusal by offering to purchase from Government as many sets of the Reports as had been sold during a specified period at Rs. 400 a set. He was so confident of the success of his request that, in anticipation of a favorable reply, he indented for machinery from England to manufacture his own type, and made other arrangements to bring out the reprints. Being therefore, unwilling to retrace his steps, after having gone so far, he will apply again, and, if Government still refuse, will proceed to publish the Reports, unmindful of any legal action that might be taken against him. He will then have the satisfaction, as he says, that "the doubtful question as to the copyright of the Government in the above



Reports will have, once for all, to be finally settled." This attitude of Mr. Cranenburgh looks like a threat which the Government may be justified in resenting.

## REIS & RAYYET.

Saturday, November 21, 1891.

### A CASE FOR A NEW LAW.

THE history of most of the gold mining companies which were floated in Calcutta last year, emphasizes, in the strongest manner possible, the necessity of vesting the department of Finance and Commerce, or a special staff of Government officials, with legal power for superintending the affairs of joint stock companies and banking corporations. A law requiring the managing agents and directors of such concerns to submit periodically duly verified reports, and also to give unequivocal replies to all reasonable questions addressed to them, may go a great way to safeguard the interest of investors. The existing law requires that a balance sheet shall be made out and filed with the Registrar of joint stock companies annually. But the case of defunct concerns like the late Ganges Steam Tug Company and the Orissa Coasting Company, which for a long time successfully maintained their credit, proves beyond doubt that it is easy enough to make out balance sheets and get them passed by auditors. What is wanted is that some officer of Government should have the power of calling for such reports and returns as he may deem necessary. The most essential element in a company's balance sheet is the correct valuation of the assets owned by it. But with regard to this, the auditors have no power and they have to accept the company's valuation which, if its directors be not honest enough, may not be necessarily correct. Then, again, where the directors make a profit by a fraudulent contract, investment, sale or purchase, the auditors cannot possibly detect the trick, even if they discharge their duties conscientiously.

The power which the law now gives to shareholders to prevent misconduct on the part of their directors and managing agents, is altogether inadequate to meet the necessities of the case. The company promoters who float a new enterprise with the sole object of benefiting themselves, take good care to secure to themselves a predominating interest. The trick by which they usually continue to be in power, even after being found out, is well known. Their first move in their game is to purchase the property to be required for the projected company. When the company is formed, then the property previously acquired by the projectors is sold to it, partly for cash and partly for shares. The cash portion alone secures a handsome profit, while the shares serve to make the vendor virtually the owner of the business. A clear case of fraud may be liable to punishment criminally. But the shareholder cannot, after being once fleeced, be inclined to throw away good money after bad, on the chances of a criminal prosecution. They suffer quietly, and resolve in their heart never again to invest a penny in any joint stock concern. It is for this reason chiefly that even *bonâ fide* companies can very seldom be successfully floated in this country.

That the protection given to investors by the existing law is altogether inadequate, has been proved over and over again by the test of experience. Among the latest instances in which it has been found want-

ing, are the case of the Dadkha Mining Company and that of its offshoot the Bengal Trust and Loan Company. The Dadkha is one of those Gold Mining Companies which started into existence in quick succession, when the gold mania was at its height in August 1890. It owed its origin to a Mr. Vansittart. This jewel of Calcutta's "golden gang" played even a bolder game than most other members of his cult. He succeeded in floating his enterprise, and in selling his shares at a high premium at a time, when he had not yet been able to buy out all the people claiming rights over the property on the acquisition of which the working of the company depended. The property then belonged to certain gentlemen associated together under the name of Boro Bhoom Syndicate. As usual, Mr. Vansittart contracted to buy the property, and to sell it to the company of which he was the originator and managing director.

That Mr. Vansittart made a handsome profit by the business, will appear from the following passage in the prospectus issued by him in the first week of October 1890 :—

"The agreement with Mr. Vansittart, the vendor, is the sole contract entered into by the Company, and the vendor shall not be answerable to the Company for any profit made upon the sale of the company."

This prospectus, which was the outcome of some ugly revelations in the press by the *Pioneer's* commercial correspondent, contained also a statement to the effect that only forty three sixty fourths of the rights of the Boro Bhoom Syndicate had been acquired. Mr. Vansittart thus himself admitted that the property which he contracted to sell to his company, and which was essential for its working, was not even then entirely his own. The issue of this prospectus had a prompt effect on Dadkha shares, which from Rs. 4¾ fell at once to Rs. 2¾. But it is in the hour of danger that the light of genius shines with the greatest brilliancy. The correspondent of the *Pioneer*, to whom the public is indebted for most of the facts yet known regarding Mr. Vansittart and his bubbles, says :—

"Every attempt was made by Mr. Vansittart and his friends who had been behind the scene of the gold gamble since from the beginning, to bolster up prices. All expedients failed; but as a last resource the Bengal Loan and Trust Company, with a capital of 100 lacs was advertised as in course of incorporation and the public were further notified that it would 'grant advances on approved mining and other stocks.' Its formation was one of Mr. Vansittart's last undertakings here \* \* \* The next really important incident in the history of Mr. Vansittart's connection with the Dadkha occurred at the meeting called to consider the statement of accounts made up to 31st March 1891 \* \* \* Some shareholders present at the meeting drew attention to the fact that Rs. 3,57,741 of the Company's money was invested in Mr. Vansittart's Bengal Trust and Loan Company. An amendment however to the effect that Mr. Vansittart be instructed at once to remove the money was negatived."

Thus the entire capital of the Dadkha has been swallowed up by Mr. Vansittart, and the investors who trusted him with their money are in vain trying to make him disgorge the amount. That the financial juggler who has been able to deceive them and to fill his own pocket at their expense, by the mere project of a gold mine, deserves credit for originality, goes without saying. But such inventive genius can be sufficiently recognized only by being provided with free accommodation, at state expense, in No. 1, Chowringhee.

### THE NEW INDIAN PANACEA.

To Surrender Not and his political associates belongs the credit of having discovered a panacea for every kind of Indian grievance—political, social, mental, moral and physical. Like the religious teachers who dupe men by professing to be able to cause the death, or to bring about the subjugation of their enemies, by the recitation of a few mantras or choice words, the political high-priests of New

India are always prepared for every kind of feat—possible and impossible. They have a cure for all ills that our flesh and brain and the material world round us are heirs to. Their treatment is simplicity itself. There is no variety in their nostrums. They are no poly-pharmacists. They are all single-medicine disciples of *Æsculapius*. Whatever may be the nature of the complaint they are called upon to deal with, they have the same remedy, the difference being only in the packing and the label. Whether their clients want political independence or technical education or the prevention of inundations, they come forward with a solution which, whether effective or not, has at least the merit of being easy of application. If the problem to be solved is, How to improve our manufacturing industries, they would not be so foolish as to think of organising or floating joint-stock companies for the purpose. They know the difficulty of inducing the capitalists of this country to open their purse for financing new ventures. They know well enough that men who understand business, seldom believe in talkers. They are far too wise in their generation to go through the drudgery without which real success in any sphere of life can never be achieved. The solution of the problems brought before them, cost them nothing beyond a little theatrical display.

By the exercise of their vocal organs once or twice a year, they can achieve what practical men of the world shrink from undertaking, or cannot hope to accomplish except after years of hard labor. They hold a congress or a conference and give their countrymen political independence and an ultra-radical constitution by recording the following resolutions:—

1. That in the opinion of the delegates—deputed by no body and from nowhere—who are assembled in this meeting, "the down-trodden and dumb millions of India" owe a deep debt of gratitude to their mother Queen-Empress and her late representative the Marquis of Ripon for the "boon of local self-government."

2. That this meeting desires to place on record the yearning of the noble Arya race, as represented by new Indian Babudom, for the privilege of being enrolled as volunteers and village watchmen.

3. That a sub-committee, consisting of every one who desires to be on it, be appointed to deluge the country with declamations on the blessings conferred by the vocal gymnasiums yclept congress and conference, and to send telegrams to the Calcutta newspapers regarding enthusiastic mass meetings.

• With these and a few other Resolutions, backed by a speech calling upon India's sons—to gird up their loins—to awake, arise or be for ever fallen—the political regeneration of India is completed—at least for the year.

Then comes the question of improving the material condition of the starving Indian rayyet. The problem is beset with almost insuperable difficulties. But the resources of our Babu politicians can never fail. With the infallible panacea that they have patented, they are provided with a ready solution for every question which they are called upon to meet. The poverty of the Indian peasantry cannot be removed by an elected parliament or by volunteering. Our "politicians" recognise the fact and, like practised theatricals, they assume at once a new character. They are no longer political delegates, but reappear on the stage as representatives of the manufacturing industries of the country with which they have no earthly connection whatever. By the industrial conference thus organised or conjured up, and by its Resolutions dilating on the value of technical education, *i. e.*, shoemaking, tailoring, &c., the country is literally overflowed with rupees, and famine is chased away from it for ever. As a pedagogue, Surrender Not is always for beginning from the beginning. The cardinal principle of his political philosophy is that we, as a nation, are mere children and that we must learn the art of government, by serving an apprenticeship as managers of burning ghats, pounds and latrines, if not as nightsoil men and undertakers' assistants. The economical philosophy of his school is based on the same principle. He and his followers do not believe in cotton mills and iron foundries. If we are not greatly mistaken, the only industry which we are fit for now, in their opinion, is shoe-making, and we should not be surprised if they advise our youths to perform a pilgrimage to England, to learn the art in the firm of Messrs. Dawson & Co.

We have not yet had a sanitary conference of new Indian Babus. But as, like Bottom the weaver, they are always ready to act any part by which they can hope to bring themselves to prominence, we hope before long to have a few Resolutions which will drive out cholera, malaria and small-pox from the country for ever. With such an infallible solution for meeting any difficulty, the fuss that our rulers and publicists are making about the gradual advance of the Russian Bear towards India, is simply unmeaning. With a couple or two of Resolutions not only can the Cossack army be driven away from the Pamir, but the Czar with his ministers and generals may be all polished off the face of the earth. What is an Armstrong gun, a mitrailleuse or a chassepot compared with a Resolution manufactured by the firm of Messrs. Surrender Not & Co. We wonder much that the great Powers of Europe are yet maintaining their unwieldy and ruinously expensive standing armies, instead of adopting our new Indian weapon. The reason perhaps is that the patentees have not yet been able to advertise it sufficiently. We advertise it for them gratis, and we hope that the Congress to be held in London in 1893, may lead to a better appreciation of its virtues. In the meantime, a specimen of it might with advantage be sent to the World's Fair at Chicago. Surely, a conference meeting in the Indian village to be transplanted to America, would be at least quite as enjoyable as the "artillery practice" of the Salvation Army.

## THE CADASTRAL SURVEY OF BEHAR.

REVENUE DEPARTMENT.

RESOLUTION. NO. 1243L.R

Arrah, the 9th November 1891.

THE Government of India having sanctioned the resumption of survey and settlement operations in Behar, the Lieutenant-Governor considers that it will be to the advantage of all parties concerned that he should take an early opportunity of stating publicly the objects and intentions of Government in carrying out this undertaking.

2. Soon after the Bengal Tenancy Act, VII of 1885, came into force, Mr. E. W. Collin, c. s., was appointed to carry out the survey and settlement of a portion of the Mozufferpur district. These operations were initiated with the object of gaining some experience of the difficulties to be met with, and of the best and most economical methods of dealing with them, as well as of gauging their probable cost. They were avowedly intended to be of an experimental character, in the hope that, if successfully accomplished, they might be generally extended. The experiment lasted about a year, during which about 400 square miles were cadastrally surveyed and a record of rights was prepared for about 150 square miles.

3. The late Lieutenant-Governor, Sir S. C. Bayley, in submitting the final report of this work to the Government of India, expressed himself satisfied with the results of the experimental survey, and stated his opinion that there was good reason for desiring to extend the process to other tracts in the position of that dealt with in Mozufferpur. He also intimated his view that, should the experiment which had been tried at the expense of the State be extended, the cost must be paid by the zemindars and rayyets concerned, and that a charge of 8 annas an acre would be by no means excessive for the benefits conferred. The Government of India in reviewing this report concurred in Sir S. C. Bayley's view that it was desirable to extend the measure to other tracts. They regarded Mr. Collin's report as throwing much light on existing agricultural conditions in Behar, and as a valuable addition to the evidence already collected of the depressed state of the cultivating classes in that part of the country. They particularly noticed the fact that the Tenancy Act had defined and enlarged the rights of the tenants, and that in tracts like Behar an authoritative survey and record appeared to be indispensable to give reality to the provisions of the Act. In the review of this correspondence the Secretary of State wrote as follows:—

The Settlement Officer, who appears to have conducted his operations with skill and judgment, is careful to say that, for statistical purposes, generalisations cannot be safely based on the facts ascertained over a limited area of 56,588 acres. Still, so far as the proceedings went, they show—

- (1) that the work of survey and of recording rights in Behar was smoother than had been expected; that it was satisfactory to the rayyets and not disliked by the zemindars;
- (2) that the whole operation can probably be carried out at a cost of not more than Rs. 320 per square mile;
- (3) that the work has not given rise to litigation, or class enmities, while it has safeguarded the position of the rayyets and increased the value of their rights.

His Lordship went on to say that he noted the opinion expressed by the Government of India that, even if the continuous maintenance of the village record cannot be fully secured, still an accurate knowledge of existing facts would be of great advantage as affording a basis on which a better state of things might grow up under the Tenancy Act, and that a survey and record of rights ought to be attempted in other permanently settled tracts, where doubts prevail as to existing tenures and rents. He laid weight on the conclusion that the cost of the survey and of the subsequent maintenance of the village record must be kept within the narrowest possible limits, as the expenses will have to be defrayed by the classes and localities concerned, and said he would await with interest further information and proposals on these most important matters.

4. In March 1889 Mr. Boxwell, Commissioner of Patna, submitted a report on the question of extending the survey and settlement operations in his division. His conclusions were stated in the following words:—

- (a) The evidence produced from many different places prove that all over the division there is a general uncertainty differing in intensity.
- (b) Both the complaints of landlords and the attitude of the rayyets prove that the rayyets are beginning to appreciate their widespread right of occupancy.
- (c) Transactions between zemindars, indigo planters, and rayyets prove that there is uncertainty with respect to tenure.
- (d) And individual rayyets are not strong enough to deal commercially with either of the other two parties.
- (e) The effect of the Tenancy Act in diminishing uncertainty about both rent and tenure is already felt.
- (f) The effect of the Mozufferpur survey and record is universally acknowledged.

When this report and other papers connected with the subject came before Sir Stuart Bayley, in September 1889, he reviewed the question as a whole, and, with full knowledge of the condition of Behar, recorded his deliberate opinion that the considerations in favour of the proposed resumption of the Mozufferpur experimental survey-settlement proceedings decidedly preponderated. He asked the Government of India to accord sanction under the Tenancy Act to a survey and settlement of rights of the Patna Division with power to exempt particular tracts for special cause shown; and he explained the delay in making this application by a reference to the proceedings which had been undertaken to gain further experience in lands under the control of Government, and to the surveys of estates the proprietors of which had voluntarily offered to pay the necessary expenses.

5. Sir Stuart Bayley considered that the effects of a survey-settlement would be to define the holdings and rents of each rayyet, to place in the landlord's hands means which very few now have of proving without difficulty what they are entitled to claim, and to give the rayyets the power of resisting illegal and improper claims. He foresaw that such a measure would be unfavourably received by the zemindars' employes, as it would put an end to the large profits made by those who collect rent for the proprietors, a numerous and powerful class divided into various grades, from the farmers of many villages to the parwari or gomashita. After giving all such considerations their full weight, the late Lieutenant-Governor, as has been said, recommended the adoption of the measure in question. At the same time, having regard to the partial failure in the Patna Division of the autumn and winter harvests of 1888-89, and to the serious injuries caused by the floods of 1889 to the autumn crops in Chumparun, Mozufferpur and Durbhunga, he proposed to postpone the commencement of the work until the effects of these calamities of season had disappeared.

6. The Government of India in reply stated that survey parties would be provisionally reserved for employment in Bengal upon the supposition that the Behar survey would be commenced in 1891-92; though, it was added, no final decision could be given authorizing the survey until the question of cost and the share which it was proposed to accept on the part of Government was more precisely determined. In reviewing this correspondence, the Secretary of State for India wrote on the 20th February 1890:—"I am glad to learn that it is proposed to carry on this important work as soon as the people recover from the loss caused by the scarcity of 1889. It is satisfactory that the Government of Bengal expect the cost of the work to fall below the sum, eight annas per acre, first estimated. I have no doubt that your Government will arrange for the diligent prosecution of the undertaking as soon as the circumstances of the country permit."

7. The outline of the correspondence as above presented is sufficient to show the progress made with the project, up to the time when the late Lieutenant Governor had to abandon it temporarily on account of the scarcity of 1888-89. The question reserved by the Government of India for more precise determination has been fully examined and settled in the usual course, and, as a direct result of the Secretary of State's orders last quoted, the whole subject has again recently been laid before the Government of India, and proposals have been submitted for carrying out the survey

and settlement of the four districts of the Patna Division which lie north of the river Ganges.

8. The Government of Bengal did not fail to represent, as clearly as possible, the difficulty of the work in prospect, and the fact that the scheme will not in the commencement commend itself favourably to the landed interests concerned. But Sir Charles Elliott expressed his complete concurrence with the views expressed by his predecessor that the advantages which will accrue to the people from the survey and settlement proceedings outweigh the inconvenience and difficulties that may arise, and that they justify the undertaking. His Honour entirely agrees with all that has been said during the course of the discussion as to the advantage and, indeed, the absolute necessity, of such a survey-settlement if administration is to be conducted with complete and accurate knowledge of economic facts, if famine is to be successfully combated when it comes, and if the relations of landlords and tenants are to be put on a secure and definite basis by the authoritative registration of areas held and rents fixed. He regards such a measure as a necessary corollary to the Permanent Settlement, and as the only way in which Government can give full effect to the principles laid down by the Bengal Tenancy Act as to the rights of the different classes of rayyets, by creating an accurate record of those rights, and establishing a system for registering them in future.

9. In reply to this communication, His Excellency the Governor-General in Council has now been pleased to issue orders sanctioning the proposed operations. In view of the partial failure of the late rains and the prospects of some degree of scarcity, it is not proposed to begin the survey this year, but arrangements are being matured for making a commencement of the work this season, by demarcating the village boundaries and starting the skeleton or traverse survey (the cost of which will be borne by Government), while the field-to-field survey will be put in hand in November 1892. The reasons why it is in contemplation to confine the survey and settlement to the districts of North Behar are that the evils arising from the uncertainties of tenures and want of a record of rights have been felt there more than elsewhere, on account of the poverty and density of the population.

10. Sir Charles Elliott has not failed to notice indications of uneasiness felt by the classes interested, and especially the zemindars, and there can be little doubt that much of this uneasiness is due to misconception on the part of those classes of the objects of the survey-settlement proceedings, and of the spirit in which they will be carried out. He has therefore deemed it desirable, besides recapitulating briefly the official history of the measure in hand, to give some explanation of its scope and character.

11. The objects of the cadastral survey and settlement of Behar are to obtain an accurate record (1) of the area and situation of all villages and estates, of each tenure and of each rayyet's holding within an estate, and (2) of the status of everyone who has rights in the land and of the rent paid by each rayyet and tenure-holder. In other words, the intention is to carry out accurately what every zemindar is understood to attempt to carry out more or less accurately, but often fails in doing. On every estate zemindari accounts are kept up, which correspond in all but accuracy to the khasra and khatai of the settlement, and it is incredible that the zemindars should really wish not to have the opportunity of making these accounts correct. The Lieutenant-Governor has recently ascertained by personal enquiry the value which gentlemen of such experience as Messrs. Burrows, Thomson and Myline of Beechca in Shahabad attach to the information collected in the cadastral survey which was effected for the canal-irrigated villages in that district. His Highness the Maharaja of Tipperah is so convinced of the utility of a cadastral survey that he has recently made application to the Government to have such a survey carried out in all his estates which lie in British territory. It is within the knowledge of the Court of Wards and of Government that, in the zemindaris which have come under the temporary management of the Court, there is generally an ignorance on the part of the late proprietors' officials of the rights and interests appertaining to the estate which is altogether incompatible with successful administration. In one important estate still under the Court whose mahals had been lost sight of and had paid nothing to the proprietors for many years; in other estates, where survey settlements had to be undertaken, it came to light that managers were ignorant whether the estates were compact or scattered, or where the lands were situated. It is a fact also, of which zemindars must be fully cognizant, that purchasers of estates are often unable to find out what are the boundaries of the property they have bought, or to obtain any records showing who the rayyets are, where their lands lie, or what their rents are. These are instances of the inconveniences and defects which would all be removed by a field-to-field survey and an accurate record of rights.

12. On the other hand, the gain to the rayyet of having his rights recorded and his status and rent determined is incontestable. The law has bestowed on him certain rights, and the Government has decided that it is the duty of the administration to provide him with the means of knowing precisely wherein they consist. This knowledge will benefit him in his dealings with his zemindar in any dispute as to the rent due to him, with finding out what his rights are.

to lease his fields to them, and with the Opium Department officers when he applies for an advance for growing opium on his land.

13. Putting aside the fear of the unknown, which will be dissipated as the work of survey goes on, and the fear of increased litigation, which the experience of Mr. Collin's experimented survey shows not to be probable, it appears to the Lieutenant-Governor that the main reason for which the contemplated cadastral survey of Behar will not be welcomed, in the first instance, by the land owners of the division, is their fear of the cost of the proceedings. The Lieutenant Governor cannot hope altogether to dispel this fear, but he believes that explanations will do a good deal to diminish it. After carefully examining all that has been written on this subject, the Bengal Government has come to the conclusion that, as an estimate based on the actual cost hitherto incurred elsewhere, the entire charge cannot be safely taken at less than eight annas an acre, though it is hoped that there will be some reduction in the expenditure when the operations are undertaken on a wider scale than they have hitherto been carried out anywhere. Of this estimated cost of 8 annas an acre, the Government of India has accepted the charge of one-eighth of the total expenditure as representing the cost of traverse surveys. Of the rest the Lieutenant-Governor has decided that half, or three-and-a-half annas an acre, should be paid by the zemindars, and the other half divided among the subordinate interests. Thus a rayyet holding an area of 3 or 4 acres may have to pay 10½ or 14 annas, an amount which certainly cannot be considered excessive, since it ensures him security in the possession of those rights which the Tenancy Act has declared to belong to him. The lowest charge for a copy of an extract from the jamabundi exceeds one rupee, and His Honour understands that cultivators often pay even larger sums for documents or considerations of much less real value than the extracts from the kharas and kharians will be to them. The zemindars who own large properties will necessarily have larger total sums, but not proportionately larger charges, to pay: but in return, though no general increase in the rents of rayyets can be contemplated, they will reap some return from the discovery of concealed holdings, and of tenures in which a large increase of area has taken place without any corresponding rise in rent, which will go some way towards compensating them for the outlay entailed upon them. Moreover, the survey itself will, it has been calculated, take about five years

for two parties at the rate of 2,500 square miles a year, so that the total sum payable by the general body of zemindars each year will be distributed over a considerable period. In some cases, no doubt, the aggregate amounts which will fall upon single zemindars in any one year will be large; and to meet this difficulty, the Government intends to facilitate payments by allowing them to be liquidated by instalments. Sir Charles Elliott has no doubt whatever that in the end the zemindars will find the results well worth the money they will have, under the law, to pay for the survey and settlement operations. He feels sure that the zemindars of the large estates in which such proceedings have recently been completed would agree in the view that they have received, by an accurate and a well-ordered reft-roll which has been generally accompanied by a slight increase in rents, good value for their expenditure. It is the Lieutenant-Governor's intention to have published shortly an account of what the surveys and records of rights in those large estates have cost and the returns they have produced to the landlords, so that the zemindars of North Behar will be in a position to judge for themselves of the advantageous results which they may anticipate.

14. His Honour need hardly notice the suspicion, if any such exists, that the survey and settlement operations are intended to restrict just rights. There is no intention whatever on the part of Government to restrict the just rights of a single individual or of a class: nor would Government have the power to do so if it so desired.

15. The Lieutenant-Governor's object, in making the statements contained in this Resolution, has been to dispel the prevailing ignorance of the real objects of a survey settlement and the intentions of Government, and to make known the truth; and he trusts that the effect of what he has ordered to be published will be to show that some of the suspicions which may have obtained credence are unfounded and some are exaggerated; and that in the minds of those who are best able to judge, the conviction will be established that the settlement survey of Behar is likely to produce great benefits to all classes who are interested in the land.

By order of the Lieutenant Governor of Bengal,

C. E. BUCKLAND.

*Offg. Secretary to the Govt. of Bengal.*

### CALCUTTA UNIVERSITY NOTICE.

His Excellency the Chancellor of the University having signified his intention of again allowing the Masters of Arts and holders of corresponding degrees in the other Faculties to fill up some of the vacancies in the Senate by election from among themselves, it is hereby notified that an election of one or more Fellows (the number to be hereafter announced) will be held on Friday, the 1st January, 1892.

Every candidate for election must be nominated by a graduate holding one of the above-named degrees, and no graduate will be allowed to nominate more than one candidate. The written nominations of candidates must reach the office of the Registrar not later than the 7th December.

On and after the 15th December voting papers containing the names of all the candidates nominated will be supplied on application by the Registrar. These papers must be filled up in the presence of the Registrar at the Senate House on the 1st January between the hours of 10 A.M. and 5 P.M., but graduates who are not able to appear in person before the Registrar may fill up the papers in the presence of a Magistrate, by whom the papers will be countersigned. All such voting papers must reach the Registrar by the 1st January. Graduates who are not personally known to the officer in whose presence the voting papers are filled up must bring with them their diplomas, or other satisfactory proof of identity.

By order of the Vice-Chancellor.

A. M. NASIH,  
*Registrar.*

SENATE HOUSE,  
The 17th November, 1891.

### BENGAL BONDED WAREHOUSE ASSOCIATION.

#### 101TH DIVIDEND.

The Dividend for the half year ended 31st October, 1891, of Rs. 13-8 per share will be payable on and from the 23rd instant.

S. E. J. CLARKE,  
Secretary.

Calcutta: }  
18th November 1891. }

### BENGAL BONDED WAREHOUSE ASSOCIATION.

#### Half-yearly Meeting.

Calcutta, 18th November 1891.

The Half-yearly General Meeting of Proprietors was held this day at the Rooms of the Association, No. 102, Chive Street.

**PRESENT.**—David Cowie, Esq., J. A. Crawford, Esq., by his attorney David Cowie Esq., G. H. Kiernander, Esq., Estate of Mrs. M. Kiernander by her Executor G. H. Kiernander, Esq., Sooraj Mull Behary, Esq., Sanat Coomar Sen, Esq., Atal Coomar Sen, Esq., Hadjee Aruff Ismailji Bham, Esq., Geo. Irving, Esq.

It was proposed by Mr. G. Irving seconded by Mr. G. H. Kiernander, that Mr. David Cowie do take the chair.

The Secretary then read the advertisement calling the meeting.

It was proposed by the chairman Mr. D. Cowie and seconded by Mr. G. H. Kiernander,

That the Report of the Directors be received and the accounts passed as correct.

Carried unanimously.

It was next proposed by Mr. G. Irving seconded by Mr. Hadjee Aruff Ismailji Bham,

That the divisible surplus of Rs. 29,881-3-1 be appropriated in terms of the 3rd and 4th paragraphs of the Directors' Report and that a dividend be declared of Rs. 13-8 per share

payable on and from Monday next the 23rd November current.

Carried unanimously.

With a vote of thanks to the chair, the meeting then separated.

(Sd.) DAVID COWIE,  
Chairman.

S. E. J. CLARKE,  
Secretary.

### REPORT OF THE DIRECTORS OF THE BENGAL BONDED WAREHOUSE ASSOCIATION.

#### FOR THE

Half-year ended 31st October, 1891.

1. Your Directors submit for examination and approval the Accounts of the Association for the half-year ended 31st October, 1891.

2. On the 30th April last, the uncollected Rent Bills amounted to Rs. 16,941-12-5; during the subsequent six months bills were issued for Rs. 52,962-2-6; of these two amounts Rs. 50,937-15-3 have been realized, leaving Rs. 18,965-15-8 outstanding.

3. The divisible Surplus amounts to Rs. 29,881-3-1. Your Directors propose to set apart as usual the sum of Rs. 2,000 to the credit of the Repair and Building Fund.

4. After deducting the sum to be set apart under paragraph 3 of this Report, the divisible balance will be Rs. 27,881-3-1, of this amount your Directors recommend that Rs. 27,000 be applied to payment of a dividend of Rs. 13-8 per share and the balance Rs. 881-3-1 carried to next half-year's account.

DAVID COWIE.  
KRISTO DAS LAW.  
M. M. SAIN.  
J. MAXWELL.  
H. RATT.  
G. IRVING.

Calcutta: }  
13th November, 1891 }

## WONDERFUL MEDICINE. BEECHAM'S PILLS



Costiveness, Scurvey and Blotches on the Skin, Disturbed Sleep, Frightful Dreams, and all Nervous and Trembling Sensations, &c.

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ARE universally admitted to be worth A GUINEA A BOX. For Bilious and Nervous Disorders, such as Wind and Pain in the Stomach, Sick Headache, Giddiness, Fulness and Swelling after Meals, Dizziness and Drowsiness, Cold Chills, Flushings of Heat, Loss of Appetite, Shortness of Breath, and all the Disorders of the Skin, such as Eruptions, Itch, and all the Disorders of the Nervous System, such as Trembling, Palsy, Stammering, and all the Disorders of the Female System, such as Menstrual Disorders, White Discharge, &c.

The first dose will give relief in twenty minutes. This is no fiction, for they have done it in countless cases.

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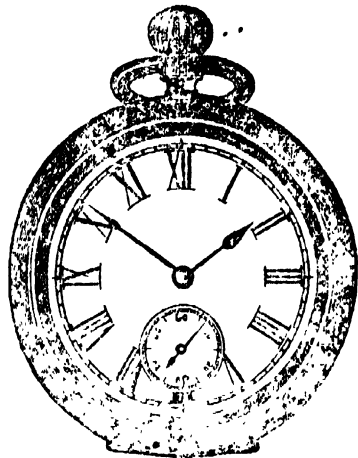
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# Reis and Rayyet

(PRINCE & PEASANT)

WEEKLY NEWSPAPER

AND

REVIEW OF POLITICS LITERATURE AND SOCIETY

Vol. X.

CALCUTTA, SATURDAY, NOVEMBER 28, 1891.

No. 500

## CONTEMPORARY POETRY.

### SONG OF THE ROYAL DIAMOND.

"A full true Account of the wonderful Diamond, presented to the King's Majesty, by Warren Hastings, Esq., on Wednesday the 14th of June 1786, being an excellent new song, to the tune of Derry down." Such was the title under which the following song appeared in its time. It was reprinted, (with a slight necessary alteration,) sixty years after as an illustration of the class of literary productions to which it belongs. We reproduce from that reprint.—EDITOR, *Reis & Rayyet*.

I'll sing you a song of a diamond so fine,  
That soon in the crown of our monarch will shine ;  
Of its size and its value the whole country rings,  
By Hastings bestow'd on the best of all kings.

Derry down, &c.

From India this jewel was lately brought o'er ;  
Though sunk in the sea, it was found on the shore ;  
And just in the nick to St. James's it got,  
Convey'd in a bag by the brave Major Scott.

Derry down, &c.

Lord Sydney stepp'd forth, when the tidings were known—  
It's his office to carry such news to the throne ;  
Though quite out of breath, to the closet he ran,  
And stammer'd with joy ere his tale he began.

Derry down, &c.

"Here's a jewel, my liege, there's none such in the land ;  
Major Scott, with three bows, put it into my hand ;  
And he swore, when he gave it, the wise ones were bit,  
For it never was shown to Dundas or to Pitt."

Derry down, &c.

"For Dundas," cried our sovereign, "unpolish'd and rough,  
Give him a Scotch pebble, it's more than enough ;  
And jewels to Pitt Hastings justly refuses,  
For he has already more gifts than he uses."

Derry down, &c.

"But run, Jenky, run!" adds the king, in delight,  
"Bring the queep and the princesses here for a sight ;  
They never would pardon the negligence shown,  
If we kept from their knowledge so glorious a stone."

Derry down, &c.

"But guard the door, Jenky—no credit we'll win  
If the prince in a frolic should chance to step in .  
The boy to such secrets of state we'll ne'er call ;  
Let him wait till he gets our crown, income and all."

Derry down, &c.

In the princesses run, and surprised, cry "O la !  
'T is as big as the egg of a pigeon, papa !"  
"And a pigeon of plumage worth plucking is he,"  
Replies our old monarch, "who sent it to me."

Derry down, &c.

Madam Schwellenberg peeped through the door at a chink,  
And tipp'd on the diamond a sly German wink ;

As much as to say, "Can we ever be cruel  
To him who has sent us so glorious a jewel?"

Derry down, &c.

Now, God save the queen ! while the people I teach,  
How the king may grow rich, while the commons impeach ;  
Then let nabobs go plunder and rob as they will,  
And throw in their diamonds as gust to his mill.

Derry down, &c.

### HOME

THOU, whose every hour  
Is spent in home's green bower,  
Where love like golden fruit o'erhanging grows,  
Where friends to thy soul sweet,  
United, circling meet,

As lapping leaves that form the entire rose ;  
Thank thy God well—soon from this joy, thy day

Passes away

Thou, at whose household fire,  
Still sits thine aged sire,  
An angel guest with lore as those of old ,  
Make thy young children's care  
That crown of happy hours

Which the calm heavens love as they behold !  
Soon, soon, the glory of that sunset ray

Passes away.

Thou, from whose household nooks  
Peep forth gay, gleaming looks,  
Those "fairy heads" shot up from opening flowers,  
With wondrous perfume filled,  
The fresh, the undistilled,

The overflowing bliss that childhood shrouds,  
Praise Him who gave, and at whose word their stay

Passes away

Thou, with another heart  
United, though apart,

As two close stars that mingling shine but one ,  
Whose pleasant pathway lies  
'Neath tender watchful eyes,

Where love shines clearer than the morning sun ,  
Praise God for life, that in such soft array

Passes away.

More—more—thou hast yet more !  
These, thy heart's treasured store  
Transferred to heaven, may win immortal birth,  
With radiant seraphs there  
May tune ambrosial air

To ever-glorying hymns of praise, while earth,  
Like lingering music from some harper gray,

Passes away

H. L. C.

Subscribers in the country are requested to remit by postal money orders, if possible, as the safest and most convenient medium, particularly as it ensures acknowledgment through the Department. No other receipt will be given, any other being unnecessary and likely to cause confusion.

## NEWS AND OUR COMMENTS.

It is some twenty years that the Prince of Wales was attacked with typhoid fever, the first symptoms shewing themselves on November 19, Prince George of Wales is now reported to be suffering from the same malady. It is satisfactory to know that it has taken a favorable turn.

MR. George N. Curzon, member for Southport, succeeds as Under-Secretary for India Sir John Gorst, transferred to the Treasury.

AT Melbourne, a lady journalist, by name Miss Connor O'Brien, read before the Austral Salon—a "swell" ladies' club—a paper proving, by quotations from Shakespeare, Tennyson and Ruskin, that "woman was the equal of man in almost every sphere of life." To prove her point, she could have cited the old saying—the grey mare was the better horse.

A WOMAN is being tried in Servia for fourteen murders and an endless number of robberies.

A LADY in the South of France has left by a will 320,000*l* for a caravan of 500 or more persons to penetrate into the wilds of Africa yet untrod by any explorer. The condition is that the organizer must bring back safe and sound to France one half of the entire number. The will is being contested by her relatives. A Toulouse correspondent explains the object of the bequest to be to kill the slave trade by making Africa well known.

AT the present time when famine is devastating the dominions of the Czar and is raging with greater or less fury in some parts of India also, the news that the Canadians have had a beautiful harvest this year must be singularly refreshing. We read in the *Times of India* :—

"The prairie farmers are still struggling with their colossal wheat fields. For a month past the vast plain has been alive with reapers and threshers. Miles of grain trains go eastward to the European boats. Farms are almost blockaded by their own stupendous produce stocks. Wheat has been yielding fifty-five bushels to the acre. Twenty millions of dollars from Europe will be distributed among 25,000 farmers in Canada, and many settlers will become rich this year. The weather is superb."

DR. J. Edward Polak, an eminent Persian scholar, paid the last debt of nature, at Vienna on October 8, at the age of seventy-one. He was the lecturer of the Medical School at Teheran in 1851 and had the honor of being appointed as a royal physician in the court of the Shah. He was in Persia for 9 years, and on his return to Vienna published his well-known work "*Persien: das Land und Seine Bewohner*." He was again invited by the Persian monarch and therefore had occasion to be at Teheran for a second time. At the Geographical and Anthropological Societies of Vienna, he read many valuable papers on Persia and its antiquities.

GEORG EBERS, a German Egyptologist, has in his possession an old medical work, acquired at Luxor. He thinks it the oldest medical work in the world and traces its age to 1550 B. C. It has been translated into German by Dr. Heinrich Joachim, a Berlin medical man. Is not *Charaka* more ancient?

SIR Edwin Arnold has republished his letters to the *Daily Telegraph* as a book under the title of *Scas and Linds*.

THERE is an alarming decrease of population in France. In 1890 there were 2,69,332 marriages, 5,457 divorces, 8,38,059 births and 8,76,505 deaths. Compared with 1889, there is diminution in marriages by 3,602, in births by 42,520 and an increase in divorces and deaths by 671 and 81,572 respectively. The death rate, in fact everything relating to population, is against France. There have been innumerable discussions on this subject in the *Academie de Medicine* and various remedies proposed.

THE supersession of steam by electricity, has been, from a long time, regarded as one of the future possibilities of science. The ideal is now about to be a *fait accompli*. It is said that Mr. Edison, the inventor

of the phonograph, has devised a novel method of using electricity in the propulsion of trains which, with three stationary engines, will be adequate to the traffic on the Pennsylvania Railway between New York and Philadelphia, a distance of 90 miles. In the mother country, the town of Leeds has already made a small beginning in utilizing the mysterious energy of electricity for locomotive purposes. We read in the English papers to hand :—

"Leeds has the first overhead wire electric tramway in England. The first car has just made a trial trip over the line which runs to Roundhay. It is on the Thomson-Houston principle. The experiment was completely successful. Each car holds 22 passengers, and several cars can be coupled and run together. The power is supplied from a central station to overhead wires carried along the road on tall posts."

THERE was an outbreak of cholera at Damascus. To prevent its spread, sanitary cordons were established round Beyrout, Jaffa and other ports. A convoy of 100 camels having left Jaffa, in violation of these precautions, the camels were, by order of the Governor, destroyed and the drivers imprisoned. The death of the animals might have killed the germ they had imbibed, but how could the imprisonment of the men purify them or arrest infection?

To avoid the dangers to the public health arising from their "agglomeration," the Porte issued instructions prohibiting the entry of Israelite emigrants into Ottoman territory. Accordingly, the captains of two vessels, each carrying about eighty Jewish families from Russia, Roumania, and other countries, were prevented from landing their passengers.

THE *Morning Post* of Allahabad writes :—

"A queer feature of American taste and sentiment has just been displayed by a leading daily newspaper of New York which devotes no less than five columns of one of its recent issues to the enumeration of the 'finest things' in New York, together with the names of their possessors. It is entitled '*Prizes of New York Life*,' and constitutes a list of the men and women who have the finest houses, the finest wine, the finest clothes, the finest yachts, the finest cooks, etc. No article that has been recently published by the American press has attracted more widespread attention or been more generally discussed, especially as it is known that the information in each case was given for publication by the owners of the so-called prizes. Thus we are informed that Mrs. William Astor has the finest diamonds and emeralds, including a stomacher which belonged to Marie Antoinette, and the famous bow-knot of diamonds presented in 1645 by Louis XIII. to Cardinal Richelieu. Mrs. Vanderbilt is stated to own the finest rubies and a pearl necklace once the property of the Empress Catherine of Russia. Mrs. De Forest is stated to have the finest clothes; Mrs. Seward Webb the finest diamond and sapphire crown; Mr. Havemeyer the finest collection of pictures; Mrs. Robert L. Stewart (the widow of a sugar refiner) the finest collection of old laces; Mr. Whitney the finest cook; Mrs. Seligman the finest collection of fans; Mrs. Butler Duncan the most elaborate collection of silk petticoats; Mr. Frank Work the finest stables; Mr. Elbridge Gerry the finest yacht; Mr. Stanley Mortimer the greatest assortment of English-made clothes; Mr. Malcolm Graham the finest team of horses and turnout; and Mr. Abram Hewitt the finest house. The finest wine-cellar in New York and in America is that of ex Judge Henry Hilton, the lawyer who acquired such an immense fortune by attending to the interests of the demented widow of the millionaire, A. T. Stewart; and the finest country house or villa is that of Mr. Odgen Goellet, the plumbing of which is of solid silver."

MR. Tom Anderson, of Dibruguth, though Scotch beyond redemption, is a philanthropist beyond question. For the good of human kind, he proclaims, in the *Englishman* of Thursday, what a fool he is,—how, of a night in wild Assam sleeping in his bungalow, he perceived a shuffling sound and directly proceeded in the dark without a stick in hand to see what it was, how in this state he introduced his hand into every nook and corner, how the brave British Tartar thus turned up all manner of things, men's and women's apparel, odd shoes, and so on, until he caught a snake, when all his foolhardiness nozed out of his fingers and wisdom entered. The end of it all is, that Tommy teaches others of that ilk and the Johnnies in general this unimpeachable moral, namely, that "In India, at any rate, it is unsafe to make investigations at night without a light."

MR. George Sibley, a retired Engineer of the East Indian Railway, well-known to many of the old residents of this city, breathed his last at his residence at Catherham, on Sunday the 25th October, at the age of sixty-seven. Mr. Sibley has left a legacy for the purpose of founding engineering scholarships in the University of Calcutta.

THERE is water famine in New York and Brooklyn. The ordinary supply has failed—how, it is not stated. To add to the distress, that failure has compelled the stoppage of work in a number of factories and the elevated railway, which, in their turn, have thrown out of employment so many as thirty thousand persons.

A BUST of Mathew Arnold has been placed in Westminster Abbey, Lord Coleridge delivering an address before the unveiling.

It is believed that Sir Andrew Scoble will be in the running for a seat in Parliament at the next General Election.

WE read :—

"Madame Melba the celebrated Australian *prima donna*, now recognised as superior to Madame Patti, has been served by her husband with a petition for divorce, on the ground of adultery with the Duc d'Orleans at Vienna and St. Petersburg. She declares the charge to be untrue and simply instituted in retaliation for her steps to secure a judicial separation owing to her husband's cruelty. He claims £20,000 damages. The Duc d'Orleans was served with a writ directly he alighted from a train upon reaching Vienna after a visit to Baron Hirsch's. The Duc d'Orleans is furious at being tricked into the acceptance of the writ, which he believed to be a petition tendered by a gentleman in evening dress. The leaders of the Royalist party in France, including the Duc d'Anjou, are believed to be disgusted at the Duc d'Orleans' behaviour. The Countess of Lytton and the Countess DeGrey have visited Madame Melba, assuring her of their belief in her innocence."

LAST Sunday, the annual Harvest Festival was celebrated in St. Paul's Cathedral and in all the Anglican Churches in Calcutta. It is the counterpart of our Lakshmi Pooja.

THE Procurator of the Madura Roman Catholic Mission has procured permission for manufacture, at Trichinopoly, of raisin wine. The consumption is to be limited to Church uses, and not extended to the public. But cannot the "Church uses" be made to include a portion of the public?

ONE Hammond was taken up before the Chief Magistrate for refusing to pay Rs. 5, the hire of a first class plectron for nine hours. The defence was that the huer did not know that the carriage was registered as first class, and that he all along, while being driven in it, understood that it was of the next lower class, and that if he had known it to be different, he would not have used it at all. He was willing to pay the usual second class fare. Mr. Handley, in the absence of Mr. Marsden, ordered him to pay the first class fare, but saved him the cost, as very few people were aware of the new Act being in operation.

Ignorance of law being no excuse for its transgression, it is plainly the duty of municipalities, as of Government, to give due publicity to their laws and byelaws. But our civic rulers and legislators would rather hide the light of their wisdom under a bushel than willingly incur any expense in advertisements that might put a few rupees into the pocket of the greatest of sinners in this world—the Indian journalists. It is enough that they are not required to pay any royalty when they choose to entertain or enlighten their readers with municipal lucubrations.

THE Maharaja of Benares will be invested with the order of the K. C. I. E. by Sir Auckland Colvin next Saturday.

THE Syndicate of the Allahabad University have unanimously resolved to bestow the honorary title of Doctor of Laws on the Hon'ble Mr. Justice Straight previous to his retirement from the bench next March.

WE read in the official reports that "Homœopathy, as a novelty no doubt, is beginning to engage the attention of the educated classes, who prefer it to allopathic treatment. A leading resident in—(in the Burdwan Division) distributes medicines free, and they appear to be on sale at many druggists." Homœopathy has long ceased to be a novelty.

As a preventive against railway accidents, the Magistrate of Hooghly recommends better pay to the railway staff.

A DIVISIONAL Commissioner explains large balances of outstanding fines in these words :—

"Fines are often imposed inconsiderately; but the real reason why the balances mount up is that the quarterly comparison of the court and than registers is not what it should be. The Aetage Deputy Magistrate scrawls his initials against the last, or what he thinks is the last, entry in each register without its once occurring to him to find out why the fine is outstanding. Then at irregular intervals a list of lapsed and irrecoverable fines is put up by the Court Sub-Inspector, and on it remission follows. As to the way in which fines are imposed, I would mention a case in which nine Barois were fined amongst them Rs. 1,650 for illicit manufacture of country spirit, and of course went to jail in default. The trying officer's explanation was that he thought the men's unknown employer would pay the fine sooner than let the men go to jail—a reason which said little for his knowledge of the world or of character. Sessions Judges are often offenders in this way. They appear to think that if they fine at all they must fine heavily, and without the least regard for the accused's circumstances. Then, too, it is a common thing to find a man fined Rs. 50 or Rs. 100 would have been ample, because the pleader asked to have it made high enough to give his client the right of appeal. The appeal is dismissed, perhaps struck off if the client has come to the end of his money, and then we have the old story of periodical visitations by the police to the disgust and discomfort of the man and his neighbours, who are called upon to entertain them."

THE death of the Nawab Consort paved the way for missionary enterprise in Bhopal. A branch of the Quaker Mission, which has its headquarters at Hoshungabad in the Central Provinces, has been established in Sehore.

A COLLISION occurred on Thursday, at noon, between the river side goods train and the Burmah special train at the Howrah down platform, resulting in considerable damage to rolling-stock. Fortunately, there was no loss of life. The Burma special was completely wrecked. The driver and the fireman of its engine escaped by jumping. The clerks in the postal van were soon extricated. They had a good shaking, but have not sustained any visible injury.

A CORRESPONDENT of the *Bengal Times*, signing himself "Islam" and professing to be "a friend to both Nawabs," reminds them of their condition in the days of their ancestor Khajeh Ahmoollah, and advises them either to "pension or send out of this district" two of their relatives, who have "set up in business, one as a shoe-shopkeeper and one as a tobacconist." The editor, without making any public avowal of his friendship for the Nawabs, completes the picture by remarking, "As to rank and social status—all that is nonsense, unless a man be born to both. Gentlemen, like poets, must be born as such."

THE paper mills at Titagbur are working successfully. During the past official year, the output was 2,756 tons against 1,864 and 1,656 in 1889-90 and 1883-89, respectively. They can produce white printing, badam and colored papers, cartridge, foolscap and blotting papers, but their productions are not yet equal to English papers in point of texture or color.

THE Madras Government has made a further grant of Rs. 500 towards the boring of Artesian wells, which was first commenced in 1886 by the Rev. Father Dominic at the village of Kichery, in the Chingleput district. After the well had been sunk to a depth of 285 feet, operations had to be suspended last year for want of funds.

THE Viceroy and Governor-General has recognized the claim of the Zemindar of Ramnad to the title of Raja.

SIR Auckland Colvin has declined to grant any compensation to Babus Sitaram and Brojomohun for the damages sustained by them during the late riots at Benares.

*Holloway's Pills* are admirably adapted for curing diseases incidental to females. At different periods of life women are subject to complaints which require a peculiar medicine; and it is now an indisputable fact that there is none so suitable for complaints of this nature as *Holloway's Pills*. For all the debilitating disorders incidental to the sex, and in every contingency perilous to the life and health of woman—youthful or aged, married or single—this great regulator and renovator of the secretive organs and the nervous system is an immediate cure. Their purifying qualities render them invaluable to females at all ages. They are searching and cleansing, yet invigorating; a few doses will speedily remove every species of irregularity in the system, and thereby establish health on a sound and firm basis.

THE new Imperial Central Library, Calcutta, which is under the charge of Professor Forrest, has been almost completed and arranged in the recently erected Secretariat building in Government Place.

## NOTES, LEADERETTES, AND OUR OWN NEWS.

UNDER the head of Contemporary Poetry we unearth as suitable to our time when the Jacobite Imperial Jewel is on the Indian mind, a song of the last century of another Diamond. Although inferior by far in size and importance to the Imperial, the Royal caused far more sensation and even trouble than the other will ever do, we may be sure. It, in fine, created history. The persecution long drawn out of the presenter followed close upon the loyal presentation. The reason of such a queer return for the compliment, is avowed with cynical bluntness in the song itself.

"\* a pigeon of plumage worth plucking is he,"

Replies our old monarch, "who sent it to me."

The year of the present is the year of the great Impeachment.

THE Viceroy arrived here this morning. His receptions at Gwalior, Indore and Bhopal were splendid and he too was highly complimentary to his hosts and hostess. Lord Lansdowne specially marked his appreciation of the lady ruler by foregoing the customary nuzzer.

LORD Lansdowne will dine with the loyal Scots on the 30th November, at the Town Hall.

THE Viceroy will hold his levée next Saturday.

THE Lieutenant-Governor of Bengal is still on tour and will not return to Belvedere till next Saturday.

THE Governor of Madras is in Bengal. Lord Wenlock, accompanied by his Private Secretary Mr. J. D. Rees, arrived here yesterday by the B. I. S. N. Co.'s steamer *Lanana*. He was received by Sir P. Hutchins on behalf of the Government of India, Mr. C. E. Buckland representing the Local Government. After a view of the Government House, Lord Wenlock lunched with the Home Member at his residence and then left for Darjeeling. He comes back to Calcutta on Tuesday next, and starts on his return voyage to Madras by the *Dunera* on the 8th December.

THE Maharaja of Vizianagram arrived at Calcutta about the same time as the ruler of Southern India.

THE Dacca bribery case has been taken out of the calendar of the sessions. Mr. Justice Wilson who has been deputed to preside at the next sessions held that, as Sessions Judge, he could try only cases as arose within the original jurisdiction of the court. There was an application to the Chief Justice on behalf of the defence for a special Judge, and Sir Comer Petheram has now authorised Mr. Justice Wilson to take up the transferred case after the conclusion of the sessions. In the Hyderabad Diamond case, a special jury has been ordered in accordance with the prayer of the accused.

MR. J. H. S. Cotton has returned and resumed his place as Financial Secretary to the Government of Bengal.

THOUGH there are some who still fondly believe that the *Coleroon* may yet turn up, it seems that no doubt can any longer be entertained as to her being lost. The cruiser *Guide*, which was sent out for searching her, came back to town on Saturday last with a large quantity of wreckage found at a place about 32 miles east of Puri, in Latitude 19° 45' N. and Long 87° 41' 18". The relics include among other things six life buoys with the name of *Coleroon* on them.

THERE was again another formation of cyclone from almost the same part of the Bay of Bengal, but this time it travelled towards the Arracan

coast. On the 22nd November, the Meteorological Reporter found by his observations that the centre of this cyclone was to the West-South-West of the Diamond Island or at the North-West of the Andamans. In the Diamond Island the velocity of the wind was greater in the second cyclone than in the first. From the absence of any telegraphic communication, no information could be received from the Andamans. After the lapse of 24 hours, the wind increased in intensity and was moving in a North-North-Easterly direction. The centre passed to the West of the Diamond Island on the morning of the 23rd, where the velocity was 45 miles per hour. Approaching near the coast, its direction was more easterly, and reached it about midway between Akyab and the Diamond Island. After this, the Meteorological Reporter assumes that it was broken up through the obstruction presented by the Arracan Hills.

THE ex-Empress Eugénie proceeds to Egypt in December, where she will spend the winter. She was there in the days of her glory, just after the opening of the Suez canal, which owes to her its existence. When England opposed its construction and M. de Lesseps was in despair, the French Empress started a subscription in France for the prosecution of the work, and by appealing to the patriotism of Frenchmen made almost every middle class household give its mite to finance the undertaking. When the canal was open, Egypt was *en fête*, and the magnificent reception which Ismail Pasha gave the French Sultana at the time, is still fresh in the memory of those who witnessed the scenes at Cairo and its neighbourhood. Of all places in the world, she should never visit Cairo in her present condition.

YOUNG Kaiser Wil of the Fatherland has been adopting vigorous measures for the suppression of the "social evil" which is the special disgrace and danger of great cities, in his dominions, as in every other part of the world. Our old Wil— of British Indian Street has taken up the same question with the usual vigor of his pen. He observes:—

"It is too much the fashion to shirk and ignore problems of this awkward character, to attempt to hide them out of sight, with the result that the evils grow rapidly in the dark, which suits them. The criminal record—drunkenness, robbery, murder—attached to it is not the only, perhaps not the worst, mischief attending the spread of the social evil, as it has been well called. Other sad results are produced, which are not the less injurious to society and national life because they are less conspicuous. Social hypocrisy is one of the least of these evils, if the most common. The head of the Madras Education Department recently remarked on the 'double life' which educated Natives lead. How many Englishmen lead double lives in which the hypocrisy is quite as pronounced and harmful? How many young men—older ones, too, for that matter—deceive their parents, sisters, or wives by an outwardly reputable demeanour, while they are secretly engaged in pursuits at which parents, sisters, or wives would be horrified and grievously ashamed. The character of a man cannot benefit by this duplicity, but on the contrary his moral fibre must become coarser and more callous, his sense of right and wrong dulled, his conscience blunted. Then there are the purely physical evils, as distinct from the moral evils, which are in themselves sufficiently appalling to impress any man of sense and feeling, who prides himself on being able to make his life very much what he chooses by his own rule of conduct."

In conclusion, we are told:—

"that repressive measures are being discussed in Paris, and in England the Watch Committee of the Liverpool Corporation has declared a crusade against 'disorderly houses.' Something needs to be done in Calcutta, where the evil is becoming yearly more pronounced, more shameless, and more mischievous. We are told that brothels are being opened in hitherto respectable streets, and the police are powerless to interfere unless upon complaint and proof of annoyance by the neighbours."

The state of things in Calcutta as described above gives only a part of the truth. The impudent solicitations by words, gestures, or actual physical demonstration and the "disorderly houses" in respectable quarters, are nuisances which might surely be stopped and weeded out, if the Police and the citizens be armed with a little more power than they possess at present.

THERE is a foundling hospital at Moscow, which was founded by Catherine II and is maintained by the Government of the Czar at a yearly cost of £180,000. Any mother who finds her baby an inconvenience, may bring it to this hospital. The name of the baby, if it has one, is registered in the books of the hospital; if it has not been already christened and baptised, that ceremony is performed on the day following its admission. The child is immediately ticketed with a particular number; the ticket is tied on its back and never removed, so that there can be no future mistake as to its identity. A corresponding ticket is given to the mother, by the production of which she

can reclaim the child at any time within ten years after its admission. The child remains in the hospital until he or she is 17; then if a boy, he is put into some agricultural employment, and if a girl, she is apprenticed to some other trade. About 40 children are admitted every day, or about 13,000 in a year, most of whom are illegitimate. The percentage of bastards among nations that favour late marriage and marriage by self choice, is everywhere large. But it must be specially so among the subjects of his Russian Majesty.

THE idea of making village schoolmasters serve as local postmasters in addition to their ordinary work, is not a new one in this part of the country. We are now told that this plan of extending village postal arrangements may, before long, be introduced into the Punjab. If the services of village chowkidars be utilised in the same way, then not only would the network of the postal system be complete, but the problem of giving them adequate remuneration would be solved without entailing additional taxation.

ST. GEORGE'S EAST is one of the poorest districts in East London. There are nevertheless in it 81 public houses, which supply drink to the 11,000 people who reside within its limits. From the case of this single parish, we may form some idea of the extent to which drunkenness prevails in England. Liquor shops in the island home of our rulers are frequented by the majority of their customers openly and without any feeling of shame. Even little children are found to enter them with cans, jugs and bottles in their hands. We ought to regard ourselves as fortunate that we are yet very far from coming to that stage.

OUR ancient legislators included the drinking of spirituous liquors in the category of inexcusable crimes. Manu says :-

"Killing a Brahman, drinking forbidden liquor, stealing gold from a priest, adultery with the wife of a father, natural or spiritual, and associating with such as commit these offences, wise legislators must declare to be crimes of the highest degree. Any twice-born man who has intentionally drunk spirit of rice, through perverse delusion of mind, can atone for his offence only by burning himself to death, by drinking incandescent wine, or boiling urine of cow, or pure water, or milk, or clarified butter, or juice extracted from cowdung."

The result of this legislation was that, throughout the greater part of India, a drunkard was, until recently, a rare spectacle. In the native *jatras* or theatrical exhibitions, which had their headquarters in Calcutta and were occasionally invited by country gentlemen for entertaining the mofussil people by their performances, the actors who took up the part of sweepers generally delighted the audience by pretending to be under the influence of liquor. But a real drunkard was a *rara avis* in those days. Most of our elderly countrymen who passed their earlier days in places remote from modern towns, must remember a period when they felt an eager curiosity to see the freaks of a real drunkard, and yet could not gratify their desire. Drunkards have, however, become now too common to be regarded as enjoyable sights. In fact, they have become quite a nuisance, and the question everywhere now is—How to check the mischief that is being done by wine.

THE legislation of our early Rishis gave such bent to the moral sense of the Hindus as a nation, that when latterly another class proposed to legalise and sanctify almost every kind of abomination, they found very little favor. To prevent disobedience to their injunctions by their own followers, they laid down that cocoanut water in a copper or bronze vessel was equivalent to wine, and that the merit of drinking spirit could be attained by quenching one's thirst with the pleasant beverage which nature provides, and which is quite as harmless as filtered water, even though taken in a vessel made of copper, brass or bronze. There are orthodox Hindus of the Kowl sub-division of the Sakta class who do drink real wine. But their number is very small, and most of them drink only once in the year, namely, on the Kali Pooja day, and even then in such small quantity that half an ounce suffices for a whole family. The only classes who freely indulged in strong drink in former times, were the *hitrīs*, *bowris*, *chamars* and other aboriginal castes that lived in a completely isolated condition in the outskirts of some of the Hindu villages.

It is not an uncommon thing for an Indian or Colonial Judge to resume practice when he has left the Bench. But there is no precedent

for an English Judge appearing again at the Bar after retirement. The question, whether a retired Judge can practice again at the Bar may arise for decision before long, if the report be true that, after his retirement next month, Mr. Justice Hawkins will resume his old rôle of advocate.

THE Bengali Babu is taken to task very often for his distaste of everything except the drudgery of service. But the true Briton, who is always good enough to advise us to take to agriculture and trade instead of seeking Government employment, is himself never tired of the trammels of office. Mr. Justice Hawkins may have some excuse if he attempts to resume practice in the bar in his native country. But what justification can there be for the action of the late Civilian ruler of North Bengal who, after securing a handsome pension that is or ought to be more than sufficient to enable him to pass the "sear and yellow leaf" of his life in peace, is about to harness himself again as the servant of a Raja over whom he lately exercised the authority of suzerain? It appears that when there is prospect of money-making, even the heaven-born members of the Indian Civil Service may be altogether indifferent towards their personal ease and the dignity of their Government. With our oriental ideas, it seems to us that the humiliation to which Mr. Lewis is going to subject himself may have a prejudicial effect on the tone of the service.

IN Austria, they have started a club of the rich—bachelors, of course—the members whereof are under a vow to marry poor girls. The non-observance of the pledge is saddled with a penalty of 400*l*, which will go to an impecunious engaged couple to give them a good start in life. We are afraid, the forfeit of only 400*l* to a man of wealth is no strong bar to the attraction of a rich heiress. At any rate, the formation of the society shews that men of money are not always for self and that they are not dead to fellows less fortunate. In our country, where every girl must be married, a movement of the kind is loudly called for, specially at the present time when heavy demands are made, irrespective of all considerations, on the parents of the brides. There are plenty of men in our country to imitate European models in other respects. But is there none to follow their footsteps in sacrificing self interest for public good?

THE Grand Old Poet of England is in his eightysecond year. But, in spite of his age and the bereavements he has suffered, the freshness of his genius is still the same. From the nature of his pursuits, he cannot be prominently before the public at all times like the great octogenarian statesman whose "beacon light" is still very far from being quenched in smoke. But the weight of years sits lightly on both the great men. We are told that the Laureate is engaged in giving the finishing touch to some fresh inspiration which will enrich the literature of his country quite as much as the earlier productions that have already made him immortal.

MR. Justice Muthuswamy Iyer having taken three months' sick leave, Dewan Bahadur S. Subramania Iyer, C. I. E., has been appointed to act for him. It is an unexceptionable selection.

THE Congress papers are grieved at the elevation. Even the generally sober and practical *Mahratta*, while congratulating the Dewan Bahadur for Government recognition of his abilities, regrets his acceptance of the place. It virtually finds fault with Government for thus "absorbing our best intelligence and leaving few able advocates for the public cause." Does not the complaint lie the other way? The general grievance is that our best men have no chance with Government. Would our contemporary be satisfied, if Government ignored the claims of Mr. Iyer on the ground of his being a congressist? The grumbling of the *Mahratta* reminds us of the remark recently made in a private conversation that, to cripple the Congress, Government made Messrs. Telang and Ali Judges of the Bombay and Calcutta High Courts respectively, and now Madras has come in for her share through Mr. Iyer. Being told that Mr. Ameer Ali never belonged to the national assembly, the reply was that the Mussulman had uttered an indistinct sound in its favor.

WE have much pleasure in announcing the Jay Gopal Mallik Scholarship, the particulars of which will be found in another column. The name associated with the gift is that of a Kayastha gentle-

man of this town. The scholarship is not limited to one term. The selection of the scholar will be made every leap year, commencing with the next, in 1892, from among the successful bachelor examinees of the Calcutta University. The scholarship is open to every native of India, who, for want of means, though willing, is unable to finish his education in Europe. The selected candidate is free to prosecute his studies in any part of that continent or to fit himself for any profession or service or trade. In addition to the annual £150, he will receive his passage money to Europe as also for the voyage back. If necessary, the donor will bind himself for strict fulfilment of his part of the contract.

MR. John Charles Veasey, with twenty-five years' experience in the Bengal Civil Service in all the grades from Joint Magistrate and Deputy Collector to Commissioner, has come to the conclusion, that it is impossible to say that the Arms Act is worked with any severity, but he adds that in these provinces it is in some danger of becoming an anachronism. He would repeal the law altogether, and recommends a fiscal measure, treating arms as luxury with heavy fees for their possession, and doing away with the present exemptions. The suggestion is worthy of consideration. It is calculated to introduce uniformity, to put an end to racial distinctions, and to remove the suggestion of disloyalty which is the sting of the present Arms Act.

FOR the first time in the history of the native State of Rewa, a Brahman named Jhul Ram, convicted of murder, has, under British management of the State, been capitally sentenced and hanged. It is significant that the event did not give occasion to any excitement or demonstration.

THE Bengal Government has called upon all the Commissioners of Divisions to report, after due enquiry, what arrangements are made in the municipalities within their respective jurisdictions, with regard to the slaughter of cattle. Excepting the sacrifice of goats and buffaloes in the sacred shrines, which cannot be interdicted altogether without interfering with the religion of the Sakta sect of Hindoos, the arrangements for slaughter of cattle for meat are generally unexceptionable. But the shocking sights presented by butchers' stalls and meat shops on the roadsides, with legs, rumps and ribs of slaughtered cattle dangling in the air, or, in the process of being boiled or fried, suffocating the passers by with the steamy vapour and the smell emanating from them, are a disgrace to the municipal administration of this town, predominated as it now is by Hindu Commissioners. The Hindu sellers of goat's flesh are quite as great offenders as the butchers who sell beef and mutton. In the town of Burdwan, the butchers' stalls have been all removed within an enclosure, and thus sequestered from public gaze. If similar action be taken by our metropolitan municipality, it would entitle itself to the gratitude of not only the Hindu community but of every citizen whose sensibilities are not blunted by his surroundings.

THE following serves to point a moral which not only young men going to England, but also the advocates of unrestricted female liberty, should not forget:—

"William Moore, 29, well-dressed, described as a racing man, and Alice Brooks, a young woman, fashionably attired in a light grey costume, who styled herself an actress, though the police say that she has no connection whatever with the stage, were together placed in the dock, before Mr. Sheill, charged with being together concerned in stealing, at their address, 11, Pelham-street, South Kensington, £4 in gold and 11s. in silver from the person of Mr. Lakhon Dass, an Indian law student, who resides at 2, Stephen's-road, Bayswater. The male prisoner was additionally charged with assaulting Mr. Dass, at the same time and place. The prosecutor said, that on Friday evening, the 23rd of October, he was in the Naval Exhibition with a friend, a Mr. Sing, who he got into conversation with the female prisoner. The young lady remarked, that she was tired of the exhibition, and suggested that he should see her home in a cab. Thinking that she was a very nice girl, and that most likely he would be introduced to her father and mother—(loud laughter)—he went in a hansomcab with her to South Kensington, but when he found that she asked him into the parlour alone, and told him stories of presents of £20 and £10 which she had received from gentlemen friends, he did not think she could be as respectable as he at first imagined. She suggested two sovereigns as a suitable present from him, but as he did not feel disposed to part with such a sum he told her that he had only got five shillings—which was not the fact. This announcement was not received in a lady-like manner, for the girl bounced out of the room, evidently to make a communication to some one else. On her return she said, she could not believe he had so little money about him, and suggested that he should just permit her in confidence to examine his purse; she

promised faithfully not to take anything—only to see how much he had got. Then he put the purse in her hand, but as he saw that she went for the gold at once, he seized her wrist, and tried to get the purse back. She then called out, 'Landlord! landlord!' and the male prisoner rushed in the room and gave him a blow on the eye, bruising him severely."

After recording the evidence of the prosecutor, Mr. Sheill committed both the prisoners for trial, and refused bail, remarking that these cases often occurred, but it was very seldom that any one had the courage to prosecute. It was all very well for the counsel for the accused to attempt at holding up the prosecutor to ridicule for his "primeval simplicity." But with our *purdā* system, there can be no Alice Brooks in our country. In the East, a young woman respectably dressed who can appear before the public, and talk familiarly to a stranger, is at once taken at her true valuation. But readers of Macaulay's Essays need not be reminded that in the metropolis of England, even her own country squires very often run the risk of mistaking painted women for countesses. That a native of India should make the same mistake in the modern Babylon is no wonder.

THE group of six figures 142,857 has remarkable mathematical virtues.

"Multiply it by 2, the answer is 285,714.

"Multiply it by 3, the answer is 428,571.

"Multiply it by 4, the answer is 571,428.

"Multiply it by 5, the answer is 714,285.

"Multiply it by 6, the answer is 857,142.

"Each answer contains the same figures as the original sum, and no others, and three of the figures of the sum remain together in each answer.

"Thus 285 appears in the first and second numbers, 571 in the second and third, 428 in the third and fourth, and 142 in the fourth and fifth.

"It is also interesting to note that taking out of any two of these sums the group of three common to both, the other three, read in the usual order, from left to right, will also be in the same order in both sums.

"Take the first and second sums, for example. The group of 285 is common to both. Having read 285 out of the second sum, read right along and bring in the first figure of the thousands last. It will read 714. All the others will read in the same way.

"Again, note that the two groups of three in the first sum are the same as the two groups of three in the fourth reversed in order, and that the same thing is true of the second and third. The last multiplication has its groups of threes the same as those of the original number, reversed again.

"Examine these results again, and you will see that in these calculations all the numerals have appeared save the nine. Now multiply the original sum by the mighty seven—and behold the answer

$$142,857 \times 7 = 999,999.$$

"No other combination of numbers will produce the same result."

What a potent charm the group of figures having these properties, would have been in the hands of our astrologers, if they knew its possibilities! It might have thrown into the shade even the square of sixteen figures, which gives a total of 32 in all directions, and which, according to their mock science, facilitates child birth.

THE opening of a separate head in the annual administration reports for shewing the extent to which Mahomedans are employed in the public service, has had its desired effect. It now appears that, in at least the Burdwan Division, they have been taken on in excess of the proportion which they bear to the total number of the population. If their number in the superior grades of the public service is not larger, it is ascribed to their own backwardness.

IN Bankoora, the Supore estate has been released from Government management, as it could not afford the cost. The management of the Court of Wards is generally more expensive than it ought to be. It is sometimes inefficient too, specially in the case of estates placed in charge of the favored hangers on of officialdom, utterly without any knowledge of, or experience in, Zemindari affairs. Nevertheless, by reducing expenses, if not by efficient management, the Court of Wards has saved many old families from absolute ruin. But the same can hardly be said of the appointments usually made by the High Court to the stewardship of estates under litigation. The Receivers have usually neither the experience nor the leisure to manage properly the estates in their charge. It seems to us that it would give greater satisfaction to all concerned, if the Court of Wards were vested with jurisdiction to take charge of estates under litigation.

LORD Lytton, the second of the literary peerage of Bulwer, died on Tuesday. The place and circumstances were all appropriate—from



every point of view. The Ambassador died at his post at the Embassy. If the swan did not exactly sing and die, the writer at any rate expired in the act of writing.

It is said he had been suffering for a whole year and was lately confined through inflammation. The immediate cause of death was spasm of the heart.

So far as we can judge from remembrance of his Indian sojourn, his health was always bad. And small wonder therein seeing what little care he took of it. But we thought his complaint was hepatic rather than cardiac.

Weak to a child, he was unable in the least to resist temptation. Hence his habitual complaint. A continual struggle went on between his taste and his stomach. In India, it was necessary to appoint a gladiator of the Civil Service to help the representative of Majesty to stand on his legs and maintain his post. And that officer, though ever on the alert, and never aught but useful, did not succeed to the full of his mission.

His appointment to India was a great surprise. But the premiership of Benjamin Disraeli was a far greater one, and it was made by that statesman. It was a *litterateur's* preference for a *litteratur* and a *litterateur's*. The only point in the way of substantial recommendation in his favour for such a grave office, was a report that he had sent home from Lisbon, while Ambassador at that capital, on Finance, which was much praised. But a literary man is expected to be a good hand at reporting. And he remained so to the last. For the rest, he introduced into the administration of affairs the methods of literary business by division of labour of the Frenchmen of letters to whom he was expressly partial. He conducted the Government of India much as the Dumas and Erickmann-Chatrians produced their prolific works of fiction, one man supplying the plot, another the narrative, a third the smart dialogues, and a fourth the glowing descriptive writing. His Imperial policy and programme he carried out with him from Home, as from Home he expected and obtained their modifications according to times and circumstances, from time to time. His internal policy, originally the product of his own liberality, was soon what the dominating illiberality of his Council made it. The rest of the work was left to the Secretariat and the Departments. In fine, the great office was thus put to commission. There was but one exception. The speaking of the office he kept to himself. A master of sentences, he loved to compose fine essays and round of eloquent periods. So long as he had the making of the jokes and the epigrams, he did not care how India fared or Great Britain was involved. The Viceroy entered into the most serious undertakings with a light heart—launched on great wars as on a picnic. He was no doubt to blame for having placed himself in a situation to be so led. Otherwise, the poor man was scarcely responsible for the mischief caused by him. He was but a lay figure of state. Others ruled in his name or through him. He was scarcely cognizant of what was going on. His political morality was essentially low, belonging to the diplomacy of the olden times, of which we have the wellknown definition of an ambassador. His Afghan policy will always cover his memory with shame. His treatment of the Ameer was ineffably mean. In domestic administration and legislation, he was not his own master. Of wilful wrong-doing, he must be acquitted. Only as Viceroy of India he was a fish stranded on the dry bank. He made his *début* with the blunder of the Fuller Minute. That minute itself however, while it discovered his incapacity for a constitutional office, showed also the griffin's amiability.

## REIS & RAYYET.

Saturday, November 28, 1891.

### MARRIAGE BROKAGE CONTRACTS.

THE *Hindu* of Madras comments in very strong terms on the judgment of the Madras High Court in *Viswanatham v. Saminatham*, I. L. R., 13, Mad. p. 84. We cannot fully agree with our contemporary in the view that this decision has practically legalised the sale of marriageable girls by Hindu parents. We take exception to the decision only

so far as it declares that marriage brokage contracts may be legal where the match itself is a proper one. In the judgment delivered in the case, the court expressly lays down that when a father agrees for money consideration to give his daughter to an old or otherwise ineligible bridegroom, the contract may be treated as void, on the ground of being immoral and opposed to public policy. Our own view is that the decision is correct so far as Sudras are concerned. But in the case of Brahmans, marriage brokage contracts are altogether illegal, irrespective of the particular circumstances of individual cases.

In the case under comment, the suit was on a bond executed by the defendant, in consideration of the plaintiff having consented to give his daughter in marriage to a nephew of the obligor. The parties were Brahmans, and the contract was clearly invalid according to Hindoo Law and Hindu ideas of morality. No doubt, questions relating to the validity of contracts in British India, are not determinable now by the Hindoo Law, but by the Contract Act. Nevertheless, the law of our Shasters is a part of the law of the country, so far as Hindus are concerned, and a contract between Hindus the consideration or object of which is against the injunctions of our Rishis, is surely unlawful and void.

The written law of our Shasters clearly prohibits the taking of any gratification by parents from persons to whom they give their daughters in marriage. To contend that the practice is sanctioned by custom, is quite as absurd as to say that cases of robbery, manslaughter, and theft, being frequent in the country, are not unlawful though made punishable by its written law. It has been repeatedly held by our courts that, under the Hindu system, clear proof of usage will outweigh the written texts of law. *The Collector of Madura v. Mootoo Ram Linga Satapaty*, 2 P. C. R., p. 140. But the importance thus given to custom, has nothing to justify it beyond the erroneous translation of verse 108, in chapter I of Manu's Code, by Sir William Jones. The word *āchāra*, in its popular sense, may be regarded as equivalent to custom. The explanations given by the commentators, however, clearly shew that in the text of Manu referred to above, it is used in a very different sense. It there means not custom, but what may be called adjective law with reference to the performance of religious duties.

The other texts which are regarded as authorities for the doctrine that a custom can outweigh a written text of law, are Manu, Chapter VIII, verses 41, 46. Here, again, the commentators agree in laying down that tribal, local and family customs may be given effect to by the King, only if not opposed to express texts of law. A text of Goutama is cited by Kulluka and Raghavananda which says:—

"Local, tribal and family customs, if not opposed to express texts are binding as law."

Goutama, Chapter XI, v. 20.

In an old case, the Madras High Court itself held that "no custom how long soever continued, which has never been judicially recognised, can be permitted to prevail against distinct authority, *Narasaumal v. Balaramachal*, 1, Mad. 424.

From the fact that a marriage in the Asura form is nowhere declared as invalid altogether, the learned Judges who decided the case under comment seem to have arrived at the conclusion that the taking of bride price by the father cannot be illegal. From the nature of the connection which ensues, our Rishis

have admitted the validity of marriage even by force and fraud. But it cannot therefore be said that the use of force or fraudulent means, for the purpose of marriage, is not punishable.

Whether the practice of taking bride price is immoral from an abstract point of view, is a subject as to which there may be difference of opinion. But there can be no doubt that it is immoral according to our Shasters, and according to the beliefs of orthodox Hindus. Yet, the Madras High Court observes in its decision under comment :—

"The paucity of decisions is in favor of the contention that the moral consciousness of the people is not opposed to the practice." I. L. R., 13, Mad. 84.

As a matter of fact, the sentiments of the Hindus are so strong against the taking of money by bride's parents, that, as a general rule, the utmost secrecy is maintained where money is so taken, and where there is a breach of such contract the aggrieved party would rather suffer the loss than incur the odium of being publicly known as a seller of daughters. That Hindus generally regard the taking of bride price as highly sinful, will appear clear from the case in the Allahabad Law Reports to be cited later on, and also from the summary of oral evidence in the judgment reported in I. L. R. 2 Bom. 9. In the last case, a witness belonging to the Bania caste stated in his evidence that the *Asura* form of marriage prevailed in his community; but when he was asked whether in giving a daughter of his in marriage he would deem it proper to take any money from the bridegroom's side, he was evidently offended and said that if he had a daughter he would consider it very disgraceful to receive anything for her marriage, and his caste would not tolerate such a thing. Any Hindu would deem himself insulted by a similar question and make the same answer.

With the highest respect for the learned Judges who decided the case, it seems to us that the taking of bride price by a Brahman is against both Hindu law and Hindu notions of morality, irrespective of the particular circumstances of individual cases. We need not offer any opinion as to whether the practice is against public policy. The view of the Madras High Court on the subject is, that there can be no harm in parents or guardians of girls taking money at the time of their marriage in order to feed them during the time that they remain in their paternal home. But, as a matter of fact, when a gratuity is taken from the bridegroom or from his relatives, by the father of a girl, he does not bind himself to feed her in his house for any definite term. Presents intended for the benefit of the girl, are not prohibited by our shasters. Such presents stand on a very different footing from gratuities given to parents in consideration of their giving their daughter in marriage. In the one case, the ownership in the unexpended balance passes to the daughter; in the other case, the whole amount is appropriated by the parents as their own property. A contract on the part of the bridegroom to give maintenance to the bride from the day of marriage, cannot be regarded as opposed to public policy. But the same can hardly be said with reference to a contract the primary object of which is to secure some material benefit to the bride's parents.

According to the Madras decision in *Visvanatham v. Saminatham*, marriage brokerage contracts are invalid where the father for a money consideration agrees to give his daughter to an ineligible bridegroom. To us, it seems that in such cases not only is the contract invalid but the father forfeits his right to guar-

dianship altogether. Dr. Bhuttacharjee, in his Commentary on Hindu Law, says :—

"From the texts which make it incumbent on the father to give his daughter in marriage before maturity, and from the law as to Swamvar, it follows :—

1. That the power which the father possesses is more of the nature of a duty than a right.

2. That the father may forfeit the right by failing to discharge the duty in accordance with law.

"Modern Hindu jurists are agreed as to the father having no absolute dominion over his children, as over goods and chattels. It is said that the father has the right to give his daughter in marriage. But as gift can not be made of that which is not property, the word gift, in reference to the marriage of a daughter, must be held to be used in a secondary sense. Properly speaking, the right of the father in the matter, consists in his power to select the bridegroom, and to preside in the ceremony. So far as other people are concerned, it is a right. But so far as the daughter is concerned, it is a duty. While the daughter is yet a minor, she must submit to the will of the father or other guardian. But neither the father nor any other guardian can have the right to dispose of her in a manner not warranted by law."

In the *Asura* form of marriage, which is lawful for Sudras, a Sudra father may take money from the bridegroom. But where, for the sake of money or any other advantage, a twice-born or even a Sudra father is about to give his daughter to an ineligible bridegroom, the parental right may very properly be held to be forfeited. In the case of *Shridhar v. Hirala*, the Bombay High Court observed :—

"In the case of very gross misconduct and disregard of paternal duty the Court may interfere even in the case of a father; but the distinction between a parent and a more distant relative has been recognized by the English Courts and is founded in nature \* \* \* The texts relied on by Colebrooke in 2, *Strange's Hindu Law*, 73, 74, 75 (Ed. of 1839) for the doctrine of a general supreme guardianship of the state have in view no doubt—at least primarily—the protection of minor's estates \* \* \* But the extended authority ascribed by Colebrooke and *Strange* to the sovereign and the state is consistent with the range of authority assigned to the Courts by the chief Hindu writers." I. L. R., 12, Bom. p. 484.

The question under consideration arose directly, before the High Court of Allahabad, in the case already referred to. The suit was brought by a near relative of a Hindu who was outcasted for attempting to give his daughter to an old man. The plaintiff prayed

(1) for a declaration that the defendant had forfeited his right of guardianship,

(2) for an injunction restraining the intended marriage,

(3) for an order empowering the plaintiff to give the girl in marriage to a suitable bridegroom.

The plaintiff's suit was dismissed. But, in delivering his judgment, Mr. Justice Pearson observed that, in a suit properly framed for the purpose, the court might interfere so far in the matter as to restrain the defendant from marrying his daughter to an old and ineligible bridegroom. *Kanahi Ram v. Biddya Ram*, I. L. R., 1 All. 549. The decisions on the point are thus somewhat conflicting. But when the question arises again, we hope it will be settled in such manner as to check the abuses which have grown up in recent times, on account of the reluctance of the courts to give legal effect to one of the most important shastric injunctions. Hindu jurisprudence, no doubt, recognises the distinction between positive legal injunctions and mere moral precepts. But the line of demarcation has to be ascertained by the rules of interpretation laid down by our exegetes and not by mere conjecture.

#### SNAKE STORIES.

TO THE EDITOR OF "REIS AND RAYYET."

SIR,—On the occasion of the last Doorga Pooja, I met a young friend of mine who gave me two snake stories of lively interest for all Hindus who worship Doorga in the usual form. One of the instances was personally witnessed by my friend when he was a boy of 10 or 12 years of age. It occurred about 20 years ago, in the house of the Roys (an old family) of Khanakul, a few miles to the west of Calcutta. Everybody knows that the image of Doorga, as usually

made, cannot be complete without that of a large-sized and broad-hooded whitish cobra, the tail of which is held in one of Doorga's hands and the body of which winds round the form of the demon whom Doorga is slaying. Of course, the snake in that attitude is the symbol of what is called the *Nāgapaśa*, a celestial weapon that could be created with certain *mantras*, and that could, when hurled against a foe, immediately wind itself round him and deprive him of all power of motion. The image of the cobra, in the Doorga group, is made and painted with great skill. Without further preamble, I will quote the words of my informant regarding what occurred in the house of the Roys of Khanakul about the time already mentioned.

"I was a boy of about 10 or 12 years of age. On the afternoon of the *shashti* (the day immediately before the first day of the *Poojab*), I went to see, accompanied by other boys, the completed image of Doorga in the house of a substantial neighbour. We were about 5 or 6 in number, and none of us was more than 12 years of age. The completed image of Doorga stood within the inner Pooja-hall upon a painted platform. The image and the bamboo frame had been decked gorgeously with the usual tinsel ornaments. While admiring all we saw, my eyes were suddenly directed towards the demon, when I noticed that instead of one cobra there were two of exactly the same size and color, and one of them frequently darted its tongue out. My companions also noticed it. All of us believed that both the cobras were inanimate. We began to speak, somewhat loudly, of this fact, which was a peculiarity. Our remarks were overheard by an elderly gentleman of the family who was standing in another part of the hall, engaged in supervising the cleaning of certain brass vessels, or some such work. He came to the spot, and, understanding the real situation, gently called upon us all to come out of the inner hall. By that time some other elderly members of the family had come up. A sort of consultation took place and it was resolved that the live cobra should not be hurt or killed but allowed to go to the place it had come from. The reptile, however, would not move. No amount of clapping would induce it to unwind its coils. Intelligence of this strange phenomenon gathered hundreds of persons to the scene. The cobra, with hood expanded and with its coils round its inanimate prototype, remained perfectly still, now and then gently waving to and fro, and darting its divided tongue out towards us. The shades of evening descended; the hall was lighted, and all persons were asked to leave the place. A watch was, of course, kept, but soon after the live cobra quietly deserted its clay prototype and moved away most unconcernedly, finally escaping through a water-hole (of the *Poojab* hall) into a spacious garden outside the house. At the time that we first noticed the cobra, some of us were standing only three feet from it. Never imagining that it was a live animal we would have touched it had it not been for the awe we felt for the completed image that awaited worship."

The other incident, of an exactly similar nature, occurred some years ago at Dashgara, near Tarakeswar. Only, the discovery was made on the morning of the first day of the *Pooja* by the family priest, instead of any one else. The live cobra was forcibly compelled to leave the companionship of its clay prototype, and was then killed by a young man of the family, the eldest son of the managing *karta*, in spite of the protestations of all the spectators gathered together at the *Pooja* hall. The young man died within three months of this incident, and all the villagers—men, women and children,—ascribed the sudden death to the sacrilegious act of killing the snake.

BHARGAVA.

THE *EKADASI* FAST

TO THE EDITOR OF THE "STATESMAN."

SIR,—Many of the statements of your correspondent "P. D. M.," published in the issue of the 8th current, do not square with facts. It is not a fact that girls losing their husbands at an infant age are exempted from the observance of the practice; neither it is true that the observance of the *ekadasi* is a matter of choice and not of obligation. The contention of your correspondent that, "instead of there being an exception made in favour of infancy and extreme old age, the practice is never enforced inasmuch as the widows observe it for the sake of purity here and salvation above" smacks of sophistry. That the widows refuse to take food and drink on the *ekadasi* day, is not because they are impervious to the agonies of hunger and thirst, but because they have been so trained up in the imperative nature of the *ekadasi*, that any infingement, be it for whatever cause, and however slight, is viewed with awe as a sure and smooth descent to eternal perdition. Besides there are heavy penalties following in the train,—social degradation, infamy and ostracism. Will any one suppose that in the face of so many mighty deterrents,—social degradation and ostracism for her and the hideous spectres of interminable miseries hereafter,—the poor widow in her unmitigated ignorance will dare to appease her hunger and thirst on the *ekadasi* day rather than confront death in all its horrors. If the practice were authoritatively abolished, if it were promulgated to-day that the non-observance of the *ekadasi* does constitute no sin, I doubt not, thousands of the poor widows will be too glad to give it up to-

Morrow. The practice as it obtains in the households of the Brahman, Kayasta, and Baidya castes, is a compulsory one; it admits of no relaxation in favour of infancy or age. The unhappy little child of 10 or 12, happening to lose her husband, has to observe it as well as the old decrepit widow of 80. In the case of the infant widows their sufferings are extreme; they are locked up in a room containing no edibles lest they take up a morsel or two unnoticed, and thus break the sanctity of the day. Let any one witnessing the indescribable distress of the poor child, locked the whole day in a room, rending the skies with her agonised shrieks to be released, and the pathetic resignation of the unhappy parents, bound hand and foot by a cruel and inhuman custom, ministering to the tortures of their child with streaming eyes and doleful hearts, conscientiously declare whether the practice is enforced or not. Lastly, your correspondent fares no better in his attempt to defend the practice from what may be called the utilitarian point of view. His position appears to be that since the practice leads to purity of life, to "making the pure Hindoo widows goddesses of our households," it must be observed at all hazards. Allowing this for argument's sake, I don't see why, if the utility\* of the practice be the sole cause of its adoption a particular day is selected for its observance and not any other; why the poor widow is compelled to abstain from all food and drink on the 11th day of the moon, while, from considerations of her health and other interests, it would be infinitely more beneficial for her to observe it on any other day. If total abstinence from food and drink once in a fortnight is enforced because of its beneficial effects, I see no reason why a hard-and-fast rule should be laid down with respect to the day. Your correspondent will probably answer that all the days of the moon are equally good for fasting. I may allow this even; but then he should remember that the effect of fasting does not depend solely upon the day on which it is observed, but, to the largest extent, upon conditions of health and age of the person fasting. A particular day may be propitious, but the state of body and mind are not necessarily so.—Yours, etc.,

A HINDOO.

Burrissal, Nov. 19.

## DEFAMING A HINDU REFORMER.

On the Appellate side of the High Court yesterday, the Hon. Mr. Justice Jardine and the Hon. Mr. Justice Parsons disposed of the appeal in the case of Imperatrix vs. Vinayak Narayan Bhate who was sentenced by Mr. Slater to three months' imprisonment for the offence of defaming the family of Mr. Vaman Abajee Modak.

Their lordships in delivering judgment said:—We expressed our opinion at the conclusion of Mr. Kirkpatrick's argument that the Magistrate was right in holding that the article complained of was defamatory to the complainant and his family. The circumstances of the reformer's family described in the article closely resemble those of the complainant's family, especially those relating to Western education and postponement of marriage. It is also proved that for some time before the article was published two rumours had been circulated and had come to the ears of the witnesses alleging an act of incest and a design to commit suicide on the part of two members of the complainant's family. There is evidence that the story told in the article about the doings of the reformer's family is substantially a repetition of the story told by rumour. The result was that the witnesses, intelligent men who had read the article had no difficulty at all in at once inferring that the persons indicated were members of the complainant's family. It has been argued here that the article may be viewed as a moral apologue, intended merely to warn the readers of the magazine against the evil results of Western education and the postponement of marriages and that the court ought not to assume that any individual person is designated. The coincidences already noticed precluded our taking this view of the article. So does the promise in the article to give the names of the persons, and it further appears that the accused did not inform the complainant that the article had no reference to him and his family and we find no such repudiation by the accused when the magistrate asked him to explain as he pleased. We deferred judgment in order to consider the more difficult question whether the complainant is a person aggrieved within the meaning of Section 198 of the Code of Criminal Procedure and thus entitled to maintain the complaint. It appears that the grosser charges made in the article are aimed at a son and daughter of the complainant. But the Magistrate finds that the complainant himself has a grievance too, because of the injury to his own reputation. He records as follows: "I hold that the libel does touch him personally. Like many a poisonous insect its weapon of offence resides in its latter end. The present account relates to the family of a reformer which we saw

\* Is not the chastity of Hindu widows sufficiently safeguarded by the fact that they are allowed only one meal in 24 hours? Is it absolutely necessary that they should be brought to the verge of death once every fortnight in order to make them goddesses by such discipline? But the discussion as to the utility of *Ekadasi* is altogether irrelevant in the controversy. The only question is whether according to the Shasters absolute fasting is imperative on widows.—ED. R. & R.

from the information we have received. There can be no objection in such a remark unless it is intended to point the finger of scorn at the reformer, whose family through his boasted reform have fallen so grievously from the standard of morality of the orthodox." This is how the Chief Magistrate deals with the evidence. The witnesses, Hindu gentlemen of intelligence, depose that the tendency of the imputations is to lower the credit of the complainant. No evidence to contradict the witnesses has been given nor reasonable explanation of the meaning of the article or the motive of the writer, and in dealing with the question of injury to the complainant's reputation it is open to this court and in our opinion right to bring into consideration the fact that the complainant is the Principal of the Elphinstone High School. To say of the instructor of youths that he is a corrupter of morals would of course be defamation. The article before us does not, in express language, go so far; but we think, agreeing with the Magistrate that among the imputations are some relating to the complainant himself closely connected with the others and that as the witnesses say, they lowered his credit and might lower his character in respect to his calling. The writer has not been quite clever enough to elude the criminal law. The statement under the heading of the article is "such people should be considered even low beasts." This is general. When the narrative begins, the writer uses general language, which includes the whole family in this passage:—"In a good natured family among our Hindu community the sidgetiness of its male and other members, who have been embellished with Western education having increased owing to the flow of new reformation, all persons old and young are filled to the brim with the arrogance of their learning." This introduces the story of the immorality, its discovery and design to commit suicide and the article concludes with the statement that the family of a reformer is intended. Now the evidence of witnesses is that the above libel harms the complainant's reputation and the Magistrate has so found. It is not necessary for this Court in the absence of any evidence, to be astute in finding reasons for the contrary. Rather we are disposed to believe that the imputations as made would injure a reforming schoolmaster and would lower his credit in the Hindu society. The allegation about sidgetiness coming from Western education producing the arrogance of learning served, as we have remarked, as introduction to the two stories about other members of the family which they deny to be true, which are highly scandalous and are found to be false. The witnesses who have deposed to the effect of the article as regards the impression produced on their minds about the complainant's repute are intelligent men and this court believes that they were right. On the other point, namely, that the article related to the complainant and his family, we think that we may give weight to their opinion as to the result of the imputations on the complainant. Adopting this view we must sustain the conviction and sentence. We dismiss the appeal.—*The Advocate of India*, Bombay, November 20.

#### FATHER LAFONT'S LECTURE ON THE PHONOGRAPH.

THE hall of the St. Xavier's College was crowded last evening on the occasion of Father Lafont's lecture on the phonograph, illustrated by means of an instrument presented to him by the Maharajah of Durbhunga.

The lecturer described briefly the discovery of the invention by Mr. Edison, and told the audience exactly what the instrument was meant for, namely, to record and reproduce at any time any sound whatever. He explained that first of all any sonorous body must be in a state of vibration whether it be solid, liquid, or gas, provided that it periodically vibrated with sufficient rapidity. Between the human ear and the sonorous body there must be an elastic medium capable of being put in a state of vibration analogous to the vibrations of the source of sound. When those vibrations ultimately reached the drum of the ear, the sensation of sound was produced. Therefore there were three things necessary, and the first was the body in a state of vibration; secondly, the elastic medium which could be affected by those vibrations; and finally, there must be some living organism to perceive them. He perceived the sounds emitted by a body at a distance by the modifications of the medium existing between it and his ear, so that each of the modifications occurring anywhere in the line joining his ear and the sonorous body was sufficient to produce audition. It was then possible to construct an instrument which would reproduce the sensation of sound, and that was done by the phonograph by two distinct operations. The first was to obtain a permanent record of the vibrations produced in the air by the source of sound, and the second, by means of that record, excited fresh identical vibrations in the air. The former, or recording operation, was performed by causing a sharp cutting instrument attached to a vibrating disc to scoop out in the surface of a revolving cylinder of wax small indentations which were produced by the sonorous body itself. The second, or reproducing part of the instrument was made up of a similar disc, carrying, instead of a cutter, a little smooth polished ball of sapphire, which was kept gently pressed against the surface of the wax bearing the indenta-

tions. As the cylinder revolved, the little ball of sapphire exactly followed all the ups and downs of the indentations, thus communicating to the disc a mechanical state of vibrations identical in every respect to the state of vibration induced in the first disc by the sonorous body itself. Thus the air was affected as it was when the sonorous body emitted the sounds, and they were reproduced.

The reverend lecturer then held a conversation through the instrument, and the reproduction of the sounds was perfectly audible in every part of the hall. Solos on the cornet, piccolo, bassoon and xylophone were given through the phonograph, and the sounds emitted in a most perfect manner. The bagpipes were played, and the warbling of a bird imitated almost to perfection. A portion of the Italian song "Un Ballo en Maschera" was rendered by Signor Bonacci, and was also successfully reproduced. Altogether a most instructive evening was spent, and a request was made to the reverend gentleman to repeat the lecture on an early date.—*The Indian Daily News*, Nov. 20.

#### THE JAY GOPAL MALLIK SCHOLARSHIP FOR EDUCATION IN EUROPE.

IN memory of the donor's father, the above scholarship of the annual value of (150£) one hundred and fifty pounds sterling, tenable in Europe for four years, will be awarded in the year 1892, on the following conditions:—

1. The candidate for this scholarship shall be an Indian who shall have passed, in the First Division, the First Examination in Arts, of February 1892, of the Calcutta University and shall be a bachelor at the time of his selection.
  2. The selection will be made, by the donor or his representative, from among the candidates who shall have so passed and who shall satisfy him that they are physically and morally qualified to undertake residence in Europe.
  3. The candidate shall, before he is selected, be required to satisfy the donor or his representative that he has not means of his own or other means which may enable him to finish his education in Europe.
  4. The scholar shall, before receiving passage money, select the University or College or institution where he intends to study and such selection shall be subject to the confirmation of the donor.
  5. The scholar shall receive Rupees seven hundred as passage money and for outfit and embark for Europe within a month of the receipt of that sum. At the time of receiving the amount, he or, if he is a minor, his guardian shall enter into a Bond binding himself to return the sum in full should he fail to leave India within the specified time.
  6. The scholar shall, a few days before his departure, receive in advance a draft of quarter's scholarship, that is 37£ 10s. on a Bank at such place in Europe as he may desire, and subsequent quarterly remittances of his scholarship will reach him before the end of the second month of the quarter for which such remittance is due, or shall be handed over in the form of a draft payable on demand on a Bank at such place as he may study in or at such other place as he may choose to some one of his relations or friends whom he may name or appoint to receive the same.
  7. The scholar shall send the donor or his representative, at the end of every term or quarter, at least two certificates as to his good conduct and progress in study from his College authorities, and on failing to do so shall have his scholarship stopped.
  8. The scholar shall devote a portion of his time to physical exercises, such as rowing, gymnastics, riding and volunteering, and shall send the donor or his representative quarterly certificates that he does so.
  9. The scholar will likewise have his scholarship stopped should he fail to satisfy the donor or his representative, from time to time, of his excellent moral character and gentlemanly behaviour.
  10. Subject to the above conditions the scholar may study or qualify himself for any profession or service or trade which he may choose.
  11. The scholar failing to observe any one or more of the conditions laid down herein, or on getting married, shall forfeit his scholarship, but will, except in case of moral delinquency, be given a free passage back to India, if he chose to return without delay. The scholar shall, in case of such forfeiture, have no claim whatever upon the donor.
  12. The scholar shall embark for Europe before the end of August 1892, and the scholarship will be tenable for four years, from the 1st October 1892 to the 30th September 1896.
  13. The scholar on completing his full term, that is four years, in Europe on the conditions herein named, shall receive for his passage and travels (60£) sixty pounds sterling, on his undertaking to return to India before the end of December 1896, and shall be liable to repay the amount should he not so return.
- The selection of the first Jay Gopal Mallik scholar will be made as soon as possible after the result of the First Examination in Arts of February 1892 is known.
- Candidates should send in their names and addresses to the donor, at 12, Wellington Square, Calcutta.
- November, 1891.

## WONDERFUL MEDICINE.

## BEECHAM'S PILLS



Costiveness, Scurvey and Disturbed Sleep, Frigorous Dreams, and all Nervous and Trembling Sensations, &c.

**BEECHAM'S PILLS**

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ON THE

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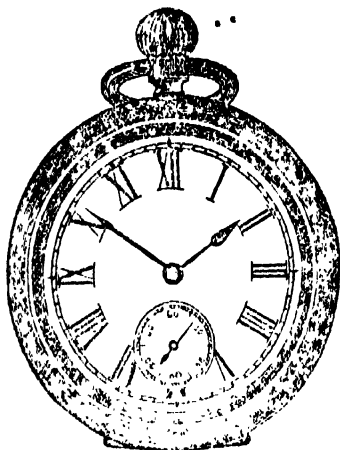
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(PRINCE & PEASANT)

WEEKLY NEWSPAPER

AND

REVIEW OF POLITICS LITERATURE AND SOCIETY

Vol. X.

CALCUTTA, SATURDAY, DECEMBER 5, 1891.

No. 501

## CONTEMPORARY POETRY.

### THE MORAL OF LIFE.

\* \* \*

I'd say, we suffer and we strive  
Not less nor more as men than boys ;  
With grizzled beards at forty-five,  
As erst at twelve, in corduroys.  
And if, in time of sacred youth,  
We learned at home to love and pray,  
Pray Heaven, that early Love and Truth  
May never wholly pass away.

And in the world, as in the school,  
I'd say, how fate may change and shift ;  
The prize lie sometimes with the fool,  
The race not always to the swift.  
The strong may yield, the good may fall,  
The great man be a vulgar clown,  
The knave be lifted over all,  
The kind cast pitilessly down.

Who knows the inscrutable design ?  
Blessed be He who took and gave !  
Why should your mother, Charles, not mine,  
Be weeping at her darling's grave ?  
We bow to Heaven that willed it so,  
That darkly rules the fate of all,  
That sends the respite or the blow,  
That's free to give or to recall.

\* \* \*

So each shall mourn, in life's advance,  
Dear hopes, dear friends, untimely killed :  
Shall grieve for many a perfect chance,  
And longing passion unfulfilled ;  
Amen ! whatever fate be sent,—  
Pray God the heart may kindly glow,  
Although the head with cares be bent,  
And whitened with the winter snow.

Come wealth or want, come good or ill,  
Let young and old accept their part,  
And bow before the Awful Will,  
And bear it with an honest heart.  
Who misses, or who wins the prize ?  
Go, lose or conquer as you can ;  
But if you fail, or if you rise,  
Be each, pray God, a gentleman.

A gentleman, or old or young !  
(Bear kindly with my humble lays)—

The sacred chorus first was sung  
Upon the first of Christmas-days ;  
The shepherds heard it overhead—  
The joyful angels raised it then ;  
Glory to Heaven on high, it said,  
And peace on earth to gentle men.

\* \* \*

### WHAT IS HOME?

WHAT is home? in the thoughts of awakening spring,  
When the green buds burst, and the glad birds sing,  
And the garden breatheth its honeyed scents,  
And puts forth its sweetest blandishments,  
And each flower looks up with clear, bright eye  
Into the face of the glowing sky,  
And the buds, and the birds, and the bright flowers come  
To the wanderer's dreams ; but they are not home.

For there lacketh the music of merry tongues,  
That rang through the garden like fairy songs ;  
And there lacketh the patter of happy feet,  
That filled the haunts of each loved retreat ;  
And there lacketh the glitter of laughing eyes,  
And the joy of the young heart's gaieties,  
That gave to the scene its living soul,  
The inward spirit that named the whole.

Remove that charm, and in vain you come  
From distant regions to seek for home ;  
Though it beareth the old familiar name,  
And its scenes of beauty remain the same  
With those of the well-remembered spot  
That memory cherished, that place is not  
What our fancy shadowed in years gone by,  
When we spoke of the home of our infancy.

Such is the change, in lapse of years,  
That over every home appears ;  
And it is well the heart should know  
That all such pleasures come and go ;  
Lest clothing any human tie  
With thoughts of immortality,  
We give to earthly things a love  
That the soul owes to realms above.

Reginald Vere.

*Holloway's Ointment and Pills* effect wonderful cures of bad legs and wounds. If these medicines be used according to the directions which are wrapped round each pot and box, there is no wound, bad leg, or ulcerous sore, however obstinate, but will yield to their curative properties. Numbers of persons who had been patients in large hospitals, and under the care of eminent surgeons, without deriving the least benefit, have been cured by Holloway's Ointment and Pills, when other remedies had signally failed. For glandular swellings, tumours, scurvy, and diseases of the skin there is no medicine that can be used with so good an effect. Though potent for good, it is powerless for harm ; and though the cure it effects is rapid, it is also complete and permanent.

Subscribers in the country are requested to remit by postal money orders, if possible, as the safest and most convenient medium, particularly as it ensures acknowledgment through the Department. No other receipt will be given, any other being unnecessary and likely to cause confusion.

## NEWS AND OUR COMMENTS.

IN Madras, they have the longest Christmas holidays—the same as the Doorga Pooja vacation in Bengal. The public offices at the Presidency and in the Provinces will close for the Christmas from Monday the 21st December 1891 to Saturday the 2nd January 1892, both days inclusive. It will be a general holiday, no particular offices being kept open during any of the thirteen days. Only provision will be made by heads of departments for the despatch of urgent business while the holidays last.

MR. Nusserwanjee Petit, brother to Sir Dinshaw Petit, of Bombay, died of tetanus, following a dental operation. He had justified his name while living. His relatives perpetuate his memory by devoting Rs. 2,32,000 to charitable purposes on the 3rd day of his death, according to custom.

IF the Oriental Life Assurance Company, Bombay, could not get a conviction of their late Assistant Manager, Dorabjee Dhunjeebhoy Shroff, for the three lacs of rupees found short in their chests, they have the satisfaction of an *ex parte* civil decree against the same *employé* for the full amount. The company will not mind the acquittal of the Parsee in the Sessions Court, if they can realize the decree they have obtained against him.

POORUN SINGH, the ex-clerk of the Military Accounts office, sentenced by the Cantonment Magistrate of Rawal Pindi, on a charge of theft of official documents, to two years' rigorous imprisonment and a fine of rupees five hundred, has obtained his release from the Sessions Judge, who has set aside the conviction.

POLICE constable Canthasawmy was charged before the Madras Egmore Presidency Magistrate, Mr. O. R. Jones, with having been asleep while on duty at the Gun Powder Factory, and sentenced to two months' rigorous imprisonment. He had been fined Rs. 15 previously for a similar offence. The native constables of the Calcutta Police are very seldom found to be sleepy. But they badly require sharp lessons for impressing upon them the nature of their responsibilities. They are very active when they see an opportunity of turning an extra penny. But when there is an occasion for their legitimate interference, they are always *non est*.

IN the city of Madras, an old woman, named Ramalutchmoo, was brought up before Sultan Mohideen Sahib Bahadoor, under a charge of theft of four currency notes of the value of Rs. 100 each, belonging to her widowed daughter named Moothalamah. One midnight, the daughter was awakened by the cries of "thief" of the mother, and on examining her box, found the notes she had locked up therein missing. Information was given to the Police who traced the notes to a party with whom the old woman had deposited them. The daughter was not prepared for this discovery. The mother was contrite, the daughter relented, and the magistrate too was compassionate. The mother pleaded guilty through a pleader, and threw herself on the mercy of the Court. The Magistrate, taking into consideration the age of the accused, and the relationship between the parties, sentenced the accused to six hours' simple imprisonment.

THE agitation for making Greek optional in the British Universities, is gathering strength, and will probably triumph in the end.

IT has been proved that on a good road a man on a bicycle can travel more rapidly than an equestrian. Bicycle race may one day take the place of horse race as a source of amusement and occasion for ruinous gambling.

THE new Under-Secretary of State for India, the Hon'ble George N. Curzon, is the author of a work entitled *Russia in Central Asia*. It is dedicated

"To the great army of Russophobes who mislead others, and the Russophiles whom others mislead."

EXPERIMENTS have demonstrated that a 45 ton or 12 in. cannon, constructed of steel wire or ribbon wound round a central tube of steel,

and using the new smokeless powder, can be made to do the work of the 110 ton guns now in use, and that the tremendous energy developed by it may pierce the hull of the stoutest ironclad afloat. The new smokeless explosive gives an initial velocity of 2,600 feet per second, as against a maximum of 1,500 feet per second imparted by gunpowder.

A NEW locomotive engine of great proportions and enormous power has been turned out of the London and North Western Railway Works, Crewe. The average speed attained by it, in its trial trip, was over a mile a minute.

THE silver legislation which the United States had recourse to last year, has proved a total failure. Despite the large purchases made under the new Act, the price of the metal is now lower than it had been before.

LORD Dufferin is likely to succeed Lord Lytton in the Paris Embassy.

MR. Barrie, Engineer on the Mu Valley Railway Extension, is reported as having been attacked by dacoits and dangerously hacked by dahs. He was removed to Wuntho in a critical condition.

WE read in the *Calcutta Gazette* that the Sheristadar of the Malda Collectorate has been elected a Municipal Commissioner for the town. Will he have time to attend the meetings of the civic council? Its meetings must be held after office hours and on holidays to enable the Sheristadar to take a part in its deliberations.

MR. A. J. Fraser, Deputy Magistrate and Deputy Collector of Ranee-ganj, who incurred the displeasure of the Europeans of the sub-division, for denying to the Austrian Adolf Soonenschen the privileges of the Britishborn—and for punishing him with fine for causing the death of a native by a rash and negligent act, is to go on furlough for two years, as soon as he is relieved by Mr. C. J. Stevenson-Moore, Assistant Magistrate and Collector now officiating as Magistrate and Collector of Jessore.

MR. P. Nolan, Secretary to the Government of Bengal in the General, Revenue and Statistical Departments, has been appointed to take the place of Mr. E. E. Lewis, as Commissioner of the Rajshahye Division.

THE Criminal Sessions commenced on Monday with the entering of a *nolle prosequi* in the *Bangabasi* case.

THE Hyderabad Diamond case may be taken up next Monday.

THE enquiry into the violent death of Sreemutty Mamada in the Coroner's Court has closed. The verdict will be given on Monday next.

THERE is joy in Rajputana, specially among the Mahomedans, on account of the appointment of Moulvi Nizam-ud-din as the first native Sessions Judge of Ajmere.

THE following touching scene occurred on the Chicago railway:—

"Among the passengers quitting the train just in from the South was a distinguished-looking gentleman, and clinging to his arm was a beautiful girl.

To take the Joliet train there came down the steps a burly officer, in citizen's clothes, and by his side was the former society favourite, George Lipe, convicted of forging his mother's name to valuable documents, who, in spite of all the influence brought to bear, will have to serve his term in the penitentiary.

A steel band was about the prisoner's wrist, attached to another about the officer's wrist. The two couples met directly in front of the big gates.

"Oh, papa!" exclaimed the girl, as her face lighted up with pleasure, "here is George come to meet us after our long journey."

She rushed forward to meet the convict, and impetuously seized both his hands. The shock that the sight of the manacles produced was positively frightful. Her great eyes opened, her face blanched, she tried to speak but could not, and then she fell fainting into the arms of her mother, who bore her to a carriage.

The convict, during this ordeal, was a pitiable looking object. The girl was his *fiancee*, who had been in Mexico all the winter.

He uttered no word; but, as he passed through the gate, it was seen that his lower lip was covered with blood. In his agony of self-control he had bitten through it."

THE cigar that the Prince of Wales smokes is valued at £360 a thousand, and it costs him about £400 a year, at the rate of 3 or 4 cigars a day.

THE new Lord Barnard, principal heir of the Duke of Cleveland and heir to a Peerage with £80,000 a year, a superb ancestral castle and a vast mansion in St. James's Square, was before his transformation only a Government clerk.

THE real Sir Roger Tichborne has been discovered at last—so at least says a Mrs. Jenkins of Sydney, who is in communication with the Lord Lieutenant of Ireland on the subject. The man on whose behalf the claim has been put forward, is at present an inmate of a Lunatic Asylum. It is said that documentary evidence has been found that conclusively proves his identity, and that she will take him to England at her own expense with a view to establish his claims.

ABOUT 800 telegrams are despatched daily from London to New York between the hours of 10 and 12. Replies to the messages are received within four minutes. The result is that the slightest fluctuations in the markets of Europe are felt almost simultaneously in those of the new world and *vice versa*.

LAST year, five hundred children under ten years of age were found drunk in the streets of London, and taken charge of by the Police.

A CHINESE Buddhist missionary is just now touring in India. His name is Lama Thochin. He travelled from Peking to Mandalay on foot. He was in Calcutta the other day, and is by this time at Budha Gya. Whether he is a mere religious enthusiast or a great scholar too, like the famous Chinese travellers of ancient times, is not yet known.

A HYDERABAD Correspondent writes to a contemporary that Abdul Huq has brought six valuable horses to present to the Nizam. It is said that he desired the Nizam to authorise him to conduct the Imperial Diamond case against Mr. Jacob, on condition that if a conviction was obtained, Abdul Huq should be reinstated in the Nizam's service or else Abdul Huq would pay twenty-three lacs to purchase the diamond. The negotiations are not complete.

THE minds of Faizabad Mahomedans are much agitated on account of the conversion of a grown-up Mahomedan woman into Christianity.

A MAHOMEDAN of Jacobabad who is past the age of 30, has just married an infant girl of 2 years, avoiding her grown-up sister still unmarried.

THE Secretary of State has sanctioned the construction of a chord line from Banielly to Moradabad. The cost has been estimated at 50 lacs of which the Rampur State advances 45 at 4 per cent. interest.

THE Excise Commissioner, Bengal, in his last Administration Report of the department in his charge, speaks of his Personal Assistant in the following graceful terms:—

"I have again to bring to notice the very efficient work done by my Personal Assistant Babu Mohendra Nath Bhattacharya, M. A. It would be difficult for me to be absent so much as I am from my headquarters, if my office were in less capable hands."

THE total income of the Bengal Government from excise was during 1890-91 over one crore and four lacs of rupees.

OUTSTILLS were abolished in the whole of the Burdwan, Presidency, Dacca, and Orissa Divisions from the 1st of April 1890. The number of outstills still existing in the province is 1,719 against 3,437 in the year 1888-89. The loss of revenue on account of the partial abolition of outstills has not been very considerable. The revenue from country spirits last year was Rs. 45,28,262 as against Rs. 47,07,132 in the previous year.

MR. Westmacott seems to be in favor of abolishing the outstill system in the Chittagong Division. In Behar, there are both central distilleries and outstills. Mr. Westmacott says that this dual system has

not been successful, but observes also that he does not expect any improvement by a change. Reading between the lines, it seems that he is for abolishing the outstills altogether, though with his usual tact and cautiousness, he does not recommend any sudden and wholesale change. If we have interpreted his policy rightly, neither Government nor the people can be sufficiently grateful to him for the service he is trying to render to both.

## NOTES, LEADERETTES, AND OUR OWN NEWS.

PARLIAMENT meets on the 9th February, 1892.

PRINCE George of Wales who was suffering from a severe attack of typhoid fever, has been pronounced out of danger.

THE principal textile manufacturers in Lancashire have combined to press on Government the reform of the monetary system and the recognition of a silver standard. They have found at last that, while the rupee is becoming of less and less value every day, mere philanthropy for Indian mill operatives will not give them sufficient return for their investment.

THE Chancellor of the Exchequer has explained, at a special meeting of bankers and merchants, his scheme for increasing the stock of gold in the Bank of England. His idea is to issue one-pound notes after a total note issue of £38,000,000 had been reached, four-fifths being issued against gold and one-fifth against securities held by the Bank. If this plan succeeded in increasing the stock of gold, his further idea was to relax the Bank's Charter, so that, in times of need, it might issue notes against securities, the Bank paying thereon a high rate of interest to Government. The success of the scheme, the Chancellor said, would depend upon the popularity of the one-pound note. The plan of issuing ten-shilling silver notes has been dropped, but if foreign mints offered free coinage of silver, the Bank of England would be called upon to enforce the provision in its charter, allowing it to hold a fifth of its bullion in silver. The Stock Exchange has approved of the scheme, but the Bankers do not regard it in the same light.

THERE is financial crisis in Australia. Three Banks, including the Standard Bank of Australia, and three building societies, have suspended payment. The worst is believed to be over. The local legislature at one sitting passed a law protecting the depositors as far as possible.

THE *Times* says that Russia intends buying silver and gold in Paris and London, with the view of adopting a silver standard.

M. de Giers, Russian Minister of Foreign Affairs, has been authorised by the French and Russian Governments to assure His Majesty the Emperor William that the maintenance of peace is the sole object of the Franco-Russian entente.

THE German Emperor had been talking Peace whenever there was an opportunity. It is now the turn of his Chancellor. Speaking in the Reichstag on the 27th November, General Caprivi declared that the visit of the French fleet to Cronstadt had made no change in the position between France, Russia and the Triple Alliance. He assured the assembly that the intentions of the Czar were most peaceful. The assimilation of Alsace and Lorraine with the German Empire was steadily progressing. Still the arming of the Powers was necessary and will long continue.

COMMERCIAL treaties have been concluded between Germany, Austria, Italy, Switzerland and Belgium, forming virtually a Central European Zollverein.

THE Czarina has given twenty million roubles for the relief of the sufferers from famine in Russia.

THE Czar has rescinded the order prohibiting the export of linseed from Russia.

THE London War Office Committee have recommended the abolition of the post of Commander-in-Chief of the Army from the next vacancy.

A ROYAL Warrant authorizes the formation of an Indian Native Infantry Regiment for service in Hongkong.

THE Countess of Russell has sued her husband for judicial separation. In her evidence the Countess spoke of persistent acts of terrorism and cruelty by the Earl in forcing her to do menial offices and degrading her before the servants. The cross-examination was directed to shew that she was subject to hysteria and that the discord between the couple was due to extravagance of the wife. Sir Charles Russell opened the case for Earl Russell, saying that there was no truth in the account given by the Countess and that it was only a hysterical delusion. The Earl, in his examination having given a different complexion to the incidents of cruelty related by the Countess and declared that his wife was of an excitable temper, and was sometimes violent, Sir Edward Clarke, counsel for the plaintiff, withdrew the charges hinted at in her evidence.

THE new Lord of the Treasury and late Chief Secretary to that luckless isle, has begun to look kindly on Ireland. Addressing a meeting at Huddersfield, on the 1st December, he gave it as his opinion that the time was now ripe to grant Ireland as wide a measure of local government as obtained in Great Britain.

MAHARAJA Sur Chandra Singh has not long survived the deportation of his brother Kula Chandra to the Andamans, and his exclusion from his own gaddi of Manipur. He died in his exile at Kankurgachi, in the suburbs of Calcutta, on the morning of Thursday, the 3rd December.

THE Maharaja of independent Tipperah is expected in Calcutta in the course of this month. The Bara Thakoor Bahadoor has preceded him.

THE Maharaja of Durbhunga arrived here on Thursday last, and is now in the enjoyment of good health, having suffered a good deal from fever since his return from Simla.

THE investiture of the Maharaja of Benares, Sir Prabhu Narain Singh Bahadar, with the Insignia of the Most Eminent Order of the Indian Empire came off last Saturday, at the Central Hall of the University, Allahabad. The Lieutenant-Governor of the N.-W. P., under instructions of the Viceroy and at the command of the Queen-Empress, presided at the ceremony. In presenting the badge, the grant, the warrant and the statutes of the Order, Sir Auckland Colvin alluded to the conspicuous position occupied by the Maharaja's family in Upper India—a position greatly enhanced by the loyal services of his illustrious father and of the eminent position he himself occupies in those provinces, and trusted that he would continue to occupy the same and merit and obtain further marks of the royal favour.

At the same Durbar, Maharaja Mahendra Mahendra Singh of Bhadawar too received his insignia of the companionship of the same Order—in return, in the words of the Lieutenant-Governor, “for the good services, the loyalty and faithfulness of your ancestors, as well as in consideration of your own excellent services and good behaviour.” The Maharaja of Benares was “deeply sensible of the honor conferred upon him by her Majesty and trusted to show himself not unworthy of it.” The other Maharaja received his honor in silence with a bow.

THE Government of India remitted the *nazarana* amounting to Rs. 69,375 on the accession of Rana Partab Singh to the gadi of Ali Rajpur. The income of the state is Rs. 95,000 and the state debt Rs. 56,435. The Rana is nine years of age.

THE Agent to the Governor-General in Central India, in his report for 1890-91, speaks in glowing terms of the administration of the Gwalior State by the Council of Regency under the presidency of Bapu Sahib Jadu. Among other instances of vigour, the Agent alludes to the measures taken for the suppression of dacoity and other violent crime.

The Council of Regency sanctioned three lacs of rupees for the marriage, in April 1890, of the daughter of the senior Maharani and a yearly allowance (or *nennuk*) of one lac on the bride. The sanctioned cost of the marriage of the Maharaja in January 1891 was 22 lacs.

IT has been noticed that land in Bancoora, specially in the south of the district, is changing hands. It is attributed to the involved condition of the zemindars. They, however, are unwilling to part with their property and give no small trouble to the new purchasers, most of whom are Calcutta capitalists.

IN spite of the mills set up in Bombay, the import of cotton piece-goods in the Western Presidency is increasing very considerably, the value of last year's import being greater than that of the year before by over 45 lacs. As in former years, nearly the whole of this trade was with the United Kingdom. The rise is observable under all the sub-heads. Thus, the value of grey goods was 4 crores against 3½ crores of the preceding year. Shirtings, mulls, and drills, were received in larger quantities, whilst T cloths, madapolams, Jaconets and prints shewed somewhat restricted imports.

The increase in the value of white goods was 17¼ lacs. There was, however, a loss of 40 lacs during the previous year. Shirtings, Jaconets and drills exhibited an improvement, while mulls, Cambrics, nainsooks, and Janjibs a falling off.

The colored goods, specially Turkey red, keep up a steady increase. Last year, it was 5 lacs more than in the year preceding, which also shewed an increase.

CONSUMPTION has carried away Raja Haranath Roy of Dubalhati, in the district of Rajshyhe. He was in his 56th year and claimed to be the 53rd in descent from the founder of his family. He had for years together been in feud with his tenantry which he made up immediately before his death. Although of an ancient family, locally known as Rajas, it was only in 1875, that Haranath was made a Raja for life for services rendered during the famine of 1873-74. “The best monument of his public spirit,” as the Secretary of the Rajshyhe Association writes to the manager of the Dubalhati estate, is his endowment of the Beaulah High School now raised to a College, for which he made over a portion of his zemindary to Government yielding an annual income of Rs. 5,000. In grateful remembrance of the handsome gift, the College was closed one day as a mark of respect to the memory of the deceased endower. The deceased is said to have left a Will by which he has made provisions for the management of his estate during the minority of his son.

IT is said that M. Pasteur is an “unlicensed practitioner” and, according to the law of his country, cannot make any surgical operation—major or minor. Is the famous Frenchman of science then a quack? or is the necessary license refused to him on account of his originality and superior calibre? It is not impossible that the principle on which Sir John Gorst justified the Manipur policy of the Indian Government finds favor even in free and democratic France. In our own country, at the present time, Farradays and Pasteurs would be nowhere. Even the University of Calcutta cannot be expected to recognise them while there are lucky scribes and well-connected pedagogues to be honored and patronised.

THERE was a time when beer was the only drink available to the middle and the lower classes in England. The very names of tea and coffee were then unknown, and it was only in the great houses and on festive occasions that the juice of French or Spanish vine was placed on the board. Though the competition of foreign beverages has long since broken the monopoly which the malt liquor enjoyed in the favor of the Anglo-Saxon race, it is still one of their most favorite drinks. But beer drinkers had better be on their guard now. With the progress of the chemical science, it has been found that the hydrofluoric acid is very effective in inducing fermenta-

tion, and brewers have not been slow to take advantage of the discovery—the result being that the ale is now so adulterated that it may produce far worse effects than mere muddling of the brain. The deadly poison used in its manufacture has been found in it as sold in the market, and, though the amount of the poisonous ingredient is not large, yet its accumulated effect might, and very probably would, in time be serious to drinkers.

THE Madras High Court has held, recently, that the new provision in the Criminal Procedure Code legalizing the trial of municipal cases by Municipal Commissioners, is not wide enough to bring conservancy cases within the jurisdiction of a Magistrate who is the Chairman or is otherwise connected with executive administration of the civic body at whose instance the prosecution is instituted. This decision of the Madras High Court declares also that the patriarchal procedure adopted by the Court of first instance was altogether illegal. The Magistrate whose order has been set aside proceeded in an arbitrary manner which happily is not usual in the criminal administration of this country. He is the Chairman of the Adoni Municipal Council, and also Deputy Magistrate of Adoni Division, Bellary. While on inspection duty on horseback, he fined, on admission of offences, five persons for nuisances committed. The District Magistrate brought the irregularity to the notice of the High Court, and Messrs. Justices Shephard and Handley recorded the following judgment:—

“The procedure of the Deputy Magistrate in all these cases seems to have been irregular in several respects. In the first place the proceedings were not commenced by any summons to the accused or other formal notice that criminal investigation was about to take place. Chapter XXII of the Code of Criminal Procedure does not appear to intend that proceedings in summary trials shall commence ordinarily otherwise than in other criminal trials either by summons or warrant, indeed section 26 implies the contrary.

Section 263 requires a record of the proceedings to be made by the presiding officer and we think that it is intended that the record shall be made at the time of the trial. Presumably the Deputy Magistrate while seated on his pony could not have kept the record required by section 263 and he states that no clerk accompanied him. The record must therefore have been prepared after the close of the trial from memory or possibly from some rough note. This is not the procedure contemplated by the Code even in summary trials.

The admissions of the accused persons are directed by section 243 to be recorded and this also should be done at once and the words used in the admissions should be stated as nearly as possible. Here again the procedure of the Deputy Magistrate appears to have been defective, for he does not appear to have made any record of the admissions at the time and the record he did ultimately make does not profess to state the words of the admissions and does not show what was admitted. From the record it is impossible to say whether the accused admitted only the acts or omissions with which they were charged or admitted them with all the accompanying circumstances necessary to constitute their acts or omissions offences. This may have led to a most serious miscarriage of justice. In our opinion these errors and irregularities of procedure are sufficiently serious to invalidate the proceedings of the Deputy Magistrate and are not such as we can overlook even to secure the very desirable end of the improvement of the sanitary condition of Adoni.

And there is another fatal objection to these proceedings, *viz.*, that the Deputy Magistrate as Chairman of the Municipal Council was the very person interested in abating the nuisances in respect of which these proceedings were taken and was therefore a Judge in his own cause.

It is true section 555 of the Criminal Procedure Code provides that the mere fact of being a Municipal Commissioner shall not of itself be a disqualification for trying any case, but the Chairman of a Municipality being an Executive Officer who would be the proper person to institute prosecutions for offences against the health or comfort of the town, is a very different person from a mere Municipal Commissioner and is clearly disqualified to try such cases.

For the foregoing reasons we set aside the conviction by the Deputy Magistrate and direct that the cases be commenced *de novo* and tried according to law by some Magistrate other than the Chairman of the Municipality.”

It was to neutralise the decision of the Calcutta High Court in *Wood v. The Calcutta Corporation*, that the Explanation to section 555 of the Procedure Code was added. Nevertheless, such of the Calcutta Commissioners as happen to be Presidency Magistrates do not even now take up municipal prosecutions. But this restriction is not observed in the mofussil, where it is not easy to find Honorary Magistrates who are not Municipal Commissioners. The Madras High Court sticks to the old doctrine that a man cannot be judge in his own cause, and interprets the departure in the present Code as meaning that a Municipal Commissioner is competent to try municipal cases provided he is altogether unconnected with the proceedings leading to the prosecution. All that the law says is that he is not disqualified by belonging to the body corporate; but his mind must be unprejudiced to enable him to be a judge.

IN the B. L. Examination of the Calcutta University, held on the 3rd November 1891, five candidates in the first and forty-five in the second

division have been passed. None of the three who went up for the D L. could succeed. The examiners were Mr. A. P. Handley and Baboo Oopender Nath Mitter.

DURING the absence of Sir John Edgar on special duty as President of the Commission appointed to investigate the charge brought against Babu T. N. Mitter, Subordinate Judge, Gya, Mr. H. J. S. Cotton officiates as Chief Secretary to the Government of Bengal.

WHILE there are inspecting officers for every department of Government, it is rather curious that there is no special agency for supervising the management of Wards' Estates.

THE special feature of the St. Andrew's Day in Calcutta this year, was the presence of the Viceroy as guest at the Dinner with which the Scots celebrate the memory of their patron saint. Lord Lansdowne is the second Viceroy and the third Governor-General entertained at the annual *poor's* feast of the loyal Caledonians. It is a long time since Sir John Shore was a guest at the St. Andrew's Dinner in 1795. In our own time, the first Viceroy to dignify the festive gathering was Lord Dufferin. The late Viceroy accepted the hospitality while about to lay down the reins of office in 1888. Lord Lansdowne is just now in the middle of his career, and some people might be superstitious enough to regard his taking a part in the late festivities as an omen prognosticating the premature termination of his Indian Viceroyalty. But the worldly and matter-of-fact men can afford to laugh at such prophets whoever they may be. The speech made by Lord Lansdowne deserves notice for more reasons than one. As a literary performance, it does not lose anything by comparison with the public deliverances of any of his predecessors. He began by a graceful reference to his personal connection with the native country of his hosts, and by good humouredly giving them every credit that their national vanity claims. But he did not occupy himself by mere sweet minnies. He disavowed having any ambition to be an epochmaker. Nevertheless, we can assure him that his recent utterances will secure for him that distinction, whether he wants it or not. If the native Princes have already a Magna Charta in the Queen's Proclamation, the late Viceregal deliverance will be their Declaration of Rights. It has a political importance in other respects also. But we give its full text elsewhere, and leave it to our readers to form their opinion with regard to it. In concluding our notice of it, we have only to refer to the bit dealt at the cheap philanthropy of home politicians to free India of the Opium demon. The chair was duly maintained by the Hon'ble J. L. Mackay. After the usual loyal and royal toasts, he proposed the health of the Viceroy and “the Land we live in,” to which Lord Lansdowne replied. The speech accompanying the toast is a clever one which we hope to reproduce in our next. The other toasts were as usual. Of late years, the toast for the Press has dropped off, and there seems no indication to revive it.

## REIS & RAYYET.

Saturday, December 5, 1891

### INDEBTEDNESS OF AGRICULTURISTS.

IN 1875, a series of riots occurred in the districts of Poona, Sholapur and Ahmednuggur in the Presidency of Bombay. The rioters were Marhatta agriculturists who, in order to relieve themselves of their liabilities to their Marwari and Gujrati money lenders, attacked them and burnt their houses and papers. The state of things becoming very serious, Government had recourse to the usual remedy of appointing a Commission to enquire into the causes which embittered the feelings of the rioters against their money lenders and made them desperate. The outcome of that Commission was the Deccan Agriculturists' Relief Act, XVII of 1879, which is at present in force in the three districts named above and also in Sattara. Among other provisions, it contains one

which requires that in all suits for recovery of money lent, or price of goods supplied, where the defendant is an agriculturist, and the amount of the creditor's claim is contested, the Court shall take an account of the amount actually advanced, and shall give a decree for such principal sum together with simple interest at a reasonable rate, the total amount of the interest not exceeding the principal in any case. The Act extends the period of limitation in cases coming under its scope, and also provides :—

- (1) That the Court may at any time direct that the amount of a decree against an agriculturist shall be paid by instalments with or without interest.
- (2) That agriculturists entitled to the special protection of the Act, cannot be arrested in execution of a money decree.
- (3) That their immoveable property cannot be attached or sold in execution of a decree, unless it has been specifically mortgaged for the repayment of the debt to which such decree relates.

The Act of 1879 was amended three times within the first seven years of its promulgation. But, upon the whole, official opinion was at the time in favor of its success. In a despatch dated the 6th November 1884, Lord Kimberly says :—

"It is shown that cultivation has extended in area since the Act became law; that it has not fallen off in quality; that the revenue is realised as punctually as ever; that it has ordinarily been paid from the produce of the land, not by borrowing or by the sacrifice of agricultural stock; and that, in those tracts which have suffered at once from short harvests and from low prices, the people have struggled against the difficulties of the seasons at least as successfully as they did before the Act was passed. It is the opinion also of officers who possess intimate knowledge both of the working of the law and of the condition of the people that the moral effect of the law has been good; that it has encouraged thrift, prudence, and mutual help. Finally, it is confidently stated that the opinion of the rayyets themselves is altogether in favour of the Act; that they have never been more contented than at present; that the people of localities in the vicinity of the four districts desired to be brought under the operation of the Act; and that natives of experience believe that in another ten years the Act will effect a striking improvement in the material condition of the agricultural classes."

The ways of bureaucracy are, however, inscrutable. In spite of the verdict recorded by his predecessor, Lord Cross ordered a fresh investigation in the year 1888. Mr. Woodburn, who was appointed to make the inquiry, submitted his report in April 1889, and we are now told that there is serious difference of opinion on the subject among the members of the Bombay Council. While Mr. Moore is strongly persuaded that the Act is of the greatest benefit to agriculturists, and advocates its retention unchanged, and even its extension to other districts, Sir Raymond West argues, from Mr. Woodburn's facts and figures, that it has not only done no good whatever, but has left the rayyets in a worse position than that in which it found them. Lord Harris is inclined to support the Act in principle with some modifications, and its extension, so modified, to other districts. Opinion being thus divided in the Bombay Council, Lord Lansdowne has ordered further enquiry as to the working of the Act by a special commission to be composed of the following officers :—

Mr. John William Neill, Judicial Commissioner, Central Province, *President*.

The Hon'ble Rao Bahadur Krishnaji L. Nulkar.

Mr. Charles Montgomery Rivaz, Commissioner, Punjab.

Mr. Henry Farrington Evans, Judge, N.-W.P.

Mr. Stephen Hammick, Judge, Bombay Presidency.

Mr. Frederic Styles Philpin Lely, Collector and Magistrate, Bombay Presidency.

Mr. Leslie Alexander Selim Porter, of the Indian Civil Service, *Secretary*.

From the constitution of the Commission it will appear that the Central Provinces, the N.-W. Provinces, and the Punjab are represented in it, as also Bombay for which it is mainly intended. The reason why it is so constituted and the extent of its scope will appear from the following extract :—

"It has often been pointed out that the Deccan Agriculturists' Relief Act, though in some of its details specially adapted to the districts where it is in force, in its broad principles embodies an attempt to meet an evil which presses with greater or less urgency in many other parts of India: the growing indebtedness of the agricultural population, and the gradual transfer of proprietary interests in land from the martial and cultivating classes to the trading and money-lending castes of Hindu society. Not only has its operation been watched with interest in other provinces generally: the Government of India have now before them a definite application from the Lieutenant-Governor of the Punjab for legislation on substantially the same lines for that Province; and the late Chief Commissioner of the Central Provinces in November 1889 submitted proposals for the constitution within his jurisdiction of special courts, empowered to go behind the bond, to enquire into the history of transactions, and to reduce unconscionable interest, in the manner provided by Chapter III of the Deccan Act. It is not, therefore, only with the object of deciding whether the Act shall be retained, with or without modification, where it is at present in force, nor even whether it should be extended to other districts in the Bombay Presidency, that the Governor-General in Council seeks the assistance of the Commission. It will be their task also to examine how far the principles which may have approved themselves by experience in the Deccan are capable of extension to other provinces where a similar problem presents itself, and are likely to afford an adequate remedy for the evils which are there complained of. Should the Commissioners be of opinion that the measures embodied in the Deccan Act can only be of temporary effect, and afford no lasting solution of this difficult problem of Indian administration, they should state what other measures, if any, they would recommend for the purpose."

There is no difference of opinion as to the condition of the Indian peasantry being one of abject misery throughout the country. But the true cause of the rayyet's poverty and indebtedness, in spite of the blessings of peace and good government under British rule, is very seldom rightly understood. The following summary of the causes of agricultural indebtedness in the Deccan is given in the report of the Commission appointed in 1875 :—

"1. Poverty associated with an unproductive soil, precarious climate, and irregularity in the receipts of income both as to period and as to value.

2. Ignorance and improvidence.

3. Extravagance.

4. Ancestral debt.

5. Expansion of credit associated with the stimulus to agricultural enterprise caused by the Survey Settlement.

6. Increase of population, while the return from land was not increasing.

7. Facilities for borrowing owing to the number of competing money-lenders attracted to the business by the advantages offered to the money-lender by our law and other circumstances.

8. The Limitation Law as leading to renewals on usurious terms.

9. The revenue system of a fixed demand associated with the variations in the seasons."

Some of these circumstances have no doubt an important bearing on the economical condition of the rayyets. But the wretchedness of the Indian peasantry is due chiefly to

(1) The drain of Home Charges that take away a material part of the capital of the country.

(2) The depressed condition of our manufacturing industries.

(3) The consequent enforced idleness of the rayyets and their cattle during the greater part of the year.

(4) The want of a market for those staples which in the vicinity of large towns command monopoly prices, and which, on account of their perishable nature, cannot be exported to foreign countries.

It is a fundamental principle of the economical science, that industry is always limited by capital. It is also an undeniable fact that, when a material part of the capital of one country is lent to the Govern-



ment or people of another, it is the laboring classes in the lending country who have to suffer most. As we have to give at least 20 crores of rupees every year to England, without even the hope of any tangible return, it is no wonder that we have very little capital left in the country, and that the share which our laborer gets of what is left is miserably small.

The problem of the rayyet's poverty can be solved only by stopping the drain of Home Charges, and by giving that encouragement to our manufacturing industries, which is possible only if heavy duties be imposed on the import of piecegoods and iron wares for a period of at least thirty years. We know that we can hardly expect so much benevolence from our rulers. Even if they are personally inclined to govern India without taking any undue advantage of her dependent position, they are simply powerless to cope with the influences that are brought to bear on them by the selfishness of English ship owners, cotton spinners, and iron manufacturers. Then, is there no hope for the rayyet? We think our rulers can do a great deal more than they have yet done.

To deprive the Zemindars or the money-lenders of their rights, is easy enough. But usury laws have never been successful, and we do not expect any lasting good from the attempt "to go behind the bond" made by the Act of 1879. The rate of interest can be lowered only by attracting more capital, and this cannot be done by increasing the obstacles in the way of recovering money from debtors. State Banks might do some good if honestly and efficiently administered. But it seems to us that private capital may be attracted to the business to a much larger extent, than it is at present, if Government be content to take less and spend more in connection with the administration of justice. From the figures given in the Resolution under notice, it appears that in Bombay the ratio of uncontested suits was 80 per cent. in 1873-74, and in Bengal 60 per cent. The *ad valorem* institution fee of  $7\frac{1}{2}$  per cent. in such cases, is simply out of all proportion to the extent of relief given, and surely Government would not lose anything by reducing the fee in uncontested cases to even one-fourth of its present rate. If the court fee be thus reduced, the money-lenders' business would be much less risky than it is now, and they would be inclined to make advances on easier rates than those now demanded by them. At the present time, it very frequently happens that three, four, five or even half a dozen Munsiffs hold their courts in the same place. If, instead of the present system, the same officers be vested with both civil and criminal powers, and if only one officer be appointed to hold his court in one place, surely by that means also justice might be made less expensive than it is now, and at the same time brought nearer the homes of suitors.

### SHAKESPEARE AGAIN AT CALCUTTA.

CALCUTTA is to be congratulated on the windfall of fortune which brought to her shores so accomplished and powerful an actor and so liberal and enterprising a caterer as Mr. George C. Miln. Their meeting was at once ominous and auspicious. It was an unlucky venture for the stranger to bring out an expensive Athenian company to Macedon or Thrace, if not exactly Bæotia. He was cruelly jilted—woefully deceived. He made every effort and some sacrifices in order to please, but to no purpose. His hopes were wrecked and, with all his genius and the talents at his command and with all his perseverance, he found himself in a fix. Yet, the place is not to be disposed of with summary

contempt. There were men enough in it for any decent purpose. And, though they might not understand the legitimate drama, they had money, and, though Scots most of them, could spend for their amusement. The Miln company invited the town to Hamlet and Othello, but the good citizens quietly went to the hippodrome, night after night. He was determined to reclaim these misguided people from vulgar ways. He tried more than one experiment with varied success. In short, he utilised the whole of his inaugural season in ascertaining the peculiarities of the taste of this metropolis. Armed with this knowledge and suitably prepared, he has come back with another force to the attack on Bengal stolidity. That is, surely, like a man and a hero.

It is easy to rail at the foolhardiness of the step. It looks so like the fly repeatedly dashing itself into the burning lamp as often as rescued. But stranger things have happened than success in similar circumstances, and, let us hope, and we for our part pray, that better luck may attend Mr. Miln this time.

In another column will be found Mr. Miln's parting programme at the Corinthian. There will be besides two nights of a society drama, three nights devoted to Shakespeare—The Merchant of Venice and Hamlet.

Mr. Miln is no doubt a devoted student and interpreter of Shakespeare. But Mr. Miln is an animal with all the wants of the creature. He requires food and raiment and fifty other things. After the reception of his efforts of last session to interest the public in the great dramatist who is the British pride, all who in this land care for the legitimate drama and the higher culture ought to be personally grateful to Mr. Miln for again venturing on this perilous line of catering. But grateful or not, if they have a proper appreciation of their own selfish interests, they will not fail to make the most of the opportunity offered. Such an opportunity is not likely to occur within a measureable distance of time.

Our appreciation of Mr. Miln's acting we freely expressed in the late Shakespearean season. Mr. Miln's qualifications are of a high order. He is not your Heaven-born actor discovered by an accident. He is a gentleman of education and of considerable knowledge of the world and experience in different spheres. From a successful preacher he gradually made bold to assume his true vocation. And success sealed the step with justification. The mere genius is apt to be destitute of technique. Miln is thorough.

In Calcutta we do not see many good actors, but occasionally a comet surprises us as if it had lost its way. Mrs. Lewis brought tolerably strong companies, while she herself was an accomplished actress. Her Mr. Gill was one of the best in low comedy business. We had another superior actress for a short time in Miss Edith Bertiam, a lady who was brought up on the stage under the care of Mr. Sothorn. This lady will be gratefully remembered in this city for her part of Lord Dundreary—a character created by Sothorn literally as well as ironically, and which was welcomed in the United States with eleven hundred performances, and had a run of four hundred and ninety-six consecutive nights at England at a single theatre. Such a feat is not to be had out of the best theatres in London. We ought always to be grateful to the Prince of Wales for allowing Calcutta some acquaintance, however slight, with Charles Mathews. Of interpreters of the Tragic Muse we had occasional visitors like Miss Emily Raynor, Mr. Birdett Howe, &c. Mr. Tetheridge and Herr Bandmann made longer stays or gave more frequent calls. The last named would have still included India in his professional tours, but for the Calcutta reporters who hounded the irascible German out of the country. Mr. Howe laboured under great personal disadvantages, but he was a powerful delineator. Herr Bandmann has a world-wide reputation and, not without desert. At one time perhaps a little too much was made of him, but the fact of a foreigner succeeding so well in representing the greatest English Poet, is truly phenomenal. Tetheridge and Bandmann were our last exponents of Shakespeare.

Now that there is to be next week another opportunity, we hope our readers will not miss it. For our native readers, to see such representations is not only to derive pleasure, not only to derive the profit of elevated thought, but also to receive education in the ordinary sense. The full profit comes after repeated observation of different players. But

the sooner our English-speaking gentlemen and ladies begin, the better. As some substitute for their own knowledge, perhaps they would like to read some notes of the acting of our two previous actors taken at the time by a native student of Shakespeare. These will enable them to see Shakespeare at the Corinthian with more advantage.

"Tetheridge is a more efficient player than most of the fellows who have of late years been doing or rather undoing Shakespeare, but he overdoes his part, forgetting therein the very precept which as Hamlet he offers to the actor in the play within the play. He rather mouths and decidedly rants. That, indeed, is the common failing of actors, specially those of the tragic stage. To my mind, Tetheridge is rather too loud.

I remarked his pronunciation of 'obscure' with the accent on the first syllable; 'revenue' as re-vénue. Nuttal has in the first word the accent on the second syllable, and pronounces the second like Tetheridge, while the third word is given both ways.

Like many an actor, he inaudibly hurried through the apostrophe to angels and ministers of grace, &c., without any emphasis.

The ghost scenes, particularly No. 1 and the front stage part of No. 2, were wretched; the back scene could not be murdered even under Calcutta management. We sitting on the second row of the orchestra seats were under evident disadvantage. After Peper's ghost has been imported to Calcutta, such a poor devil as we had was intolerable.

Throughout, they generally mumbled and hurried through the words in a way that would have been Greek to any one unfamiliar with the text."

"Hamlet at the Corinthian last night, 11th January 1882, Lady Ripon attending instead of both herself and husband. Herr Bandmann and Miss Louise Beaudet, as Hamlet and Ophelia, being the attraction. Bandmann pronounced *suit* in 'customary suits' as *suite*. In pronouncing the line 'These, but the trappings, and the suits of woe,' he did not point to his person or habiliments.

The fine soliloquy in Act I, scene II, after the exit of King and Queen, which was not well done on the opening Hamlet night of the 31st December last, was not only well spoken yesterday, but the action was suited to the occasion. The overwhelming passion of the opening lines—

O, that this too too solid flesh would melt,  
Thaw, and resolve itself into a dew!  
Or that the Everlasting had not fixed  
His canon 'gainst self-slaughter! O God! O God!

was justly rendered, for the most part sitting. Hamlet was evidently violently agitated within himself. To mark this self communion, the first line was delivered in an audible whisper, the voice rising in 'Thaw, and resolve itself into a dew!' &c., &c. After 'this world,' he advanced two steps and in another and easier tone spoke till 'merely.' Then the voice became graver from 'That it should come to this!' At 'that was, to this,' he pointed to the chair just vacated by the King, of course. 'Nay, not so much, not two' was delivered colloquially. On both nights, specially on the first, he ran through 'Hyperion to a satyr,' neglecting the force of the comparison. On that occasion, as on this, Bandmann, like other actors, I must say, hurried through

That he might not batten the winds of heaven  
Visit her face too roughly.

emphasising the last word only. In my judgment, the lines should be spoken if rapidly enough, with the emphasis on 'winds.' But what jarred on my ear still more, was the actor's misemphasising of

Than I to Hercules:  
but no more like my father,

He laid stress on 'father.' In my view, the stress ought to be laid on 'like.' The way in which

We'll teach you to drink deep ere you depart,  
was spoken, struck me as out of harmony. The line was delivered loudly and deliberately, in a manner which missed the conscious sarcasm.

—Faintly, thy name is woman!—

was delivered loddly, with the son's hand pointing to the door by which the mother had left. Towards the conclusion of the soliloquy, Hamlet sank into a seat on the other side, across the stage.

'In my mind's eye' was delivered in the ordinary way, almost flippantly. Before Horatio had almost finished he was a goodly King.' Hamlet commenced

He was a man, take him for all in all,  
I shall not look upon his like again.

and finished too rapidly for the energy of the sentiment, without emphasis on 'man' or the *all's*, or 'like' or 'again.' Hamlet resumed his passion when Horatio communicated to him the fact of his having seen the late king 'yesterday night.' Then he got up and advanced close to his friend.

At every time he pronounced 'virtue' with the accent on the second syllable, and altogether he betrayed in the minor passages that Bandmann was a foreigner.

The ghost scene was capitally rendered. Hamlet was thoroughly natural and profoundly impressive in his speech and conduct. The ghost, like most stage ghosts, was poor in the illusion, but he delivered the speech grandly as befitted the spirit of a King, and it was a good device to screen the ghost behind a fretwork in the long distance before he spoke.

At other representations we have seen, Hamlet takes his stand beside the King and Queen in Act II. Bandmann seats himself."

### ANOTHER ARITHMETICAL CHARM.

TO THE EDITOR OF "REIS AND RAYYET."

DEAR SIR,

In your issue of 28th instant you have a note on the remarkable characteristics of a certain series of figures. You correctly find out that if these figures be multiplied by any number, other than 7 or a multiple of 7, the same figures will be found in succession. It may be of interest to your readers to have the explanation of this apparent phenomenon. The original succession of figures is 142,857 and this series represents a repeating decimal, say 1 divided by 7. You will find that any repeating decimal has the same properties, and you might add that in this series the respective figures of the first series of three, added to those of the second series of three, will in each case make 9.

• Ex. gra.      142  
                    857

999

As an illustration of my remarks you will find the following series of figures possesses the same characteristics.

58823529,41176470

This long series is the repeating decimal 1 divided by 17. It multiplied by any number, other than 17, or a multiple of 17, the figures will be found to come out in the same consecution and the first eight if added to the last eight will yield figures of nine, thus

58823529  
41176470

99999999

Your obedient servant,  
R. S.

7, Middleton Street.

### ST. ANDREW'S DINNER.

#### LORD LANSDOWNE'S REPLY TO THE TOAST

"THE VICEROY AND THE LAND WE LIVE IN."

His Excellency the Viceroy, who on rising was received with loud and continued cheers, then spoke as follows:—Mr. President & Gentlemen,—One of the most enjoyable moments in the Viceroy's year is that in which after six months of a somewhat monotonous existence within the narrow limits of a hill station, followed by as many weeks of the unrest and rapid travelling which attend his autumn tour, he finds himself once more in sight of the Ochterlony Monument (Cheers). On the present occasion the pleasure of my return to Calcutta is enhanced by the kind welcome which you have given me, and which has been expressed by your Chairman (the Hon. J. L. Mackay, C.I.E.) in terms, I am afraid, somewhat coloured by a personal friendship which I am very proud to possess (Hear, hear, and cheers).

Speakers at Scotch gatherings are usually at considerable pains to prove to their hearers that they are themselves Scotch, or of Scotch extraction, however much the Glenlivet may have been diluted by admixture with less generous fluids. I believe, Mr. President, that I should not find much difficulty in demonstrating to your satisfaction that I have a good right to be counted one of yourselves (Cheers and laughter). I can, at any rate, say without affectation that there are no ties of blood which I value more than those which bind me to Scotland; that no hours have been happier than those which I have spent in the Scotch home of our family; and no friends truer or better beloved than those which Scotland has given me (Cheers).

Another favourite thesis upon these occasions is that the affairs of the world would have come to a stop long ago but for the part taken in their management by your fellow-countrymen.

That doctrine is one to which, within reasonable limits, I am perfectly ready to subscribe, and, if it holds good anywhere, it certainly holds good in India. It would be an interesting task to consider the effect upon the history of India which might have been produced if the Scotch ingredient had been withdrawn from among those who had the making of "the land we live in." To pursue such an inquiry into the regions of history would carry me altogether beyond the limits of an after-dinner speech. Moreover, it would probably be difficult to make researches in this direction, even if they were limited to the present day, without giving offence to the susceptibilities of those who have had the misfortune to be born in less favoured parts of the British Islands. (Cheers and laughter).

If, however, I do not pursue the subject further in so far as India is concerned, I cannot resist saying, in support of our theory, one word as to the immense services which Scotchmen have rendered in another part of the Empire (Hear, hear). I mean the great Dominion of Canada, in which I had the honor of representing Her Majesty for five years. The federation of the British North American Provinces took place in 1867, and during 19 out of the 24 years which have since passed by, it was a Scotchman, the late Sir John A. Macdonald (loud cheers), who, by the force of his character, by the courage of his patriotism, and his brilliant qualities as a statesman held together the scattered sections of the Dominion, and controlled the centrifugal forces which undoubtedly increased the difficulty of his task; it is a singular thing that during the remaining five years the Premiership was held by another Scotchman, the Hon'ble Alexander Mackenzie, a man of humble origin, for I believe he was the son of a stone mason in the little village of Logierait, whose simplicity of character, incorruptible honesty, and single-mindedness secured for him, both in and out of office, the deep respect even of those who differed from him politically (Cheers).

Gentlemen, the national work, of which, above all others, the people of Canada are proud, and which was completed during my term of office, was the great line of railway which now connects the Eastern and Western seaboard of British North America, and affords an alternative route from England to the East,—a work without which the federation of the Dominion would have been impossible, and which was carried out in the face of great political difficulties and in spite of physical obstacles of the most formidable kind. Gentlemen, that great railway was the work of Scotchmen, of George Stephen, Banffshire man, who was, at the outset of his career, unblest by any adventitious aids from fortune, while his colleagues were men whose names—Donald Smith, Angus, Macintyre—point unmistakably to the country of their origin (Hear, hear and cheers).

Mr. President, when I had the pleasure of accepting your invitation, I did so with one misgiving only. I felt that it would be impossible for me, amidst the disturbing conditions of an autumn tour, to arm myself with anything like a suitable reply to the toast which you have just so kindly drunk. It was indeed suggested to me that the occasion would be an appropriate one for an "epoch-making" speech. I am not at all sure that it is desirable to indulge too freely in the manufacture of epochs, and, at any rate, I am not prepared to attempt to produce anything half so indigestible to-night (Hear, hear and cheers). I was tempted at one moment to offer you a few reminiscences of my recently concluded tour, but what I have said just now about Canada reminds me of an episode in my Canadian experience which does not encourage me to talk to you about my tour. I had completed a somewhat protracted voyage over the far Western portions of the Dominion. On my return I was hospitably entertained by the citizens of a wellknown town, and I took upon myself to give them a short account of some of the wonders which it had been my good fortune to see during the course of my peregrinations. My speech was, I am thankful to say, very indulgently received, and I was rather pleased with it (laughter), but my satisfaction was not a little marred by an observation which was made to me by a candid friend soon after the entertainment. He confided to me that my speech owed its success mainly to the fact that one of my predecessors had visited the same place a few years before, and had delivered an oration which had lasted for no less than three hours, while my speech had lasted for less than 40 minutes. My hearers were surprised at my moderation, and were grateful to me. I accepted the hint as a warning against indulging in post-prandial geographical lectures (Laughter).

I should, however, like to say a very few words with regard to the tour which I have just completed. It took me to no less than four Native States, all of them more or less important, and I should be wanting in fairness to the Rulers and the people of these States if I did not bear testimony to the cordial spirit in which I was received and to the loyalty which, I believe, prevails within them (Cheers).

I found in Gwalior a young Chief of very great promise, and likely, I hope, one day to preside with distinguished success over the destinies of the State, the affairs of which have, during his minority, been faithfully and skilfully administered by the State Council. Its finances are in good order; it has been able to spend

liberally upon Public Works, as well as upon Education, the Administration of Justice, and other useful public objects (Hear, hear).

In Bhopal I had the pleasure of making the acquaintance of Her Highness the Begum, a lady who had already impressed me by her shrewdness and sagacity, the traditions of whose State are thoroughly loyal, who is herself the firm friend of the British Government, and whose courteous reception of me at a time when she is still feeling the effects of a heavy domestic affliction I shall not readily forget (Loud cheers).

At Indore I found His Highness the Maharaja Holkar taking a personal part in the administration of his State, and interesting himself actively in the diffusion of knowledge amongst his subjects (Hear, hear).

My longest visit was that which I paid to the State of Kashmir. And, gentlemen, I must express the pleasure which it gave me, after a very careful enquiry into its affairs, to be able to invite His Highness the Maharaja once more to take a part in the government of the State, of which we have never ceased to regard him as the legitimate Ruler. During his temporary withdrawal from the government, the State Council, ably presided over by Rajah Amar Singh, and assisted by the British officer whom we have lent to the State, has laid the foundation for a sound system of financial administration, and has introduced improvements which will, I believe, in time, effect a transformation in the position of the cultivators and secure the removal of most of the abuses which had previously disfigured the State (Hear, hear and cheers).

I dwell upon these facts, because I regard it as a matter of first rate importance that the States in subordinate alliance with Her Majesty should be governed in such a manner that we need have no scruple in preserving for them the measure of independence which they at present enjoy. Not only would it be an act of injustice to deprive them of the privileges of self-government to which they are entitled, but it would, I am convinced, be a distinct misfortune to the Empire if these interesting remnants of indigenous rule were to be entirely effaced. They may not all of them be governed entirely in accordance with our ideas of good government, but it is a question whether, in spite of this, they do not, from their point of view, prefer to remain under their own Rulers, even if they are denied some of the administrative luxuries which we provide for the people of British India. Be this as it may, the territory directly under the Government of India is already so large, and our tendency to govern it in accordance with uniform principles, and according to stereotyped methods of administration, is so strong, that, from our point of view, I should regard with unfeigned regret any events which might force us to assume responsibility for any part of the large areas at present governed by Indian Chiefs and Rulers (Hear, hear). It is instructive both for the natives of this country and for Europeans, that the two kinds of government should be in force side by side, and in the full view of public opinion. We are all of us fond of dwelling upon the necessity of decentralising our administration, and, considering all the circumstances of India, I doubt whether there is any form of decentralisation more useful than that which leaves the domestic affairs of a large portion of the country to the management of its own people (Hear, hear).

But I must not forget that I am replying not only for the toast of my own health, but for that of the land we live in. Most of us will probably be content to accept the description which the Chairman gave of it when he told us that it was "not a bad place on the whole," and it certainly looks very pleasant to me this evening. But I think he hit the mark when he pointed out to us that its principal imperfection lay in the fact that it was, above all things, a land of great and sudden vicissitudes,—a land in which we can never tell to-day what to-morrow has in store for us. From the poor rayyet who sees his scanty crop swept off the face of the earth in a few hours by a swarm of locusts, to the Financial Member of Council, who sees his hopes of a surplus suddenly wrecked by agencies over which he has no control, we are all of us liable to see our "cloud-built castles and our golden dreams" shattered and dissipated by visitations as unlooked-for as they are overwhelming. However fair the prospect may be, India never ceases to be conscious that the gaunt spectre of war, want, and insolvency are hovering in the distance and ready to swoop down upon us at any moment (Cheers). Their unwelcome presence is one of the conditions under which we exist, and we must not regard it in a querulous or despondent spirit. We may find some crumbs of comfort in the reflection that it would not be difficult to point to other countries in which the prospects of peace are more precarious, and the consequences of famine even more terrible, than they are in India. The business of the Government of India is not to wring its hands, but to be forewarned and forearmed, ready for the emergency whenever it comes, and from whatever quarter (Loud cheers).

We are at this moment, I regret to say, confronted with the prospect of serious scarcity in several parts of the Empire, and our thoughts travel from this cheerful scene to regions in which distress and grave anxiety for the future must prevail for some time to come.

In portions of Rajputana, and more especially in that part of it which is under the Government of India, of Madras, and of Burma, the outlook is, I grieve to say, a very gloomy one. The same may be said of the Hyderabad State and of the eastern parts of the Bombay Decan, and there are some districts in this Province in which everything depends upon the climatic conditions of the next few weeks. We may console ourselves by the reflection that we are better equipped than we ever were to meet the danger. Our intelligence is more timely, our means of supplying relief more adequate, than they were (Hear, hear).

It may interest my hearers to know that, taking the whole of the affected areas, the total number in receipt of State relief, either in the shape of work or charity, is at present under 60,000 (Hear, hear). The smallness of these numbers will be appreciated when it is remembered that they were considerably exceeded in the Ganjam District alone during the scarcity of 1889, and I may add that, although there has been great mortality amongst cattle, the loss of human life properly attributable to scarcity has, I am glad to say, up to the present time been insignificant (Hear, hear).

The measures adopted by the Local Governments have been well considered and vigorous, and I am glad to have this opportunity of placing on record my appreciation of the valuable exertions made by the authorities in the threatened districts, and more especially by Sir Alexander Mackenzie in Burma (Cheers), and by my friend Lord Wenlock, whom we shall have the pleasure of welcoming to Calcutta almost immediately, and whose personal solicitude for the welfare of the people of his Presidency at one time led him to run a serious risk to his own health (Loud cheers).

I am not surprised that my hon'ble friend should have called attention to the startling revelations of the last census. They do indeed afford food for reflection, some of it not of an altogether comfortable kind. We may perhaps draw two conclusions from them. The marvellous increase of the population, upon the one hand, proves to demonstration the success with which our system of government has combated those agencies which in former days imposed some check upon the multiplication of the people of India. The second conclusion which we shall probably draw is that it becomes every day more and more the duty of the Government of India to seek for some means of relieving the pressure of the population upon the means of subsistence by bringing new tracts under cultivation either by means of irrigation, or by improving the means of access to them, and by encouraging the occupants of the most densely inhabited districts to transfer themselves to those which are at present but sparsely occupied (Hear, hear). These important problems are, I am able to assure you, engaging our earnest attention (Cheers).

As to the spectre of war, we may, I hope, say confidently that there is but little prospect of strife within our own borders (Cheers). Not only is the surface smooth, but the great mass of the people are probably convinced that their prosperity is closely bound up with the peace which we have been able to secure for them, and that they will be the greatest losers if that peace should be disturbed (Cheers).

As for aggression from without, all that we can say is that the maintenance of peace does not depend upon our action here, but upon events occurring in other parts of the world, and over which we have no control. If that peace is broken, it will certainly not be in consequence of any acts of aggression, or of any desire for territorial aggrandisement, on our part (Hear, hear). Here too we may find consolation in the thought that we were never stronger for the purpose of resisting attack from without than we are at the present time, and, in view of this fact, I hope my friend, the President, will not grudge us that expenditure upon the country's defences to which he has referred, and which we shall, I devoutly hope, ultimately be able to curtail (Cheers).

But, gentlemen, there is another kind of warfare which does not come within either of the categories which I have mentioned, and with which we are, unfortunately, but too familiar in India. I refer to those little wars upon our frontiers of which, within the year which is about to end, we have unfortunately had no less than three upon our hands. With a land frontier of some five thousand miles, a great part of which is occupied by predatory and uncivilized tribes, complications of this sort are unhappily inevitable, and we cannot expect entire immunity from them. But I can assure you that upon no Government of India have these minor quarrels been more reluctantly forced than upon that of which I have the honor to be the head. My colleagues and I have fully realised the strain which they occasion to our resources, and the fact that their results are often scarcely commensurate with the trouble and the cost which they involve. The only point upon which I venture to insist is that, if disagreeable work of this kind has to be done, we should do it thoroughly (Loud cheers). The three little wars which we have had to wage during 1891 have been brought to a deliberate and satisfactory conclusion. None of them could, I believe, have been avoided without a serious blow to our credit and name (Cheers).

Mr. President, just as the maintenance of international peace

depends upon the course of events in other parts of the world, so the maintenance of our financial equilibrium depends to a great extent, not upon ourselves, but upon the vagaries of Washington and Westminster (Cheers and Laughter). The triumph of the gentlemen, who are, I believe, known as the "gold bugs" in the one place, or of the extreme anti-opium party in the other, may at any moment not only destroy the prospect of a surplus, but may render it extremely difficult to maintain an equilibrium between revenue and expenditure. A few months ago we were basking in the sunshine of a one-and-nine penny rupee. My hon'ble friend, Sir David Barbour, very properly declined to be tempted into extravagances on the strength of this windfall, and the "kittle" coin has already been degraded to its former low estate. As for Opium, our danger seems to me to lie in the extraordinary misapprehensions which prevail as to the attitude of the Government of India in regard to this much vexed question. We have lately, as the President has told you, addressed the Secretary of State in an important Despatch dealing with a part of the subject—a Despatch which will, I hope, convince some of our critics that nothing is further from our intentions than to push the sale of opium for revenue purposes; that the alleged increase of consumption has been much exaggerated; and that where it exists it is to be explained by the increase of the population, and by the fact that, owing to greater vigilance on the part of our officers, the legitimate consumption of the drug has increased at the expense of the illicit traffic which prevails in many parts of India. Whether a moderate use of the drug is worse than a moderate use of the national beverage of which the President has spoken so affectionately (laughter), I will not now enquire, but of this I am persuaded that, if we were to be deprived, by a stroke of the pen, of our Opium revenue to-morrow, the consumption of the drug would continue in spite of us, and that it is as much beyond our power to put an end to the use of opium in China and in India as it would, I believe, be beyond the power of the friends of temperance in England to put an absolute stop to the consumption of intoxicating liquors in that country. The question is one which requires to be dealt with in a reasonable and judicial spirit (hear, hear), and I need scarcely add that the Government of India are ready to accept any useful suggestions which may be made by those who approach it in such a spirit for the removal of the undoubted abuses which attend the immoderate use of the drug. The Despatch to which I have referred contains proposals which, I think, to satisfy our critics of the *bona fides* of our intentions in this respect (Hear, hear).

If a reasonable view of the question prevails, I believe that, thanks to the elasticity of our revenue, we need not, even with the rupee at 1s. 4d., despair of making both ends meet without adding to the burdens of the tax-payer (cheers). But then my hon'ble friend is not content with an equilibrium on the basis of existing taxation. He has kindly told us that he does not propose to invite a discussion of his particular complaint on such a joyous occasion as the present, but I must be allowed to assure him that I entirely agree with him, both as an Income-Tax payer on an income which no amount of watchfulness on my part can possibly conceal from the vigilant eye of the tax collector (cheers and laughter), and as one who has considered these questions as matters of principle, in thinking that a direct tax on incomes is an impost which is open to a great many objections (Loud and continued cheers). But then, I am bound to add that so also is the increased tax upon salt (hear, hear) which we have been lately obliged to require from the poorest class of the community, while the same might be said of the duty upon rice, against which I have heard my friend, Mr. Steel, argue from his place in Council, with convincing force. I am afraid, therefore, that all the comfort which I can give my hon'ble friend is to assure him that, whenever we arrive at the blissful moment for considering what remissions of taxation we shall propose, the earnest protest which, upon this and upon other occasions, he has recorded against the Income-Tax shall be carefully weighed (Cheers).

But, Gentlemen, I have detained you too long, and I must bring these desultory observations to a close. You have been good enough to drink to my health. My friend Dr. Fenn assures me that I never was better in my health: it will be greatly invigorated by the tonic which you have administered to me this evening. My health is, however, a very small matter compared with that other health which you couple with mine. As to the health of the land we live in, I hardly like to issue an official bulletin. I am not her only doctor, and my diagnosis might perhaps not be accepted by the rival practitioners. If, however, you ask me for an opinion, I should be disposed to say that the patient, in spite of the administration of remedies not always consistent or appropriate, has such a sound constitution that she will survive the ailments from which she occasionally suffers, as well as the somewhat fanciful and unorthodox treatment to which she sometimes has to submit, if only her doctors will not quarrel too much among themselves and will be content to work with all their might and main, not for their own advancement or glorification, but for her welfare (Loud and continued cheers).

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MR. G. C. MILN  
in the title rôle.

Box' place at Revue's.

## NOTICE.

## CORPORATION OF CALCUTTA.

The Commissioners of Calcutta will repay the Municipal six per cent Loan of 1871 on the 1st January 1892, the date when the Loan falls due. Debenture-holders are requested to surrender their Debentures at the Municipal Office on or before the 31st December 1891. Interest on the above Loan will be paid up to 31st December 1891, and will cease after that date.

JOHN COWIE,  
Secy. to the Corporation.

22nd October, 1891.

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## SPEECHES

ON THE

## AGE OF CONSENT BILL

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Sir A. Scoble, introducing the Bill in Council,  
H. E. the Viceroy, on the same day,  
Sir A. Scoble, on the passing of the Bill on 19th March,  
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The Hon'ble P. P. Hutchins,  
His Honor the Lieutenant-Governor of Bengal,  
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THE ELYSIUM DRAMATIC  
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**DIVIDEND.**—From the very nature of the case we cannot enter into any lengthy and detailed account here of our probable income and expenditure in the future, but we can unhesitatingly promise our subscribers as high an average dividend as any paid by any other Joint-Stock Company, Limited, in Calcutta.

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Full details in the Prospectus, which contains letters of sympathy and support from the most eminent personages in the land. The following, among others, are our principal

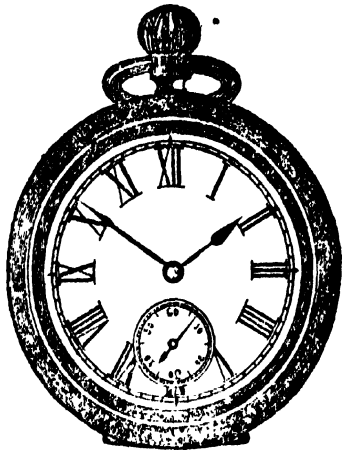
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are invaluable in all Complaints incidental to Females of all ages.  
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#### Acute Rheumatism and Rheumatic Gout

after years of semi-helplessness and suffering; while in **ASTHMA, BRONCHITIS, LUMBAGO, SCIATICA, FACEACHE, SPRAINS**, it is the surest and safest remedy for these complaints in their severest and most chronic form.

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supersedes Carbolic and other Disinfectants, being much more efficacious, non-poisonous, non corrosive, stainless in use, and cheaper. Prevents contagion by destroying its cause. Instantly removes bad smells. It is an almost unfailing cure for Eczema and other Skin Diseases; and is the best known Insecticide.

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BOMBAY.

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SPEECHES AND THE SPEAKERS

AT THE  
*Fourth Indian National Congress*

Held at Allahabad.

*Reprinted with additions and alterations from*

*Reis & Rayyet*

With a portrait of Mr. George Yule, President.

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AND

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# Reis and Rayyet

(PRINCE & PEASANT)

WEEKLY NEWSPAPER

AND

REVIEW OF POLITICS LITERATURE AND SOCIETY

Vol. X.

CALCUTTA, SATURDAY, DECEMBER 12, 1891.

No. 502

## CONTEMPORARY POETRY.

### A BRIDAL MELODY.

She stood, like an angel just wandered from heaven,  
A pilgrim benighted away from the skies,  
And little we deemed that to mortals were given  
Such visions of beauty as came from her eyes.

She looked up and smiled on the many glad faces,  
The friends of her childhood who stood by her side ;  
But she shone o'er them all, like a queen of the Graces,  
When blushing she whispered the vow of a bride.

We sang an old song, as with garlands we crowned her,  
And each left a kiss on her delicate brow ;  
And we prayed that a blessing might ever surround her,  
And the future of life be unclouded as now.

### LOVE NEVER SLEEPS.

Love never sleeps ! The mother's eye  
Bends o'er her dying infant's bed ;  
And as she marks the moments fly,  
When death creeps on with noiseless tread,  
Faint and distressed she sits and weeps,  
With beating heart. Love never sleeps.

Yet e'en that sad and fragile form,  
Forgets the tumults of her breast ;  
Despite the horrors of the storm,  
O'erburdened nature sinks to rest ;  
But o'er them both another keeps  
His midnight watch. Love never sleeps.

Around—above—the angel bands  
Stoop o'er the careworn sons of men .  
With pitying eyes and eager hands  
They raise the soul to hope again.  
Free as the air their pity sweeps  
The storm of Time ! Love never sleeps

Around—beneath—and over all,  
O'er men and angels, earth and heaven,  
A higher bends ! the slightest call  
Is answered, and relief is given,  
In hours of woe, when sorrow sleeps  
The heart in pain. HE never sleeps.

### LINES ON LIFE.

Joy comes and goes ; hope ebbs and flows,  
Like the wave,  
Change doth unknit the tranquil strength of men,  
Love lends life a little grace,  
A few sad smiles ; and then,  
Both are laid in one cold place,  
In the grave.

Dreams dawn and fly ; friends smile and die,  
Like spring flowers.  
Our vaunted life is one long funeral.  
Men dig graves, with bitter tears,  
For their dead hopes ; and all,  
Mazed with doubts, and sick with fears,  
Count the hours.

We count the hours ; these dreams of ours  
False and hollow,  
Shall we go hence and find they are not dead !  
Joys we dimly apprehend,  
Faces that smiled and fled,  
Hopes born here and born to end ;  
Shall we follow ?

## ON A PAIR OF ANTLERS, BROUGHT FROM GERMANY

Gift from the land of song and wine,  
Can I forget the enchanted day,  
When first along the glorious Rhine  
I heard the huntsman's bugle play,  
And marked the early star that dwells  
Among the cliffs of Drachenfels ?

Again the isles of beauty rise ; —  
Again the crumbling tower appears,  
That stands, defying stormy skies,  
With memories of a thousand years ;  
And dark old forests wave again,  
And shadows crowd the dusky plain

They brought the gift that I might hear  
The music of the roaring pine, —  
To fill again my charmed ear  
With echoes of the Rodenstein,  
With echoes of the silver horn,  
Across the wailing waters borne.

Trophies of spoil ! henceforth your place  
Is in this quiet home of mine ; —  
Farewell the busy, bloody chase,  
Mute emblems now of " auld lang syne,"  
When Youth and Hope went hand in hand  
To roam the dear old German land.

*Holloway's Pills.*—For the cure of debility, bile, liver and stomach complaints this inappreciable medicine is so well known in every part of the world, and the cures performed by its use are so wonderful, that it now stands pre-eminent above all other remedies, more particularly for the cure of bilious and liver complaints, disorders of the stomach, dropsy, and debilitated constitution. In these diseases the beneficial effects of the Pills are so permanent that the whole system is renewed, the organs of digestion strengthened, and a free respiration promoted. They expel from the secretive organs and the circulation the morbid matter which produces inflammation, pain, fever, debility, and physical decay—thus annihilating, by their purifying properties, the virulence of the most painful and devastating diseases.

*Subscribers in the country are requested to remit by postal money orders, if possible, as the safest and most convenient medium, particularly as it ensures acknowledgment through the Department. No other receipt will be given, any other being unnecessary and likely to cause confusion.*

## NEWS AND OUR COMMENTS.

FROM the official reports it appears that rice is selling in some of the districts of the Madras Presidency at 7lbs and 8lbs the rupee. This is certainly more than famine price. In the worst of Bengal famines, within our remembrance, the price of rice was never more than 10lbs to the rupee. In the present state of things in Southern India, comprehensive measures of State relief are needed immediately, and the sooner the arrangements are made the better.

THE days of gun-powder are numbered. The black instrument of death which has been, for centuries the terror of not only men but of almost the entire animated creation, is at last about to be superseded by a white parvenu put forward by the might of modern science. There were other pretenders in the field of late years, but none of them could succeed in establishing their claim to take the place which they aspired to, and gunpowder maintained its ground against them successfully. It will, however, have to yield before long to the new explosive which has the recommendation of being smokeless and at the same time more potent. We are told that arrangements have been already made for the manufacture of the latter in the Government Factory at Kukee, in the Bombay Presidency.

THE primeval lathi has, it seems, at last secured a footing in the favor of our British rulers. We are told that in order to prevent such riots as those that occurred at Sham Bazar in last May, the rank and file of the native police in Calcutta are to be armed with the handy bamboo stick which may be had almost for nothing and which, in close quarters, is perhaps even more effective than Snider rifles and Martini Henris.

THE young Maharaja of Benares who recently performed at Muttra the ceremony of having himself weighed against gold and other metals, has decided to make over a portion of the same, amounting in value to rupees thirty thousand, to the use of the Middle School at Kowh in the family domains. It is intended to raise the Middle to a High School for the benefit of Brahman students. It is a departure from the accustomed methods of distribution of the consecrated gold. But he keeps to the religious object of the ceremony. It is doubtful, however, whether the priests and Brahmans who expected a share in it, will appreciate the diversion, though for their own ultimate benefit.

THE Raja of Manda offered to bear for 3 years the cost of a medal awardable by the Allahabad University. The Syndicate, while thanking the Raja for the liberal offer, declined it as it was contrary to the principles of the University to award medals for a limited number of years.

THE archaeological Prince Galitzin dined with the Highlanders at Rawal Pindi on St. Andrew's Day, and is at present at Lahore. With regard to his future movements, it is said that he will go to Mian Mir to visit the Commander-in-Chief, and afterwards to the Aligar Camp of Exercise. Having seen something of the military manoeuvres there, he will then visit Amritsar, Delhi, Agra and Benares, arriving in Calcutta about the time of the New Year's day. This does not look exactly like the programme of an archaeologist and a Buddhist scholar.

AT the General Hospital, Birmingham, on the 24th October, a middle aged woman from Walsall was operated upon in order to have a horn, like that of a ram, removed from her head. It was a hard excrescence, extending in curves from the top of the forehead and over the skull to the nape of the neck, its length being eight or nine inches. The first appearance of the protusion was about six years ago, when a hard substance, which the woman thought to be a wart, made its appearance on her forehead. Although it gradually increased in size, she felt no pain. To hide it from observation, she combed her hair over it and wore a thick woollen net.

THE Czar and the Czarina celebrated their silver wedding on November 9. There were thanksgiving services at St. Petersburg. At Lavidia, a special service was held in the palace chapel which was attended by the members of the Imperial family and the Emperor's distinguished guests. It was followed by a grand gala breakfast at the palace.

All the members of the Royal and Imperial party were present with their respective suites. The occasion was marked by numerous addresses and presents—poems and musical compositions. The festivities were not confined to the Russian capital. Other parts of the Empire as well as Berlin, Vienna, Paris and other places also celebrated the wedding.

THE Commander-in-Chief in India condemned the Polo as an expensive game. The Board of Visitors too discourage it at the Military College, Sandhurst. In their Report to the Secretary of State for War, they recommend that the game should be strictly forbidden at the College. They say that to encourage its practice at Sandhurst is to teach the cadets how to be extravagant—a lesson the young officer does not as a rule require any assistance in learning.

A VERY useful invention of the day is a nailless horse-shoe. It is fastened on the hoof from the top by a steel band which runs round the upper part of the hoof and passes through slots at the heel of the shoe. From this band comes one or more auxiliary bands which run at right angles to the top one, and are made secure to the upper band and to the shoe.

SIR Auckland Colvin has selected a Bengali—Baboo Ram Kali Chowdhuri—to succeed the deceased Bengali Baboo Bireswar Mitter in the Legislative Council of the North-West Provinces and Oudh.

THE Lieutenant-Governor of Bengal completed his Behar tour last week, returning to Calcutta on Saturday, the 5th December.

IT is said that the Lieutenant-Governor intends making an extended tour in Orissa during January. His programme is to go by sea to Pooree, and work up. The settlement operations now in progress will receive particular attention.

SIR Charles Elliott has sanctioned a scheme for rain-making experiments in Behar. About 300lbs of dynamite has been sent to Mr. Lee, Executive Engineer, Gandack Division, who, under Mr. Adling, Superintending Engineer, Sone canals, will carry out the operations.

MR. P. Nolan having been sent out of the Secretariat, Mr. C. E. Buckland has been confirmed as Secretary to the Bengal Government in the General, Revenue and Statistical Departments.

MR. C. C. Stevens, Commissioner, Patna Division, on leave, has been appointed the Junior Member of the Board of Revenue in place of Mr. A. Smith about to retire.

THE choice of next Sheriff for Calcutta has fallen on the Hon'ble J. L. Mackay, C. I. E., President of the Bengal Chamber of Commerce. The post is now honorary, but the Sheriff still retains the privilege of appointing his Deputy who draws a fixed allowance.

THE Graving Dock at Kidderpore is intended principally for the painting and cleaning of vessels and the execution of very slight repairs. In special circumstances only, its use for heavy repairs will be allowed. The capacity of the dock is—length on blocks, 520 feet; width at entrance, 67 feet and least depth on blocks, 23 feet. The Port Commissioners disavow any intention of making any of these repairs. Owners, Agents or Masters are left free to make their own arrangements for the execution of the work. No commission or other fees will be charged by the Port Commissioners on stores brought either by land or water into the Dock for cleaning, painting or repairing. The Commissioners charges for use of the Dock have been sanctioned as under. They include removal of vessels from Graving Dock entrance into Graving Dock and back, docking, pumping, shoring, and undocking, as also the use of stages and stage-ropes for cleaning and painting :—

|                                                  |           |     |   |   |                        |
|--------------------------------------------------|-----------|-----|---|---|------------------------|
| For the first 24 hours with a minimum of Rs. 600 | Rs. A. P. | 0   | 8 | 0 | per ton gross tonnage. |
| For the second 24 hours or part thereof          | ...       | 100 | 0 | 0 |                        |
| For the third 24 hours or part thereof           | ...       | 200 | 0 | 0 |                        |

and for every period of 24 hours or part thereof that a vessel remains in dock in excess of 72 hours, the charge of Rs. 200 will be repeated; provided that, if the Dock be required for another vessel, a vessel that has already occupied it for 72 hours must immediately vacate or pay

8 annas per ton gross tonnage with a minimum charge of Rs. 600 a vessel for every 24 hours or part thereof that she remains in occupation. For night work Rs. 100 a night, or part thereof, will be charged extra for work done in connection with the docking or undocking of vessels.

A vessel engaging the Dock and not using it will be charged Rs. 300.

At the last M. A. Examination of the Calcutta University, 50 candidates have been successful, namely,

In English 26—class I. 2, class II. 14, and class III. 10.

In Sanskrit 5.—I. 3, II. 1, III. 1.

In Arabic. 1.—I. 1.

In Persian 1.—I. 1.

In History 2.—I. 1, II. 1.

In Mental and Moral Philosophy 8.—II. 1, III. 7.

In Mathematics 3.—III. 3.

In Natural and Physical Science (B). 4.—I. 2, II. 2.

The Agra College stands first in English, the Free Church of Scotland's Institution and Duff College in History, the Hughli College in Mental and Moral Philosophy. The passed candidates in Sanskrit are all from the Sanskrit College, with the exception of a Private Student. The Arabic candidate comes from M. A. O. College. The Presidency College sent up all who have been successful in Mathematics, Persian and Natural Science.

THE *Times'* Indian correspondent having telegraphed "The Viceroy Sir Frederick Roberts, and Lieutenant-General Brackenbury, Military Member of Council, have all recommended Sir George White as the next Commander-in-Chief," *The Army and Navy Gazette* writes:—

"The only thing against Sir George would appear to be his want of due seniority. He was specially selected for the rank of Major-General, July 1, 1887, in recognition of distinguished service in the field, being still supernumerary of his rank. The Commanders-in-Chief of Madras and Bombay are, however, both substantive Lieutenant-Generals, and General White's seniors as General officers by many years. It would be an anomaly certainly to have a Major-General in supreme command with senior officers filling subordinate commands under him, and it is difficult to see how the complication of such an arrangement can be overcome."

THE review of Marshal von Moltke's History of the War of 1870, contributed to the last number of the *United Service Magazine*, by Lord Wolseley, concludes with the following observations on the dream of "world's federation" and of the millennium, when war and bloodshed will be things of the past:—

"Von Moltke was no believer in a reign of universal peace in this world of ours as it is still constituted. At one time there were many good people who devoted time and money to the duty of warning England that the end of the world was close at hand. That mania has been replaced by a craze to make all civilised nations believe that war will very soon cease for ever to trouble the world. This craze is by no means new. Occasionally forgotten for long periods it reappears and reasserts itself as an old friend in some new guise. Now and then the earth is convulsed by the dire struggle between contending kingdoms; but though it may cause a few to fall off from this innocent and childlike faith, the religion—for such it is—does not die out. No amount of wars can eradicate it, though all nature is ever at war, and the greater part of animal life is fed by slaughter."

MRS. Grimwood indignantly gives denial to the *Pretty Fair's* story that she contemplates a second marriage during the present year. But she does not say that she will not marry again.

THE following list of articles, together with the names of the places where they may be had, is being circulated:—

"Knives and scissors—Kanchunnapore (Burdwan district), Gujranwalla (Punjab); Pen-knives—Ruttam; Knives with silver and bone handles—Sikkim; Knives and swords—Patna; Notcrackers—Dinapore, Kurnal; Khara (sacificial knife)—Cuttack, Rungpur; Iron-ware—Ranchi; Small iron-ware—Hajipur (district Sunn); Knives, scissors and nut-crackers—Meerut, Shahjehanpur, Lalitpur; Sword with stone handles—Bhera; Poniards, knives, scissors and nut-crackers—Gujrat; Poniards, knives, and spears—Salem, Krishna, Mangalore; Diverse sorts of scissors and knives—Jaipur, Bikaner; Jewellery, gold and silver work—Cuttack, Dacca; Brocade—Benares; Brass work—Benares, Delhi, Kohima, Tanjore, Moradabad, Jaipur, Mangalore; *Khagra* utensils—Murshedabad; *Biaree* works—Pune, Lucknow, Bedar; Brass-ware—Muttra, Lucknow, Murshedabad; Ebony work—Nagina, Monghyr; Mats—Sylhet; Midnapur, Pulict; Carpets—Masulipatam, Mirzapur, and Wairengat; Muslim—Dacca, Ahamedabad, Arrah; Silk and cotton goods—Nimtolla near Ghatal; Silk goods—Lahore, Multan, Beluchistan, Shikarpur, Murshedabad; Wooden figures—Masulipatam; Wooden toys—Benares; clay figures—Navadip (Krishnagur) Delhi, Lucknow; Black stone-ware—Gya; Steel-ware—Nepai; Ivory

paintings—Delhi, Trichinopoly; Satinettes—Azimgarh; Pottery—Multan, Khurga, Rampore; *Khase* and *Buffa*—Rampur, Bhagulpur, Bhawalpur; Printed wood-work—Jaunpur, Titgree, Maddaipur, Bijnour, Sindhjehanpur."

THE death is announced of Rao Bahadur Wasadeo Bave of the Bombay Legislative Council.

## NOTES, LEADERETTES, AND OUR OWN NEWS.

THE Viceroy's Levée, as announced, came off on the night of Saturday last, and the Drawing Room on that of Thursday following.

The gentlemen whose names have appeared in connection with the Levée numbered

|                    |     |     |                         |     |     |
|--------------------|-----|-----|-------------------------|-----|-----|
| Private Entree     | ... | 101 | -Europeans 79, Natives  | ... | 22  |
| Public Entree      | ... | 856 | -Europeans 651, Natives | ... | 205 |
| New Presentations  | ... | 175 | -Europeans 137, Natives | ... | 38  |
| Unavoidably Absent | ... | 386 | -Europeans 250, Natives | ... | 136 |

Thus the Europeans far outnumbered the Natives. The number of Europeans who sent in their cards but could not attend, was larger than the Natives who could be present. The European New Presentations were more than three times the Native Presentations. Under all the four heads, the proportion of Europeans to Natives was about three to one. The natives under all the heads could not come up to the Europeans under the one head of Public Entree. The grand total of the different numbers is 1518 and the number actually present 1132. Some native names are, indeed, mixed up with the European, but they are so few that they cannot be of any moment in considering the relativity of the two sections as represented in those official lists. Among the Natives, we noticed a boy not older than 12 years, who was arrested in his march up and down, but allowed to pass. How he performed the March Past, we could not know. He was, like many others, shabbily dressed.

In the Drawing Room, 46 ladies with the privilege of Private, and 144 with that of Public, Entree, attended. The New Presentations numbered 86. The Unavoidably Absent List is not yet out. Excepting a Burmese, no Native lady was present.

ON Tuesday, Lord Linsdowne unveiled the statue of Lord Dufferin. Notwithstanding the notification of the Military Secretary to the Viceroy giving the programme of the afternoon, and the Police Commissioner's notice regulating the traffic on the roads, published the same morning, the day's ceremony was more a private than a public business. The Executive Committee represented the Memorial Committee and the subscribers to the fund. Nor were the subscribers asked to be present. Such as were hardy enough to thrust their presence, had to suffer for their boldness. The Police notification only spoke of reserved chairs for ladies, there were other chairs besides, but very few gentlemen to occupy them. We reproduce elsewhere the speech of the Viceroy on the occasion.

IN regard to the forthcoming honours list on January 1st, it is stated that there are three vacancies in the list of K. C. S. P's and four in that of the C. S. P's. There are no vacancies in the K. C. I. E's, as one extra has to be absorbed. The usual number of C. I. E's to be allotted is twenty, and vacancies caused by promotion may be filled up in addition.

THE Amir of Kabul has issued a proclamation forbidding lavish expenditure on funerals. Here, in India, we all deplore the undue extravagance, to which on occasions of marriage and *shradh*, our countrymen are very often led by their own vanity, or by the immemorial routine of our society. Yet, we would neither tolerate state interference nor make any attempt by collective exertion to check the evil. The press is positively encouraging it by its reports of *shradhs* and marriages in high life. It is easy enough to lavish compliments on the Rajas and Maharajas for the lacs spent by them, on such occasions, in alms to the poor and in fire-works and feasts. But the Indian journalists who secure the favor of the aristocracy in this way, seem to be quite unconscious of the amount of mischief which they abet and facilitate.

LIKE every other religious system, our own creed recommends charitable gifts to the poor, and for the encouragement of learning. But our Shasters strongly condemn the squandering of the *corpus* of the family estate, so as to deprive the members of the means of their maintenance. Wasting paternal heritage is declared to be such a mortal sin by our religious teachers, that when the late Maharaja Sib Chandra of Nuddea failed to prevent the sale of one of his Zemindaris for arrears of revenue, in the early days of British rule, he fasted for three days in order to expiate the sin. The Rajas, Maharajas, and Babus who, in order to celebrate a *shradh* or marriage or to secure a title, mortgage their paternal estate and are eventually ruined for ever, are not the persons who deserve to be praised by the press. It may be that some of them are determined to fall victims to the tricks of wily priests and courtiers and can by no means be made to listen to disinterested advice. But the organs of public opinion can, under no circumstances, be justified in encouraging them in their career of ruin, by speaking of their conduct in terms of approbation.

THE *Pioneer* observes :

"The following extraordinary announcement, relative to the Land Indebtedness Commission, appears in the *Times*: 'The Governor of the North-West Provinces has nominated Mr. Evans as member of the Commission for the Punjab, Rivaz, and Bombay, but has not yet nominated a member for Bengal.' To transform Sir Auckland Colvin into a Governor, and make him supervise affairs in the Punjab and of Bengal, and to metamorphose Mr. Rivaz into an Indian province, is a feat famous even for so great a personage as the Sub-Editor of our contemporary, that great London thunderer—the *Times*."

The *Pioneer* itself is a provincial little Thunderer, and out of fellow-feeling lets off the old Zeus of Pimlico House Square gently. To us at any rate, our Allahabad contemporary's notice appears not only inadequate but simply evasive. To say of a piece of colossal stupidity that it is a feat famous even for so great a personage as the Sub-Editor of the *Times*, is to flatter away a great opportunity for an impressive homily or a good joke. To transform Sir Auckland Colvin into a Governor, is no great sin. Men at a distance are not familiar with administrative niceties, and even men on the spot are wont in common parlance to ignore them. Lieutenant-Governors are spoken of as Governors without offence, and the Presidency Governors may, without impropriety, be called Lieutenants of the Viceroy. The enormity of the example before us is in the addition of a name to Geography and the Gazetteer. The *Times* actually creates an Indian Province and calls it after a favorite official. Above all, the great journal openly allows the chief of one Province authority to meddle in all.

The *Times* is a gigantic enterprise, conducted on the most liberal principles, its arrangements as perfect as attainable. Yet it is by no means above the liabilities of our nature. It is indeed more than ordinarily frail. A clever new journal the *Saturday Review* put the point beyond dispute. That paper from its commencement paid unusual attention to the leading journal. It pointed out its daily laches and its researches established a periodicity in the frailty of the great daily. This infirmity has added a word to the dictionary, and we are indebted to the *Saturday* for the "silly season." Any nonsense is possible in its proper time.

Apart from that, the *Times* has from time to time committed the most extraordinary blunders. Considering the care that is taken by it to ensure accuracy, to say nothing of the tradition of the elaborate arrangements of the great journal, it is a marvel how mistakes, specially of the grosser kind, could at all creep in. India is a subject of bad omen for the British Press. There the best of them are notoriously apt to founder. Perhaps the craziest absurdity on any Indian question in the journalism of the world, was the *Times*' "leader" on the news of the outbreak in 1855 of the Santhals, in which they were described as the market gardeners of Calcutta, living in its vicinity, on the banks of the river.

THE Lieutenant Governor of the Punjab has recorded the following note on the remodelling of the Divisional and District Judge Agency in that Province :—

"I am inclined to think we might consider whether the Criminal and Judicial administration might not be improved and other advantages gained by remodelling the Divisional Judge and District Judge Agency in the following way :—Instead of 13 Divisional Judges—3 on Rs. 2,500, 5 on Rs. 2,250 and 5 on Rs. 1,800—and 9 District Judges—5 on Rs. 1,500 and 4 on Rs. 1,200—have, say, 10 Divisional and Sessions Judges on Rs. 2,500 and Rs. 2,250 and divide the Province into circuits accordingly. These officers should do all the important Sessions cases and Criminal Appeals, control the Criminal

Judicial administration under the Chief Court, and do the most important Civil Judicial business of their Circles. The remaining 3 Divisional Judges and the 4 1st Grade District Judges (omitting Dewan Rām Nāih's post) would become 7 Assistant Divisional Judges on Rs. 1,800 and Rs. 1,500 as before, who would work as Assistants to the Circuit and Sessions Judges like, I believe, the Assistant Judges do in Bombay. They would take most of the Divisional Court Civil work, and perhaps some of the Civil work now done by District Judges; also the minor Criminal work of the Sessions Court.

The cost of raising the pay of 2 Divisional Judges on Rs. 1,800 to Rs. 2,250—Rs. 900 per mensem—might be met by abolishing the 4 appointments of District Judge, 2nd Grade, and substituting 4 Assistant Commissioners, 1st class, which would be a saving of Rs. 1,200.

Out of the Rs. 300 balance of saving and out of the Rs. 1,500, 1st Grade District Judge's appointment, now held by Dewan Rām Nāih (which might be abolished when he vacates it) allowances of Rs. 100 or Rs. 50 might be given to all Assistant Commissioners or Extra Assistant Commissioners performing the duties of District Judge.

A certain number of Assistant Commissioners would always be doing District Judge's work, and others would be acting as Assistant Divisional Judges. Assistant Commissioners would in this way have some experience of work of all kinds, and would decide whether to go into the Judicial or Revenue lines when they got offers either of a permanent Assistant Divisional Judgeship or of a permanent Deputy Commissionership. As a rule, no change, except by exchange, would be allowed afterwards.

Men in the Judicial line not fit to be Sessions Judges would remain as Assistant Divisional Judges at Rs. 1,800 and would do little harm there.

Appeals from Senior District Magistrates would no longer be heard by Junior Divisional Judges, and generally the most important work in Divisional and Sessions Courts would come before senior men and the less important before junior men."

THE ruler of an empire cannot afford to indulge in practical jokes, and we do not feel inclined to believe the report which credits or rather debits Lord Lansdowne with the desire of conceding to the aspirations of New Indian Babus and Congressists to the extent of granting them the privilege of volunteering. There are lots of men among the poorer classes of our country who are willing and well qualified to serve as paid soldiers. Such men may be found even in effeminate Bengal, among the Ferazi Mahomedans of the eastern districts, and among Hindus of the Gola, Bagdi, and Agari castes. But we doubt much whether there is any native of this country who would willingly go through the drudgery of serving as common soldiers for the sake of the "honor." There are Babus who serve as "honorary" Magistrates and "honorary" civic governors. But, if we are not greatly mistaken, nothing can induce the pupils of Mr. Hume to shoulder muskets, or to practise parade with the uniform of common soldiers. The want of practical wisdom that characterizes the Congress agitation, cannot be better exposed than by granting the privilege of volunteering, for which its promoters have been recording Resolutions every year. Our rulers, however, cannot, consistently with the dignity of their position, play the part of "sceptred cynics," and both for their sake and for the credit of our would be political regenerators, we consider the experiment undesirable. Should it, however, be tried, it would not be without some wholesome result.

SUPERSTITION is ingrained in human nature, and we can hardly expect its complete eradication under any circumstances. There is in fact so much misery in this world, and the fortunes of men are affected so much by unforeseen accidents, that the stoutest hearts become at times a game for wily priests, astrologers and old women. There are some superstitions which are capable of explanation, as being symbolical of good or evil luck. We can understand why the sight of an empty water pot, or the fall of kites and vultures on the roof of a house, is regarded as a bad omen. Walking under a ladder may have also its terrors to people accustomed to the sight of the gibbetting of criminals. But there are some forms of superstition which are quite inexplicable on any rational principle. To this latter class belongs the apparently new invention of the mountebank's art, called *toonai*, which has already become rather too popular in the Land of the Five Rivers. It gives a ray of hope to bereaved parents, and has such elements of success in it, that it is likely to be adopted in other parts of the country, if not throughout the world. It consists of clandestinely laying the dead body of a child that has died a natural death, in a mosque at night or near the edge of a canal, instead of burying or burning it. The belief among the people who are led to do so, is that, by this treatment of the dead child, long life is secured for children born in the family afterwards. The trick may not bring much money to the pocket of its originator, but it will serve to maintain his credit with his followers, at least for some years, and as its hollowness cannot

be exposed, except by facts and figures which can never be readily available, it has every chance of securing a permanent footing in the beliefs of men.

*See p. 318.*

THERE is no limit to the gullibility of men, and a bold liar may, without much difficulty, play the rôle of a prophet, if he only takes care so to manipulate his prophecies that they may not be disproved by the test of experience. Such prophets have, in every age and country, played upon the credulity of their followers, with more or less success. There is still living a Bengali Brahman who, about the time of the Sepoy Mutiny, proclaimed himself to be an incarnation of the Hindu God, Vishnu, and promised to restore to his followers their deceased children, husbands, wives, and parents after a certain date. Thousands of men and women enrolled themselves among his votaries. Fair women mourning the loss of children or husbands, flocked from distant parts of the country with sweetmeats for feeding him with their own hands. Money poured at his feet as at the booking office of a first class railway station. For the period of about one year, he had a merry time of it. But the day of reckoning arrived when he was to fulfil his promise. The people who had hitherto been fondly expecting to see, on that day, their deceased objects of love and affection in flesh and blood again, were doomed to a cruel disappointment. Some of them began to curse their prophet openly. But such is the readiness of men to believe imposters, that a great many still clung to him, and he maintained his credit with them, by taking further time to perform his part of the contract. His initial mistake was to make a promise for which he could be called to account in his lifetime. The priests and prophets who never lose credit, are those whose rewards and terrors are invisible and beyond the ken of living men. The "incarnation of Vishnu," about whom we are speaking, had not the tact of the great masters of the art, and he failed. But, in spite of his failure to perform what he had undertaken to achieve, he was not completely deserted by all his followers till he betrayed his cloven foot unmistakably. The natural bent of his genius, and his want of training for any business or profession, made him, in his maturer years, a knight of industry. While living for a few days as a guest in the house of a friend in North Bengal, he helped himself to a watch and a chain belonging to his host, and by British justice, which makes no exception in favor of incarnations and prophets, he was condemned to pass a couple of years in a criminal jail. His meditations in the enforced silence of his cell as also the discipline and the diet which he had to submit to while in prison, may have contributed to the progress of his soul towards beatitude and *nirvana*. But his spiritual career terminated with his incarceration. He is still living, and though his is not a name at which the world ever grew pale, an account of his exploits cannot fail.

To point a moral or adorn a tale.

At the present time, the new fangled orthodoxy of beef-eating Babudom requires to be specially guarded against. All that we can do for the protection of its dupes, is to advise them to study their sacred theology carefully, and in an unsophisticated spirit. Little learning is dangerous in every sphere, and is especially so in religious literature. The rules and regulations prescribed by our ancient teachers are based upon a noble ideal. But in every age the benefactors of mankind are opposed by the wicked, and the work of the earnest disciplinarian is rendered nugatory by the tricks of the popularity hunter. It therefore happens that there is hardly a religion which has proved to be an unmingled blessing. That our religion too has a dark side would be obvious to the really sincere among our Babu enthusiasts, if they would take a little trouble to study, with an unprejudiced mind, such works as the *Mahanirvan Tantra*, the *Bhagabat*, the *Narada Pancha Ratna*, and the *Gita Gobinda*.

THE *Bengal Times* writes:—

"Silent Suffering. One custom in India for people, when overtaken by famine, is to suffer in silence and die. Sir Richard Temple, when Governor of Bombay, bitterly complained that Indians would rather die than come to relief works, and respectable people would not inform local authorities that they were suffering. But it seems such feelings are happily undergoing a change. For our part, we do not believe in people starving themselves. If there are fools, who choose this mode of death, they are no loss to anybody and rather a gain to society."

That is unquestionably British, but barely so. Even as such, it is a reaction of a long era of enthusiasm of humanity. Except as such,

it will not be entertained on this poor frail earth of ours. It sounds so atrocious! It is no doubt logical, philosophical, scientific, politico-economical and all that, but our consciousness is not yet attuned to the cruel sciences, physical and moral. Humanity—in every sense—is below them—or above, if you will. Our contemporary scarcely realises the length of the logical conclusion of his doctrine. That doctrine involves the prime issue whether we should help the incompetent to live and breed. Accept the negative and apply it in different directions around you, and you see great institutions and departments of state decay and dwindle to nothing. The editor of the *Bengal Times* must have been in his barbaric Eastern spell before he could joy over the extinction of the fools wholesale by starvation. Let beggars beware! So far from receiving alms, their very skins are not safe from the attacks of such philosophers who are well acquainted with the prices current of leather!

The writer does not believe in people starving themselves. Coming from a raw Bull, it were appropriate speech. Jack Bull's people are ready for rioting in famine time. They would beg, borrow, steal, rather than starve. We are surprised at our contemporary's confession. It is strange that a man living so long in India should display such scepticism. Such deaths may be unknown in Europe, but they are common enough in this country. In all the great periods of national calamity, men in numbers and whole families have been found dead within reach of help. Nor was the phenomenon discovered by Sir Richard Temple by any means. It first came out during the sad famine of Orissa in 1805-60, and was then brought to the notice of the European public. And it has been noticed ever since at every fresh recurrence of the same kind of calamity. Our own countrymen know that the feeling which prefers death to begging, is far more prevalent among our people than the statistics show. This national disposition is one of the recognized difficulties in the administration of famines. Those who cannot see the *rationalité* of that made of suicide, are to be pitied. They speak contemptuously of the salt of the earth.

IN April 1890, there was a murderous attack on the Superintendent of the Rampur Police, while on his way to Moradabad. A Police investigation followed and three men, named Mahmood Khan, Abdul Maged and Chuddan, were arrested and put on trial before Mr. H. F. Evans, the Sessions Judge of Moradabad. They were all convicted and sentenced each to seven years' rigorous imprisonment. There was an appeal to the High Court, under Section 235, Criminal Procedure Code, on the ground that at the Sessions trial, all the assessors were not present throughout the proceedings. The objection took, and a fresh trial was ordered. By this time Mr. Evans had ceased to be the Sessions Judge and the three were tried by Mr. Mallock, who acquitted the first two and convicting Chuddan sentenced him to 10 years' rigorous imprisonment.

A QUER case of kidnapping cropped up lately in the district of Backergunge. A teacher attached to an educational institution in Bursal removed his sister from his mother's guardianship to make a proselyte of her to Brahmoism. Thereupon, his mother has got him hauled up before the local magistracy on a charge of kidnapping from lawful guardianship. The girl is under fourteen years; but whether she is a widow or a maiden does not appear from the reports. Probably, she is a widow and the object of her brother is to get her married under the Brahmo Marriage Act. But in his defence he does not say that his object is to give her in marriage. He says that he meant only to bring her "into light." Where the *guru* and the *chela* are children of the same parents, such proselytising zeal may be harmless enough. But where the parties are strangers, "bringing to light" may have a very different complexion in the eye of the vulgar pagans groping in the dark, as well as of law.

IN a civil suit in the District Court of Cuddalore, twelve witnesses swore to an adoption which if found valid would have deprived the plaintiff of property worth Rs. 40,000. They were criminally prosecuted for perjury, and the Head Assistant Magistrate of the District, Mr. Swaminatha Iyer—a statutory civilian—found them guilty and sentenced eight of them to various terms of rigorous imprisonment, and four of them, the respectable of the lot, to six weeks' simple imprisonment each. One of the eight applied to the District Magistrate for mitigation of his punishment. His ground was

that, though found guilty of the same offence, committed at the same time and in respect of the same matter, he was awarded a higher sentence than four of his comrades in the crime. The argument took, not as regards the appellant but against the four on whom he had based it. The four had already lived out their imprisonment. Yet the District Magistrate reported the matter to the High Court, which called upon the four to shew cause why the punishment of simple imprisonment should not be enhanced. It was argued on their behalf that they were men of respectability and that the simple imprisonment in their case was quite as deterrent as the rigorous imprisonment in the cases of the eight. Sir Arthur Collins and Mr. Justice Wilkinson held that Mr. Swaminath Iyer did not apparently realize the gravity of the offence, and ordered the four to be rigorously imprisoned for a further term of two calendar months.

THE Sessions Judge of Muzaffarnagar, agreeing with the verdict of assessors, convicted and sentenced to death Chunni, a Brahman, and Chhajju, a Kahar, for murder of a boy named Balmakund, aged ten years. The apparent motive of the deed was the theft of the boy's bangles, worth about Rs. 4. On appeal to the Allahabad High Court, the Chief Justice and Mr. Justice Knox, while upholding the conviction, reduced the sentence to transportation for life.

BALWANT SINGH, a pensioned Sepoy, suspecting a neighbour, Ram Singh, of a liaison with his wife, attacked the wife with an axe. His mother interposing, she too was struck with the same deadly weapon. It was next the turn of Ram Singh who had run into the house hearing an outcry, and received wounds from the same axe. The wife died immediately, the neighbour did not survive long, the mother breathing her last a few hours after. Balwant was of course tried for triple murder. Before the Magistrate, he admitted these facts, but in the sessions court at Cawnpore, he justified his conduct saying he had found Ram Singh in the house with his wife and that the wife had connived in her infidelity. The assessors found him not guilty of murder, "because the evidence shewed no other reason for slaying except the liaison with Ram Singh or the suspicion of it. It was because of suspicion or certainty of his wife's liaison and for the sake of the honor of his family that he killed the three on provocation." Regarding the mother, the assessors argued that "a mother was a very dear relation and until it was certain that she had done an evil thing a son would not raise a hand against her." These findings of the assessors, the Sessions Judge said, were based on Oriental ideas and were inconsistent with the law as laid down in the Indian Penal Code. He, of course, not being an Oriental, disagreed with them, found Balwant guilty of murder and sentenced him to death. The matter went up in appeal to the High Court, and the Chief Justice and Mr. Justice Straight dismissed the appeal and confirmed the sentence.

THIS year has been pre-eminently one of disasters on both sea and land. Famines, cyclones and railway accidents are the order of the day. All these are certainly owing to the Consent Act and the Mahapuja. As to the terrible famine in Russia, the explanation is not so obvious; but our Babu prophets may say that it is due to their loyalty to the British throne, and to their curses on Her Majesty's enemies. *Verbum sat sapienti.*

A RAILWAY accident is reported from the Punjab, between Okara and Satghara. Two trains collided. After a "line clear" message to both, one of which was subsequently withdrawn but too late perhaps, they met each other on the single line of rail. The report says—"A terrible scene then presented itself, a large number of the dead being horribly mangled and joined together." The majority of the passengers were, however, unhurt. The number of dead is not given. Only coolies and workmen were killed, but no woman or child.

THE death at Bombay of Edward Mansfield, Sub-Lieutenant, R. N. R., Aeronaut and Parachutist, Foreign Secretary, Balloon Society of Great Britain, through the collapse of his balloon "Wanderer," will be universally deplored. A previous attempt at balloon ascent made by him in that capital having failed for want of sufficient gas, he took particular care not to disappoint the public and had everything ready before the appointed time. He was not only

determined to keep his faith with the public but to beat his last record of 11,400 feet before leaving the balloon. At ten minutes past four, he took his seat on the trapeze, and gave the word "let go." Twenty three and a half seconds elapsed and, when an altitude of ten hundred feet was attained, the "Wanderer" was seen to divide into two portions. The Lieutenant too was seen to struggle, and endeavour to get clear of the ropes and get hold of the parachute, but he was entangled in the ropes, and fell with tremendous rapidity to the earth, falling against the wall of the Victoria Gardens, whence the ascent was made in the presence of the Governor and 4,000 spectators. The wall separating the gardens from the spot where he fell was speedily scaled by Doctors and others. A sailor from the Marathon ran in the direction the Balloon was dropping, and with a native servant who saw him fall, rushed to his assistance. The shock was too great, and broke both his legs, the bones protruding through the skin. The sailor says he attempted to speak, but was unable. He swallowed some brandy, but it was of no avail, as he died in a few seconds. Before his fate was known, some one called out "he is safe and has dropped on a tree." Vociferous cheers broke the painful suspense. When the facts were known, the scene was distressing, many ladies shrieked, and numbers were led away crying bitterly. The Coroner's Inquest has found that there was a rent in the balloon which was brought to the notice of the deceased before his ascent, but was not deemed by him to be of any importance.

RENEWED gales have set in along the British coasts.

PRINCE George of Wales has had a slight relapse.

THE American financier Mr. Russell Sage has had a narrow escape from violent death from American scoundrelism. Two men entered his office and demanded from him one million dollars. The demand being refused, they exploded a dynamite bomb in the office which shattered a great part of the building. Three clerks and the miscreants themselves were blown to atoms and Mr. Sage severely injured.

THE Duke of Clarence and Avondale is betrothed to Princess May of Teck. It is said to be a love match.

SPEAKING at Hanley, Lord Cross said that the great keystone of British policy in India was justice. He declared that further aggrandisement was not wished for and that the Government desired to maintain the closest friendship with the Native States. It was wished, he said, that the Amir of Afghanistan should rule his subjects properly and continue friendly to England.

THE Paris correspondent of the *Times* says that the Russian Government has purchased as many Suez Canal bonds as it could procure. As to its object, we need not hazard any conjecture.

THE Bombay Chamber of Commerce have received a letter from Sir James Fergusson in which he regrets he cannot hold out any prospect of the adoption of a penny post to India. The new Postmaster-General of England points out that the charge for post-cards has been reduced, and mentions that a reduction in newspapers is in contemplation.

THE Countess of Russell's petition for divorce has been dismissed with costs. But can the Earl and the Countess live together again as man and wife under the same roof?

THE death is announced of Dom Pedro, ex-Emperor of Brazil.

THE "crownet's-quest" has decided that Sreemutty Mamada had "wilfully sought her own salvation." Salvation, indeed! In his address to the Jury, the Coroner admitted the cruelty perpetrated on her, but advised the Jury not to travel beyond the immediate cause of death. The mystery which shrouded that tragic end, remains unveiled. But,

*She is gone, she's gone,  
And we cast away moan:  
God ha' mercy on her soul!*



THIS week a promising youth of twenty-two—a son of the successful Attorney Baboo Gonesh Chunder Chunder—who had successfully passed the last M. A. Examination, was found dead in his bed. At the *post mortem* examination, a large quantity of opium was found in the stomach and the Coroner's Jury returned a verdict of suicide from opium poisoning.

A SUGGESTION has been made in Calcutta to establish Savings Banks in connection with schools and colleges. The experiment, if tried, is almost sure to end in failure. State Banks for making advances to promising students, may have better chance.

THE Lieutenant-Governor has sanctioned the byelaw framed by the Calcutta Municipality for enforcing the construction of urinals and latrines in theatres and other places of public resort. The selection of sites and the plan of construction are to be subject to the approval of the Commissioners. Now that they have the power, it is to be hoped, the Commissioners will not strain it in order to introduce constructions they may have taken a fancy to.

A PUBLIC meeting, under the auspices of the Students' Club, was held on Tuesday, the 8th instant, in the hall of the General Assembly's Institution, to consider whether sea voyages are prohibited by the Hindoo religion. Babu Bunkim Behari Mitter, B. A., read a paper on the subject, and we are told that "he conclusively proved by quotations from the Vedas, Purans, Smritis, and dramatic works that our shasters do not forbid sea voyages." As the lecturer succeeded in satisfying his audience regarding the correctness of his conclusion, we congratulate both him and them, and hope that they will not meet with any opposition from Baba orthodoxy.

THE Government of Bengal has issued a circular to all heads of departments bringing to their notice that much inconvenience is caused from time to time by the difficulty of making out the signatures to official documents. In the case of native signature, the difficulty of deciphering is often heightened by the fact of different officers having the same surname and by the initials standing for their prenomens being illegible. To prevent this inconvenience, all officers have been ordered to sign public documents in future with their signatures written clearly and, in the case of native officers, with all the prefixes in full.

THE Governor of Bombay has been pleased to supersede for one year the Municipality of Dahanu, in Gazerath, for incompetency and persistent default in the performance of duties imposed on it by law. Lord Harris formulates his charges in the following terms:—

"(1). In January, 1890, the Municipality, by a majority of votes, resolved upon the abolition of octroi-duties on all but five articles and on the imposition of a small house-tax in lieu of the duties so to be abolished. This measure received the approval of Government in Government Resolution No. 1479, of 15th April, 1890, and thereupon came into force. Since that time, however, a majority of the Municipal Commissioners have persistently opposed and obstructed all steps for collecting the house-tax, and by thus retarding the realization of Municipal dues, have brought the work of the Municipality almost to a standstill.

(2). Owing to this obstruction, the classification of houses in the Municipal district for the purpose of assessing the house-tax was so much delayed, that at the end of January, 1891, i.e., two months only before the end of the financial year 1890-91, about two thousand houses still remained to be classified; the result being that the collection of that year's tax within the year was rendered almost impossible.

(3). At the budget meeting held in April, 1891, this state of things was brought under the notice of the Municipality, yet no steps were taken towards the collection of the house-tax. The consequence was inevitable deficit, to provide for which no other means was adopted.

(4). Seeing the attitude taken by the Commissioners, a considerable number of the towns-people have refused to pay the taxes due by them. Many suits have been filed against the Municipality to contest the legality of the house-tax. It cannot be expected from the Municipality, constituted as it is and hampered by such antecedents as have

been described, that it should maintain its legal rights as a Corporation with the due degree of zeal and sincerity.

(5). On a consideration of these circumstances, the Governor in Council on the 1st June last gave a warning to the Municipality that unless, within two months, it took measures to reform its administration and to secure the proper collection, without delay, of the house-tax, the Municipality would be superseded.

(6). But from the reports received by the Governor in Council, it appears that the Municipality has taken no steps to improve its administration, or to cope with the difficulties which its resolution of 29th April, 1891, has led to. On the contrary, the Municipality is now Rs. 5,000 in debt and the schoolmasters and Municipal servants in its employ are without their pay."

The Government of Bombay seems to be in favor of the House-tax in lieu of the Octroi, which the municipality finds less objectionable to the ratepayers than the direct tax on their houses. Not long ago, there was a proposition to introduce in Calcutta the Octroi. It was, however, abandoned and the present law was enacted to assess more heavily the residential houses.

THE Hon'ble J. L. Mackay, C.I.E., has been re-appointed an Additional Member of the Governor-General's Council for making Laws and Regulations.

LORD Wenlock has gone back to his own Madras.

THE Russian "sightseer," Count Kreuntz, and Baron de Nolde have been refused permission by the authorities to Sikkim.

## REIS & RAYYET.

Saturday, December 12, 1891.

### HINDOO MEDICINE IN MOURNING.

BENGALI Society in Calcutta has become the poorer in Sanskrit medical lore and skill and experience in the healing art, by the removal from the world of two men. First died, as befitting, the older. And now this week Chunder Kissore has been followed by Brojendra Kumar. Sons of distinguished men, they were themselves distinguished too, after a sort. They had certainly made a name, each for himself, in his own way. They were not men of the same stamp, or class, or even age. While Chunder Kissore was of the old, Brojendra Kumar essentially belonged to the new generation. Their education was different. Chunder Kissore was a well-taught disciple of the Sanskrit Medicine. Brojendra Kumar was a scientific man who practised Hindu Medicine. Yet Chunder Kissore is not to be despised. He was not by any means a stubborn bigot who would shut his eyes on the ways of others. He watched the treatment of the practitioners of European Medicine, with as much interest and to as much purpose as his ignorance of English permitted. In this, he received signal help from the late Baboo Rajinder Dutt of the Wellington Square family. With such friendly contact, his fine intelligence could not help making great progress. Of course, under the fatal disability already mentioned, he could for the most part only gaze at the outside of the edifice of modern science without being privileged to enter it. But he made the most of his opportunity. The proof of this is in the bloodless revolution he has caused in native society and the indigenous practice of medicine. Whatever may be the scientific claims of Hindoo medicine and of European, Chunder Kissore's frank understanding at once recognised the administrative superiority of the latter. The more

he observed and meditated, the more he was convinced that the joining of the characters of physician and apothecary in the same person was a mistake and a source of much evil. He desired to introduce the reform among his countrymen. On enquiry, he found that the experiment had been tried without encouraging results. He thought the fault lay in the manner of the experiment. He resolved to try it himself, and he embarked his whole fortune in the experiment. The first visible outcome of his zeal was the lofty pile in Fouzdari Balakhana dedicated to Hygeia and the production and sale of Hindoo medicines. It was at first ridiculed as Chunder Kissore's Folly, but its rapid success silenced reproach. At this time, there is scarcely a quarter of the town where there are no Ayurvedic chemists and apothecaries' shops.

Kaviraj Chunder Kissore was the younger son of Nityananda Sen of Kalna, in the Burdwan District. His father was the leading physician of his day in Calcutta. He was sent for study to Burdwan, where he was brought up in the medical seminary of the most renowned Rajballav Ray, whose insight into diagnosis was a preternatural gift and who is credited with the most miraculous cures. We believe Chunder Kissore was but a very short time at Burdwan. Most of his education he received from his father and elder brother, the latter of whom he afterwards distanced in success in practice. He was brought to notice by the Dutt family. He was the first Kaviraj whom the Europeans knew or who got European patients. Whenever any sensational case occurred in native or European society, Baboo Rajinder Dutt was sure to offer Chunder Kissore's services as an infallible doctor. And Chunder Kissore was thus enabled to give some remarkable proofs of his powers. Thenceforward, his fortunes galloped onwards, until they reached their acme at the head of the College of Health in Chitpore Road.

Brojendra Kumar was a different sort of man. He was a man of education versed in both Hindu and European medicine. His father was the Physician to the bigotted Court of Cashmere, and he succeeded to it. But with his education and his liberal notions, he could not submit to life at Jummoo. He came and practised at Calcutta. He was a perfect gentleman too, besides a great doctor. He has left no equal or second. He was the only practitioner of the Ayurveda system fit for consultation with those of the European medicine.

#### THE IMPERIAL DIAMOND CASE.

THE trial of Jacob in the Hyderabad diamond case commenced at the High Court Sessions on Monday last. The special Jury empanelled consists entirely of Europeans, all the five native gentlemen whose names were called being challenged by the defence. The Advocate-General with Messrs. Woodroffe, Jackson and Dunne are engaged for the prosecution. While Mr. Inverarity of the Bombay Bar, with permission of the presiding Judge Mr. Justice Wilson, and Messrs. Gattik and Pearson appear for the defence. Mr. Rattigan, of the Lahore Bar, had early been retained by Jacob, but he could not appear at the preliminary enquiry in the Police Court, on account of his public business, in connection with the Punjab Municipal Act. Mr. Rattigan, on his arrival in this town on last Saturday, was informed that the local bar resented his appearance in the case, specially as he had not the excuse of having represented the accused in the lower Court. Before applying to the presiding Judge for the necessary sanction under the Legal Practitioners' Act, he communicated with the Advocate-General to be assured that his taking a part in the defence would not be objected to. In reply, he was assured that it would not be an infringement of etiquette and that there

was no ground for the hesitation that he felt. But somehow he was not satisfied that he was quite welcome, and not deeming it prudent, under the circumstances, to run the risk of being refused the necessary sanction by the Court, threw up his brief, leaving Mr. Jacob entirely in the hands of Mr. Inverarity and the juniors of the local bar engaged for his assistance. In a letter to the *Englishman* this morning, Mr. Woodroffe repudiates any opposition of the local bar to Mr. Rattigan's appearing in the case, or to any number of outsiders. At the same time, he explains that it is not the fact that all the senior Counsel of the Calcutta bar were retained for the prosecution, so as to justify the importation of foreign talent by the defence.

The Advocate-General's opening address was a masterpiece of forensic deliverance. It was concluded on the second day, and upon his proceeding to call witnesses, Mr. Inverarity asked the Court to decide first of all whether the Nizam's evidence given before the Commission issued by the committing magistrate, was admissible or not. The Court ordering accordingly, Sir Charles Paul asked the permission of the court to put in the evidence of the Nizam and, in support of his application, he put in an affidavit declaring that it would be highly inconvenient for His Highness to attend court. The deponent Mr. Hoimusjee Nusserwanjee was also examined as a witness. Mr. Inverarity submitted that the evidence taken on commission issued by the committing magistrate was inadmissible, under S. 507 of the Criminal Procedure Code, in the trial before the Sessions Court. In support of his contention, the counsel for the accused cited *Empress v. Dabee Persad*, I. L. R., VI., Cal. 532. He cited also *Empress v. Faridounissa* I. L. R., 5, All., 92, in which the Allahabad High Court held that in criminal courts a Purdanashin lady was not, as a matter of right, exempt from personal attendance, and that the lady, who claimed the privilege in the case, was bound to attend as she was herself the complainant, and as the nature of the case was such that she could have got an effectual remedy by a civil suit. His Lordship observed that the general rule of the court was not to allow parties to be examined on commission and held, following a decision of Justices O'Kinealy and Pinsep, that the recorded evidence of the Nizam was inadmissible under S. 507 of the Criminal Procedure Code, as the word "case" in that section did not apply beyond the enquiry before the committing magistrate. As to the admissibility of the evidence under S. 33 of the Evidence Act, His Lordship said:—

"The only ground that had been urged against the Nizam's attendance was that of expense. It was a case in which a great deal would depend upon the conversation between this prosecutor and the prisoner, and it was very important that the prosecutor should be before the jury personally. The mere fact of the Nizam having to bring his retinue to Calcutta was simply one of state policy, but he did not think it was the kind of necessity which the Act contemplated at all. He thought the objection under section 33 was sound, and the evidence was perfectly inadmissible, but if the prosecution desired to make any application in order to facilitate His Highness giving evidence before the court, he (His Lordship) would be prepared to entertain it."

Sir Charles Paul then moved the Court for issue of a commission to examine his client in Hyderabad. But this application also was rejected.

Albert Abid, the Nizam's chamberlain and his chief witness, was then put into the box, and his examination-in-chief was commenced by Mr. Woodroffe on Tuesday afternoon. His cross-examination by Mr. Inverarity has just concluded.

#### UNVEILING OF LORD DUFFERIN'S STATUE.

On being asked to unveil the statue, His Excellency the Viceroy rose and said:—Your Honor, Mr. Mackay, Ladies, and Gentlemen,—I understand that before I proceed to unveil this statue, I am expected to say one or two words about the distinguished statesman whom it represents. They shall be few and simple. The memory of Lord Dufferin is still fresh in your recollection, and no words of mine can add to, or subtract from, his reputation.

I have, however, perhaps a right to address you upon the present occasion, not only as the head of the Government of India wishing to do honour to an Indian statesman, but as one whose friendship with Lord Dufferin carries me back to the earliest days of my childhood—an intimacy which, in spite of long periods of separation, has never been interrupted—and also as one who in two of the important appointments held by Lord Dufferin has had the good fortune to be his successor. My opportunities, therefore, of watching the judgment passed upon him after he had retired from the scene, and when those in whose full sight his work had been performed were no longer under the immediate and irresistible charm of his personal intercourse, have perhaps been greater than those enjoyed by others.

Perhaps the most noticeable feature in Lord Dufferin's career has been the unbroken continuity of his success. Most public men make mistakes, experience reverses, and find themselves for a time, rightly or wrongly, out of public favour, but the even course of Lord Dufferin's advance seems never to have undergone a check.

More than 30 years have passed since the time when, in 1860, he was deputed to represent British interest in the Lebanon, at a time when the blood-stained collisions between the Druses and Maronites promised to lead to serious complications in that part of the world. The distinction with which he acquitted himself, and the successful efforts which at this period of his life he made in the paths of literature and politics, established his reputation, and obtained for him appointments which familiarised him with more than one branch of the administration, and notably with that of the Great Empire which he was one day to govern.

His designation to represent the Crown as Governor-General of Canada was received with general acclamation. He undertook the appointment at a very critical period in the history of the Dominion, during the early days of the federation of British North America, and no Governor-General ever did more than he to stimulate the loyalty to Her Majesty's Canadian subjects, or to strengthen the ties which hold together the Provinces of the Dominion, as well as those by which the Colony, as a whole, is united to the mother-country. As to the tact, dignity, and sympathetic spirit with which he discharged his duties, whether official or unofficial, he left behind him no two opinions.

The high degree in which he possessed these qualities pointed to him as one eminently fitted to serve his country in a diplomatic capacity, and, although he had not undergone that training in the Diplomatic Service which forms the usual avenue to its highest posts, I never heard it said that the absence of experience of this kind in any sense impaired Lord Dufferin's usefulness as British Ambassador at St. Petersburg and Constantinople. With each of these Governments our relations were of the most delicate and important kind at the time when they were committed to his charge, and they certainly did not suffer in his hands.

Ladies and Gentlemen, the recollection of Lord Dufferin's four years' service in India is still fresh in your memories. Whether in regard to the external or to the internal affairs of the Indian Empire, those four years were unusually eventful and laborious, and brought with them more than their share of trouble and heavy responsibility. Upon our western frontiers he left his mark by a settlement, as complete as the circumstances permitted, of a boundary question which, less judiciously handled, would have imperilled the peace of the world, and by establishing upon the throne of Afghanistan a Ruler who has since shown himself faithful in his allegiance to us, and strong enough to hold in check the turbulent elements of which his kingdom is composed. Upon our eastern confines he brought to a close a long series of complications and anxieties by the addition to the Empire of the Province of Upper Burma. It would be impossible within the limits which restrict me this evening to deal adequately with his administration of the internal affairs of India. It will be memorable for many useful measures, amongst which a conspicuous place must be given to those for the improvement of the position of the cultivators of the soil in this Province, in Oudh, and in the Punjab. Education, the health of the people, the condition of the public service, the state of the Imperial Defences, the contribution to those defences made by the Indian States, the extension of our Railway system—all received their share of attention. I do not think it will be gained that these and the other grave problems which confronted him were dealt with patiently, courageously, and judiciously. Nor, when the history of Lord Dufferin's administration comes to be written, will it be regarded as the least of his achievements that he throughout conducted the affairs of this country in such a manner as to create and to maintain a kindly feeling and mutual confidence between all classes and sections of your Indian community. One of the most unmiskenable proofs that the verdict of his contemporaries in India was a favorable one is to be found in the fact that, as soon as his intended departure became known, a movement to erect his statue was set on foot. It was supported by all classes of the community without distinction of race, class, or creed.

Lord Dufferin is still serving his country, and will, I hope, continue to serve it for many years to come. All his old friends must have seen with pleasure that he has within the last few weeks had bestowed upon him the office of Lord Warden of the Cinque Ports—an office which, although purely honorary, confers upon the person who holds it the distinction of succeeding to a long roll of the most distinguished names in the modern history of Great Britain.

It would be hard, indeed, among his many brilliant qualities, to designate those to which his success has been specially due. It may perhaps be said that the most conspicuous of these have been his extraordinary perception of human nature, his unerring tact, and his power of conciliating opposition. Nor must we forget that rare gift of appropriate expression in speech and in writing which, it has often been said, came to him as a birthright, but which, as an assiduous student of arts and letters, he constantly cultivated and improved—a gift which invariably stood him in good stead, what-

ever the nationality or the character of his audience, and which enabled him with equal ease and happiness, and with the precise amount of erudition, humour, and sound sense which the occasion happened to require, to describe his own adventures in High Latitudes, to take his part in the hot encounter of political debate, to lay rich stores of wit and wisdom before an academic audience, or to give voice to the feelings of a sorrow-stricken nation sharing its Sovereign's grief for an irreparable loss.

To the list which I have just given might perhaps be added one other quality, possessed, I believe, in the same degree by no other public man of our day. His employment in the various offices of which I have just spoken has, to a great extent, cut him off from the narrower and more purely domestic politics of our own country, and has compelled him to look at the affairs of the Empire from a truly Imperial standpoint, and to include within his purview a horizon far wider than that of the average politicians of our day. It is no doubt to this that are due those qualities of higher and broader statesmanship which are discernible in almost everything that he has said and written. That is why his reputation will go down to posterity as that of a statesman, rather than a politician, as that of one who, in an age of party rivalries and sectional cleavage, was able to keep steadfastly before his eyes the larger interests of that great Empire, the dignity and reputation of which he has upheld in so many parts of the globe.

The statue, which I will now unveil, is the work of Sir Edgar Boehm, an artist whose recent decease removed one of the foremost sculptors of our generation. I have no doubt that the work will be worthy both of the great artist who has produced it, and of the man whom it represents. (Applause.)

#### ST. ANDREW'S DINNER.

##### THE TOAST OF "THE VICEROY AND THE LAND WE LIVE IN."

On rising to propose this toast Mr. Mackay, the Chairman, was greeted with a hearty outburst of applause. He said:—Your Excellency and Gentlemen,—Twelve months ago a reception was given here to the toast of the health of the Viceroy, which, I am sure, would have gratified His Excellency had he been present to witness it, and to-night when Lord Lansdowne has conferred on us the great honor of being our guest, I venture to predict that the charm which he sheds around him wherever he goes, will alone be sufficient to ensure the toast of his health being received with the warmest enthusiasm (Loud cheers). The year now drawing to a close has been more or less eventful in the annals of Indian history, a year of episodes which, though comparatively insignificant in themselves, have served to remind us of what some people would try to make us forget, namely, that in India, unfortunately, we still live, so to speak, on a magazine which requires to be constantly guarded (Hear, hear). A few months ago every one was startled by rumours which came from a subordinate state on the far off north-east frontier, and all true men were shocked to hear, after days of suspense, that Her Majesty had lost several of her officers by the foulest treachery. A short time later the country was again agitated by a series of religious riots, accompanied by misguided newspaper attacks upon Englishmen and the British Raj, attacks which had to be, and which have been, suppressed (Cheers). Gentlemen, in the day-to-day administration of the Government of India, the Viceroy must always have his hands more than full, but when, in addition to the ordinary cares and responsibilities of his high office, he is harassed as His Excellency must have been within the past six months, his position is apt to make us think of the words "uneasy lies the head that wears a crown." A short time ago in speaking of certain events then under discussion, the Secretary of State for India, in his place in the House of Lords, said:—"I gladly take this opportunity of bearing my humble testimony to the zeal and efficiency with which Lord Lansdowne has discharged his high duties (Cheers). He has maintained untarnished the honor of the British name; he has added to the strength of the defence of the empire; he has done much to improve the social and moral condition of the various races committed to his care, and he is deserving of the unabated confidence of his Sovereign, of Parliament, and of his country" (Cheers). Gentlemen, I think this would be a fitting occasion to assure Lord Lansdowne that these words, spoken in England, were but an echo of the feelings which filled the heart of every loyal subject in India (Loud applause). Placed high above his fellow-men, with his every act and every line of his policy subjected to criticism, not always generous, but often unfair, because based on imperfect information, the ruler of a conquered race, the Viceroy of India from the personal nature of his Government has a greater individual burden to bear than any other man in the empire. It cannot, therefore, but be gratifying to His Excellency to know that in all the anxieties which have recently beset him, his single-minded chivalrous action, and his courageous policy have had both the approval of the Sovereign and the approbation of his fellow-country men (Cheers). It is a source of unqualified satisfaction to every one to learn that the rumours which were current a year ago regarding Lord Lansdowne's contemplated resignation, have proved to be incorrect (Hear, hear), and

that his health is now such as to lead him to believe that he will be able to complete the term of his Viceroyalty (Cheers). Gentlemen, I will ask you to join me in expressing the fervent hope that His Excellency's anticipations may be fully realised (Loud and prolonged cheering).

Gentlemen, the land we live in is by no means a bad sort of place, but it cannot be denied that in some respects it is capable of improvement, and when I make this remark, I have before me chiefly our own city of Calcutta (Laughter). I have not the honor to be a member of the Municipal Corporation of Calcutta (groans), but I am well aware the duties of that body are both responsible and laborious, and I do not forget that those who devote their time to municipal affairs have, as a rule, but a thankless task. The Municipal Corporation of Calcutta, its Chairman and Executive Officers, past and present, are entitled to every credit for all they have done for the city (cheers), but, gentlemen, I don't think I shall be going too far when I say that there still remains a deal to do (Hear, hear). For instance, we require to have those hot-beds of disease, those places otherwise known as *bastees*, remorselessly swept away from the European quarter of Calcutta (cheers), and cost what it may, we should refuse to rest content till this end has been accomplished. Let the *butee* lands be bought up and cleared and turned into public gardens or leased out as building sites, and let the quarter benefited be taxed as necessary to meet the outlay (cheers). Then, gentlemen, now that the Municipality has embraced the suburbs, let the suburban portion of the city, while it is still lying waste or covered with inexpensive buildings, be mapped out on an intelligent and definite plan, which will provide broad air-circulating streets and roads instead of foul lanes and narrow pestilential gullies in which old Calcutta abounds (Hear, hear). And while admitting that Calcutta with all its drawbacks is not a bad place to live in, it is also a good place to get away from (laughter), especially to that beautiful sanitarium, with an almost English climate, which nature has provided on the slopes of the Himalays. And Darjeeling will be a still better place to go to when the Railway journey occupies eighteen instead of four and twenty hours, an improvement which will doubtless be effected at no distant date by our enterprising Railway magnates (Cheers). Then when you reach Darjeeling you are at the gate of that beautiful and almost unknown land of Sikkim, a country probably unsurpassed for its charming scenery and its delightful climate, a country which, thanks to the enlightened policy of our Political Agent, is rapidly being opened out and made accessible to all. There, in a day's march, you may revel in smiling landscapes, in rugged mountain gorges or among pine-clad hills, which will recall your childhood's days. You may find yourselves camped for the night on the summit of a mountain three times as high as Ben Nevis, with the thermometer marking fifteen degrees of frost, on the shores of a lake which will remind you of Loch Marce, or in some sheltered valley, by the side of a clear and rapid mountain stream, the water of which may be safely drunk,—when mingled with Glenlivet (Cheers and laughter). Gentlemen, you must all have been greatly impressed with the remarkable disclosures of the recently taken Indian census. Ten years ago the population of this country stood at the modest figure of 254 millions, while to-day it stands 286, the increase in the interval having been equal to nearly the whole population of the British Isles. The population problem now staring us in the face is a most serious one for India, and its contemplation cannot but force every one to realize, not only that it is necessary to leave no stone unturned likely to develop the country's resources, but that it is also essential to avoid the premature introduction of laws calculated to retard the progress of industries which, if carefully fostered, will provide a means of existence for numbers of our ever-increasing millions. Gentlemen, what India wants for many a day yet to come, is proper and enlightened encouragement from the Government for all branches of its commerce (cheers),—encouragement which will bring more Scotchmen to the front (laughter) and will attract more of that enterprise and energy which spring to life on the mountain sides, on the breezy moors, in the lovely valleys, and along the shores of our native land,—qualities which have done so much in the past, qualities which will do much in the future for the land we live in (Applause).

Gentlemen, it is fortunate for the proposer of this toast that his duty fills on the 30th of November, and not on the 30th June, for I am afraid few of you who spent last June in Calcutta would have been much disposed at the end of the month to drink to the land we live in (laughter). The long weary hot weather day, the stifling hot weather night, when sleep depends on the punkah-wallah, those severe spells which so frequently come between April and October, all incline to make us sometimes doubt whether life in India is really worth the living, and lead us to register mental vows to quit the country at the first favorable opportunity,—which vows, however, somehow seldom seem to be fulfilled. Gentlemen, we frequently hear India spoken of as a land of regrets, but I think it might, with equal reason, be described as a land of resolutions, for there are probably more resolutions made and broken in India than in any other country in the world (Laughter). And speaking of

resolutions reminds me of that interesting state paper which was recently given to the world on the subject of our old friend, the income-tax (Loud laughter). Gentlemen, I have heard a good deal of indignation expressed in regard to that resolution, especially about two of its paragraphs, and I have heard a good deal of speculation advanced as to which of the doctors in Calcutta had made his six thousand rupees per month, which of the barristers, which of the brokers, and which of the dress-makers had made those lakhs of rupees (Laughter). But while we all have our conjectures to be duly acted upon when there is a subscription in hand I doubt very much if the figures to which attention was drawn really divulged, against his will, the income of a single individual, and as regards the bogus books which are said to have been started for the benefit of the income-tax Collector, the possibility that such a state of matters may exist only goes to show how utterly unsuited is an Income-tax to the circumstances of a country such as India (Hear, hear). But, gentlemen, while I am disposed to the opinion that the wrath-raising paragraphs did little, if any, practical damage, I think there can be no question that there is much in the resolution which ought to do a great deal of good, much that ought to tend to convince those responsible for the finances of this country, that there is nothing so ill-adapted for revenue-raising purposes in India as a direct tax upon income. (Applause). We have it laid down now in clear and definite terms on the high authority of His Honor the Lieutenant-Governor of Bengal that "nothing but financial necessity can justify the retention of a tax which can only be based on a series of more or less accurate guesses," and as a first step towards lessening its evils, His Honor has suggested that two-thirds of those who at present pay the tax should be exempted. Gentlemen, His Honor the Lieutenant-Governor will place us under a lasting obligation if he succeeds in prevailing upon the Government of India to adopt his suggestion, because when that financial necessity, of which Sir Charles Elliott speaks, has passed away, one step further must be taken, and that step will be to abolish the tax entirely (Loud Cheers). Gentlemen, this is neither the time nor the place to ask Lord Lansdowne to listen to our grievances, but I think I might venture to say that we hope before His Excellency gives up the reins of office, he may have so far succeeded in completing the country's defence that he will feel justified in abandoning the special revenue, which was established to pay for them,—namely, the direct tax upon income. (Loud applause).

Gentlemen, when by your favor, I had the honor and opportunity of addressing you a year ago, I took occasion in speaking of certain legislation then proposed, to refer to the grave danger which seemed to threaten us of Indian interests being sacrificed on the altar of party politics in England, and a few months later we were faced by the astounding announcement that the British House of Commons had adopted a resolution in regard to opium, which, if brought into operation, would mean nothing short of bankruptcy for India. It has been well said, if India is ever lost to the British Crown, it will surely be in consequence of the ignorant interference of the English Parliament. I have seen it stated that a despatch has recently gone from the Government of India to the Secretary of State in reply to the resolution about the opium trade. Gentlemen, I sincerely hope the despatch has pointed out, if even only in official language polite, that it would be well if the people at home, before attempting to meddle with Indian morals, would abandon the insignificant annual income of twenty millions, which they at present derive from their own treasured traffic in drink. (Applause). And now, gentlemen, in asking you to drink to the Land we live in, I will beg of you to forget for a little those trifling inconveniences of which we sometimes complain. I will ask you to forget about its withering heat, its noxious smells and all its minor worries. I will ask you to forget that life in India is more or less of an exile involving for the most of us a good deal of painful separation. I will ask you to forget, if you can, that the rupee is now worth little more than a shilling (cries of Oh!) that those who started life with you and remained at home have done just as well as you, and I will even ask you to forget for a moment the wicked annual exodus to the hills, and that you continue to be oppressed by that dreadful tax upon income. And then, gentlemen, I will ask you to remember India's delightful cold weather, its unequalled sport, its boundless hospitality, and its magnificent thirsts, (laughter), which, in the old country, money can never buy. I will ask you to remember the nine or ten months of cheerful sunshine which you enjoy every year, and to compare them with the same period of murky gloom which has to be borne in the land of your birth. And I will ask you to bear in mind the many good friends you have made in this country and the fairly good time you have had on the whole; and, gentlemen, I feel certain when the day at last dawns for you to bid adieu to India, you will do so with deep regret, and when in years to come you are settled at home, you will look back with nothing but pleasure to your Indian life, and you will never fail to keep a cosy corner in your heart for the Land we live in. Gentlemen, I ask you to fill your glasses and to join me in drinking to the Viceroy and the Land we live in with Highland honours (Loud and prolonged cheering).

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ARE universally admitted to be worth A GUINEA A BOX For Bilious and Nervous Disorders, such as Wind and Pain in the Stomach, Sick Headache, Giddiness, Fulness and Swelling after Meals, Dizziness and Drowsiness, Cold Chills, Flushings of Heat, Loss of Appetite, Shortness of Breath, Costiveness, Scourvy and Blotches on the Skin, Disturbed Sleep, Frightful Dreams, and all Nervous and Trembling Sensations, &c.

The first dose will give relief in twenty minutes. This is no fiction, for they have done it in countless cases.

Every sufferer is earnestly requested to try one Box of these Pills, and they will be acknowledged to be WORTH A GUINEA A BOX

For females of all ages these Pills are invaluable. No female should be without them. There is not a medicine to be found to equal them for removing any obstruction or irregularity of the system. If taken according to the directions given with each box they will soon restore females of all ages to sound and robust health. This has been proved by thousands who have tried them, and found the benefits which are ensured by their use.

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## NOTICE.

## CORPORATION OF CALCUTTA.

The Commissioners of Calcutta will repay the Municipal six per cent Loan of 1871 on the 1st January 1892, the date when the Loan falls due. Debenture-holders are requested to surrender their Debentures at the Municipal Office on or before the 31st December 1891. Interest on the above Loan will be paid up to 31st December 1891, and will cease after that date.

JOHN COWIE,  
Secy. to the Corporation.

22nd October, 1891.

## CORPORATION OF CALCUTTA.

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Superintendent,  
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December, 8, 1891.

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ON THE

## AGE OF CONSENT BILL

delivered by

Sir A. Scoble, introducing the Bill in Council, H. E. the Viceroy, on the same day, Sir A. Scoble, on the passing of the Bill on 19th March, The Raja of Bhinga, The Hon'ble Rao Bahadur Krishnaji Lakshman Nulkar, C.I.E., The Hon'ble P. P. Hutchins, His Honor the Lieutenant-Governor of Bengal, H. E. the Viceroy,

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1. On the Legislation of the Rishis and the Age of Consent Bill. One anna.
2. The Memorial to the Viceroy. Half anna.
3. The Bengali translation of the Memorial. Half anna.
4. The Oordoo translation of the Memorial. Half anna.
5. The *Garbhadhan Vyavasta* by Pandit Ramnath Tarkaratna (of Santipore), author of *Vasudeb Bijya* (a Sanskrit epic) and Pandit attached to the Asiatic Society, Bengal. One anna.

6. Abstract of the *Vyavasta* in English with notes by Nyalankar Nilmani Mookerjee, M.A., B.L., Professor of Sanskrit, Presidency College, and a preface by the President of the Committee. Half anna.

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(Incorporated under Act VI of 1882.)

**OBJECTS.**—The main objects of the Company are:—(1) the erection and establishment of a Theatre in the heart of the town, and in the best modern style of comfort, elegance, completeness and finish; (2) the advancement of the Drama, and all the Fine Arts connected with it, and the encouragement of Talent, especially new Talent, by a tasteful and correct presentation of the choicest works of the age or day; (3) the elevation of the Stage into an honourable calling by the elimination from it of all that is low and degraded, or, in any way, objectionable; and (4) the printing, publication and issue of plays, pamphlets, leaflets, journals and magazines, likely to further the interests of the Company in any regard, and, generally, the sale of all books and stationery, &c.

**CAPITAL.**—Rs. 3,00,000, divided into 3,00,000 shares of Re. 1 each.

**DIVIDEND.**—From the very nature of the case we cannot enter into any lengthy and detailed account here of our probable income and expenditure in the future, but we can unhesitatingly promise our subscribers as high an average dividend as any paid by any other Joint-Stock Company, Limited, in Calcutta.

**INTEREST.**—Purchasers of shares in our Company, paying for them in full on or before the first of March next, shall be entitled to receive interest on the amount of their shares until the Theatre is in exact working order. The interest will run from the date of such purchase.

**BONUS.**—They shall also get *bonus* in the shape of certain free tickets of admission to the Theatre (particulars about which will, hereafter, be supplied on application). Of course, attention will be paid to the claims of priority in purchase and payment.

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**REGISTERED OFFICE OF THE COMPANY.**—110, College Street, Calcutta.

Full details in the Prospectus, which contains letters of sympathy and support from the most eminent personages in the land. The following, among others, are our principal

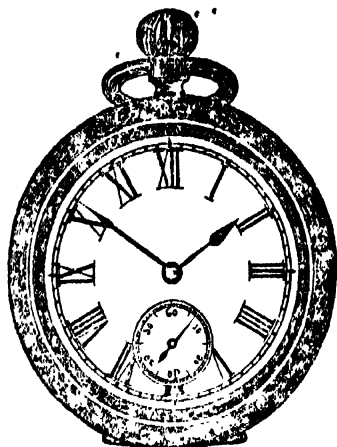
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Runs 30 Hours with one winding, short wind, Regulated to a minute a month. Bold hands and figures, enameled dial, sunk second hand, set from outside. It has a jewelled visible compact escapement. Can be repaired by any watch-maker for a trifle. Is a thoroughly reliable Machine-made Watch, in velvet lined spring case.

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It has driven out from the system **Acute Rheumatism and Rheumatic Gout** after years of semi-helplessness and suffering; while in **ASTHMA, BRONCHITIS, LUMBAGO, SCIATICA, FACEACHE, SPRAINS**, it is the surest and safest remedy for these complaints in their severest and most chronic form.

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# Reis and Rayyet

(PRINCE & PEASANT)

WEEKLY NEWSPAPER

AND

REVIEW OF POLITICS LITERATURE AND SOCIETY

Vol. X.

CALCUTTA, SATURDAY, DECEMBER 19, 1891.

No. 503

## CONTEMPORARY POETRY.

TWO SONNETS OF CARLO MARIA MAGGI.

TRANSLATED BY JAMES GLASSFORD.

### I.

#### MUSINGS.

This sweet and silent clime already throws  
New spring into my soul ; the fanning air,  
The brook, the shade, my weary thought repair,  
And feast the sense, and give the mind repose.

Its wonted fears the heart no longer knows ;  
And pure delights again their blossom bear :  
Now the mind reigns, and, freed from other care,  
God's law contemplates, at his goodness glows.

Thus peace and joy in healthful seats renew  
The golden age once more, not loath to fly  
The city haunts, and bid the court adieu.

How streams the radiance of an open sky !  
What charm has nature in her simple hue !  
The soul what grandeur in her liberty !

### II.

#### SLEEP.

Oh thou, the birth of Silence and of Night,  
Father of fleet and lovely forms that fade,  
Soft Sleep ! upon whose noiseless chariot stayed,  
Love bears the spirit oft to realms of light—

Now, in the lap of shadowy visions bright  
When every heart but mine is gently laid,  
Oh, leave awhile thy grots replete with shade,  
Dark as my thought, and haunts of sad delight.

Hither, oh come, with fond oblivion sweet,  
And tranquil brows on which I love to rest,  
Shedding thy balm into this troubled mind ;

That if no more I can expect to find  
In thee the dream of bliss, I may at least  
Behold death's image, whom I fain would meet.

#### LOVE'S TREASON.

It was the old knight's only child  
Went forth upon the twilight wild :  
The silent sky was purple grey  
With one pale light of yellow day,  
That hung upon the western track,  
And marked the level distance black.

And there they met ; a minstrel he,  
The landless soldier's daughter she.

The clouds hung heavy o'er the hill,  
The broad, bare waste was dark and still,  
But love in either heart was bright,  
And so they stood beneath the night.

And o'er the breezy wold they strayed,  
And through the woods he led the maid ;  
And his the mighty gift of song  
That lent its magic to his tongue ;  
And love, and love, was still the theme  
That lulled their hearts in happy dream.

Beyond the margin of the wood,  
In stately pride a castle stood :  
And as they gazed, all lustrous bright,  
As joy bursts in on sorrow's night,  
The gracious moon poured down her sheen,  
A silver shower o'er the scene.

And then he clasped the maiden's hand,  
And looked upon the spreading land,  
And said, No minstrel poor was he,  
But noble earl, of high degree,  
And hailed her ladie mistress there  
Of castle proud and forest fair.

But with a wonder strange she heard,  
In breathless hush, her lover's word,  
And in her face a wild dismay ;  
And then she drew her hand away,  
And calmer grew her brow and eye,  
That told a settled purpose high.

She said : " Love is a thing of light,  
Nor brooks the shade of falsehood's night ;  
And love must shrink, and fade, and faint,  
Within the circle of its taint ;  
Forever and forever die,  
Whose life is nourished by a lie ! "

And then she drew her mantle round,  
And turned her to the forest bound ;  
Transfixed all in stark despair,  
He stood and gazed upon her there,  
Until beneath the wings of night  
She passed forever from his sight.

*Holloway's Ointment and Pills.*—For the cure of burns, scalds, wounds, and ulcers, this justly celebrated Ointment stands unrivalled. Its balsamic virtues, immediately on application, lull the pain and smarting, protect the exposed nerves from the air, give to the vessels the vigour necessary to heal the sore, and confer on the blood a purity which permits it only to lay down healthy flesh in place of that destroyed. Holloway's Pills, simultaneously taken, must assist the Ointment's purifying and soothing power. Together these medicines act like a charm ; no invalid, after a fair trial, has found them fail to relieve his pain, or completely cure his disease. The combined action of the Ointment and Pills, in all disorders, is too irresistible to be withstood.

Subscribers in the country are requested to remit by postal money orders, if possible, as the safest and most convenient medium, particularly as it ensures acknowledgment through the Department. No other receipt will be given, any other being unnecessary and likely to cause confusion.

## NEWS AND OUR COMMENTS.

THE University of Calcutta have decided that from 1894, in the Arts Examination, the Sanskrit papers must be answered in the Devanagari character.

LAST year, the M. A.'s and holders of corresponding degrees in the other Faculties of the Calcutta University were allowed the liberty of electing two of their number to be Fellows. The same privilege has been granted again this year by the Governor-General in Council. The election comes off on the 1st January—a public holiday. There are nineteen candidates, and active canvassing is going on. The selection, last time, although accepted by the Viceroy, is now admitted by the best friends of the elected to be far from satisfactory. The best were kept out and such as could best move about won the largest numbers of votes. It is to be hoped, better judgment will prevail this time.

THE Raykumar Jubilee High English School at Noakhali has been struck off the list of schools recognised as qualified to send up candidates for the Entrance examination. The school was found guilty of admitting a student, Anwar Ali, under the name of Anwaruddin, to its first class without a transfer certificate, and without a letter of application from his guardian, and thereby of wilfully transgressing one of the Transfer Rules for High Schools.

FOURTEEN Schools having passed not more than 20 per cent. of the candidates sent up to the Entrance examination for the last three years, the Syndicate of the Calcutta University have warned them that if they fail to show better result at the next examination they will be disqualified.

Two of these are free institutions and one of them is constantly before the public as having obtained donations from such and such persons.

MR. A. Smith has made over charge to Mr C. C. Stevens as junior Member of the Board of Revenue, and Mr. C. W. Bolton has been confirmed as Senior Secretary to the Board, *vice* Mr. C. E. Buckland, whom he had been officiating.

AS Commissioner of the Presidency Division, Mr. J. Beames has begun as a mild lamb. In his present capacity, he is displaying nothing of that temper against the Baboo which he had acquired after his removal from the Board of Revenue.

BABOO Ram Charan Bose, Deputy-Magistrate and Deputy-Collector, 24-Pergunnahs, has obtained his peace. He has at last been granted furlough for six months for which he had applied some months ago. He is not expected to join the service again. This will be the third retirement of old and experienced Native Deputy Magistrates since the advent of Mr. Baker. Baboo Bankim Chunder Chatterjee left in disgust, Baboo Hem Chunder Ker followed him and now Baboo Ram Charan is about to take the same course.

LIEUTENANT-Colonel J. E. Sandeman has been appointed Superintendent and Lieutenant R. T. Crichton Assistant Superintendent for carrying out the survey in Orissa.

RAJA Baikuntha Nath De Bahadur, of Balasore, has offered to establish a charitable dispensary, to be called the "Elliott Charitable Dispensary", at Soro, on the Jaganath road, in the district of Balasore. The Raja Bahadur is unwilling to take the full credit of this necessary charity, but draws in a local permanent fund to assist him in the work. He is ready to guarantee for ten years the payment of Rs. 300 a year or Rs. 25 a month, provided the local Pilgrims Lodging-house Fund contribute a corresponding amount. The Lieutenant Governor has accepted the offer and thanked the Raja for his "liberality."

BABOO Krishna Mohun Rudra Sirkar, of Irapala, in the Midnapore District, has earned the thanks of the Local Government for "liberality and public spirit." He has deposited in the sub-treasury at Ghatal the sum of Rs. 13,500, in order to endow a charitable dispen-

sary which he proposes to establish in his native village of Irapala. The conditions attached to the gift are that the institution be called after his deceased father, Ram Prosad, and that if at any future time Government finds it necessary to close the institution, he and his heirs shall have the right to withdraw the invested funds from the custody of Government.

A FREE and unrestricted charity—"a most liberal donation"—"a munificent gift"—is that of Syed Mahomed Mahdi Hossain Khan of Patna. He gives Rs. 10,000, to form the nucleus of a fund for the establishment of a Female Medical Hospital in that city.

A MEETING was held on Saturday last, in the L. M. S. Institution, Bhowanipore, to elect delegates to the forthcoming Nagpore Congress. A Congress paper announced the meeting in its column of sporting news.

THE Hon'ble L. R. W. Forest has been re-elected Chairman of the Bombay Chamber of Commerce.

DR. Gholab Shah, late of Cabul, has married at Liverpool, according to Mahomedan rites, the widow of the late Mr. Spencer Robinson, whose family embraced the faith of Islam some months ago.

COLONEL Olcott arrived at Colombo on November 30. He will proceed to Madras in time for the annual Convention of Theosophists.

THE Council Hall, Poona, has been placed at the disposal of the Commission to enquire into and report upon the working of the Deccan Agriculturists Relief Act. The Commission is expected to finish its labors before the end of March next.

THERE seems to be a general desire in Bombay to commemorate, in some permanent form, the name of the late aeronaut Lieutenant Mansfield, whose unfortunate adventure and death last week has been already noticed.

IT seems that the millennium has arrived at last. The recent manifestations of coalition between Christian Missionaries and gentlemen professing the Hindoo faith, are inexplicable on any other hypothesis. The meeting held on 5th December, in the hall of the General Assembly's Institution, for considering the *shastric* aspect of sea voyages by Hindus, was, no doubt, for a cause with which Christians of all shades of opinion—missionaries as well as lay men—might well sympathise. But as if a building dedicated to the service of Jesus Christ was the best place for the discussion of Vedic and Sanhita texts, a meeting was, on Saturday last, held again in the same hall, under the auspices of an institution bearing the name of a Hindu deity. The chairman in this assembly was Dr. Gurudas Banerjee, and the speaker was Pandit Rajani Kant Gupta. The lecture was on the four Asramas, or stages, in the ideal of life recommended by our Rishi's. We may, at a future time, have to say something about the subject matter of the discourse. For the present, we have only to congratulate all concerned in the meeting for the catholic spirit evinced by them in bringing the religions of Christ and Chaitanya *en rapport* and in overlooking the incongruity of holding *shastric* debates in a Christian Missionary Hall.

THE enormous Gothic pile on the Esplanade, formidable in the imagination of the people as the Temple of Justice, is in a fair way of becoming an Egyptian Hall or Astley's Amphitheatre. There are some amusing performers on the establishment. It is particularly given up to illusions. A most extraordinary instance of sleight of hand recently occurred. During the late Long Vacation, the sitting bench having ordered the great Dacca case, in which the leading Vakeel of that District is implicated, to be transferred to the High Court, the records of the case were despatched from Dacca to Calcutta in a wooden box. A wooden box duly came, but, on opening it at the High Court, it was found filled with ashes only, the *debris* of burned papers. All sorts of speculation followed the strange incident. The destruction of the proceedings in the prosecution was accepted, as a certainty. Who was the destroyer? That was the question. Each side, of course, accused the

other. The defendant was easily suspected, but his friends were perfectly within their right to suspect the enemy, and they repelled the suggestion back upon the local clique which, as they suggested, in jealousy of his unparalleled success and influence, had seized a likely opportunity for his ruin. Meanwhile, there was great stir in the High Court. A grand overhauling took place—a rummaging of all offices from the lower courts up to the House of Commons and to the Privy Council—and a bullying of clerks and criers and messengers.

After the box containing the record sent from the Dacca Court had reached the High Court with the papers burned, one would think there was little purpose in any such subsequent inquiry. But those who engaged themselves in this seemingly bootless errand, knew what they were about. Certainly, perseverance has been rewarded with success. On Monday last, a box was found lying on a table in a room in the court house. How it came there has yet to be discovered, but, as it was a box that had been left on the top of an almirah, its unexplained descent caused its contents to be examined, when lo! and behold! the missing Dacca *nath*—the record hitherto reported to be burned—was found in it safe and sound in all its integrity!

Was there ever a better case of mysterious disappearance and unexpected turning up?

IT seems that the various powers under law and practice exercised by the Commissioner of Police, Calcutta, are not enough for that functionary. The last *Calcutta Gazette* appoints Mr. J. Lambert, C. I. E., a Presidency Magistrate for this town. This announcement is followed up by the vesting of the two stipendiary Magistrates—Mr. F. J. Marsden, Chief Presidency Magistrate, and Syud Ameer Hossein, C. I. E., Presidency Magistrate, Northern Division—with power under section 144 of the Code of Criminal Procedure, to issue orders absolute at once in urgent cases of nuisance, for prevention of “obstruction, annoyance or injury or risk of obstruction, annoyance or injury to any persons lawfully employed, or danger to human life, health or safety, or a riot or an affray.” The recent riots, we are afraid, must account for these additional powers, as for the arming of the police with swords, rifles and bamboo *lathis*.

MR. W. Holmwood, Inspector-General of Registration, Bengal, will probably be made a District Judge, and, in that case, his place will be taken by Mr. W. C. Macpherson. Mr. Holmwood has a high reputation as an executive officer and is believed to be one of the few men best qualified for secretariat work.

## NOTES, LEADERETTES, AND OUR OWN NEWS.

UNDER the head of Contemporary Poetry, we have rescued from oblivion and loss many of the finest pieces of fugitive literature. As regards metrical form, our exhibition has been particularly rich in sonnets. We have also sought to present our readers with translations from the poetry of other than English-speaking nations. Having already given many specimens of German and Spanish and a few of French genius, we this day print two from the Italian. Although the work of an obscure writer, they are highly meritorious productions, as may be seen from the translations. Of course, a great deal, in these cases, depends upon the translator, and Carlo Maria Maggi, whose two sonnets will be found Englished in our front page, was lucky in his.

A LONDON telegram of the 14th speaks of terrific gales raging on all the coasts of Great Britain and of many wrecks.

INDIA and England are not the only countries which have this year suffered from the wrath of the storm god. Delaware, Baltimore and Washington have been struck with a fearful cyclone and waterspout.

THE miseries caused in Russia by famine, were aggravated by typhus fever, and now small-pox has appeared on the scene to further heighten the calamity.

LORD Dufferin has succeeded Lord Lytton as British Ambassador at Paris. This announcement has revived the oft-contradicted rumour

of the early retirement of Lord Lansdowne. He had succeeded Lord Dufferin in Canada and has followed him to India and may replace him in Rome.

THERE was in London a Conference of four hundred rural delegates, to discuss the reform of the Land and Poor Laws, the Magistracy, and Disestablishment of the Anglican Church. Reuter does not report the proceedings, but gives the opinions expressed by Mr. Gladstone at a breakfast given to the delegates. According to him, the amelioration of the lot of the labourers was a question of urgency. He would wish much to see an increase of rural candidates in Parliament, their electoral expenses being borne by the country. He was in favor of a fairer division of rates, and empowering the local authorities to acquire land for allotment and of formation of Village Councils. He justified Labour strikes for increased rates of wages.

THE French Chamber of Deputies have negatived, by a majority of 165 votes, the motion of M. Hubbard for the separation of Church and State. The Chamber have also recorded a vote of confidence in the Government.

THERE is disagreement between France and Bulgaria, in consequence of the latter refusing to permit the recall of a French journalist who was expelled from Bulgaria.

THE Nihilists have served the Czar with a demand for a Russian Parliament.

THE first year of General Booth's “Darkest England” scheme is satisfactory. The report shews a receipt of £116,000. Of the work done, we are told that two hundred thousand beds were found in London and over two million free meals given to the poor. Two hundred men are employed on Colonial farms established by the Army. The General is now in Ceylon. On the 17th, he lectured at Colombo on the social scheme. The Governor was present and subscribed to the fund.

WITH the death of Mr. Parnell, Irish politics is cantering merrily to Donnybrook fair. Here are the details of a late encounter:—

“On Tuesday, while Mr. Healey was in the library of the Four Courts at Dublin, word was brought to him that Mr. MacDermott wanted to see him. He went out into the passage and found himself confronted by a tall young man, twenty-two years of age, the son of a solicitor and a nephew of Mr. Parnell's. Mr. MacDermott had a riding whip in his hand; he immediately seized Mr. Healey by the collar and proceeded to castigate him with great vigour. The blows sounded like the beating of a carpet. Mr. Healey struggled to get free, and tried to strike his assailant with his fists, but the latter was too powerful and held him at arm's length, thrashing him, while Mr. Healey jumped about the passage minus his wig, but uttering no cry. Meanwhile a spectator fetched a policeman, who at first seemed puzzled how to act. However, he rescued Mr. Healey after the latter had received fifty six cuts on the body and shoulder. The constable asked Mr. Healey if he gave Mr. MacDermott in charge. This Mr. Healey declined to do, and left the corridor and returned to the library to resume his studies. Mr. P. O'Brien and Mr. W. Redmond wired to Mr. MacDermott from Cork: “Bravo! We congratulate you on having whipped that cowardly cur who has attacked a defenceless and sorrowing woman.” Yesterday Mr. P. O'Brien, speaking at Cork, called for three good cheers for the man who whipped the cur, which were heartily given. It is reported that the ladies of Longford, Mr. Healey's constituency, have decided to present Mr. MacDermott with a silver mounted whip.”

ON the 13th, the Parnellites opposed the entry at Waterford of Messrs. O'Brien and Davitt, for electioneering purposes, by barring the town gate. The Anti-Parnellites resisted the attempt. They stormed the position and entered the town. A fierce struggle followed, stones being freely used by the rival parties. The Police interfered and repeatedly charged the rioters. Mr. Davitt was badly cut about the head.

The Parnellites again, on the 14th, attacked the members attending the National Federation meeting at Ennis. The result was a serious riot, in which Mr. Dillon was severely assaulted and badly cut about the face.

THE dream of a through railway between India and Europe, may at last be a *fait accompli*. We are told :—

"The project of railway connection between London and India is once more before British capitalists. The idea this time is to extend the Ottoman Railway through Persia and to join it with the Indian system of railways. One spur of the Ottoman Railway has already reached Anatolia. It is proposed forthwith to carry this on to Bagdad. It has been ascertained that, as far as the Porte is concerned, the necessary concessions will be made, and the men who have taken the business in hand are of the kind likely to carry it through."

THE Russian Governor of Turkestan has thanked Colonel Yanoff for the brilliant manner in which he traversed the Russian portion of the Pamirs. It is admitted that the Colonel acted under orders. Nor is there any doubt that the expedition under the command of Colonel Yanoff was of a military character.

CAPTAIN A. C. Yate, who had last year travelled in Central Asia, has, under date Kurrachee, Oct. 16, addressed a letter on the Pamir question to the *Times*. Here is the cream of it :—

"From my experience of the methods by which Russia arrives at the settlement of her frontiers, I am of opinion that the question of right or wrong has no bearing on this affair in the Pamir. If Penjdeh and the experiences of the Afghan Boundary Commission did not teach us that 'might is right,' it ought to have done so. What the Russians won then they won by sheer bravado and astute diplomacy. They had got the measure of the British Ministry before they began operations, and they took the measure of the local situation as they went on. The result was the bold stroke at Penjdeh, which dealt at the time a very heavy blow to our prestige in Persia and Afghanistan. It must be admitted that everything seemed to work in their favour at that time. The British Government seemed to attach no importance to the 'Chul,' forgetting that 150 to 200 miles of desert is one of the strongest of defensive frontiers. Then, again, the British Commissioner considered that the policy of the Government he served enjoined upon him a degree of patience and forbearance that English generals would not, as a rule, be disposed to show towards filibustering Russians.

"It is to be hoped that, whatever Ministry may be in power, we shall not again have to bear the mortification of defeat by a weaker but astuter and bolder rival. Very much depends on the man on the spot. Russia is now represented by General Kuropatkin in Transcaspia and by General Baron Vrevsky in Turkestan. Grodekoff (of 'ride to Herat' fame) was commanding the troops at Tashkend, and M. Paul Lessar represented diplomacy at Bokhara at the end of last year when I was travelling in those parts. These are some of the men with whom we have to reckon. We may ourselves reckon, presumably, on the support of China. Our best guarantee is a bold and resolute man on the spot."

That is the characteristic expression of Anglo-Indian militarism. There is no mincing of matters. The Captain speaks with unconcealed cynicism. There is no question of right and wrong. Might is the only right recognized in the political sphere. All that may sound deep and very practical, but it is sad stuff. It might be something if you were always the stronger party in every dispute. That being uncertain, Captain Yate, in speaking contemptuously of morality in affairs, is perhaps engaged in suicidal work. He hints at the Russians' bad faith, but he scarcely permits himself to condemn them. And no wonder, because he hopes England will do likewise, whenever she got a chance.

MARRIAGE is an important event in the life of every individual, but is specially so in the case of great authors. The news that Rudyard Kipling, the rising star in literature, is engaged to be married, cannot therefore fail to be of interest to the public. The author of *Plain Tales from the Hills* is at present only twenty-six years old.

LEPROSY may not be contagious in all cases. But there can be no doubt that it is sometimes so. The penalty that Father Damien paid for his devotion to the relief of the wretched sufferers from this dreadful malady, is wellknown. We are now told that the Rev. W. D. Dalrymple of the Presbyterian Mission, who lately died of it at Rampore Bauleah, contracted it by his efforts to alleviate similar misery.

THE days of the Congress seem to be numbered. With the exception of Assam and the Punjab, all the Provinces of India have been honoured by its sittings, and its "father and mother", Mr. A. O. Hume, now announces that the forthcoming Congress at Nagpur is to be the last of its kind in India. We pity Shillong and Lahore

for the invidious distinction which is to keep them in the cold shade of neglect, though their escape from the expenditure which the honour would have involved may be regarded as a matter of congratulation too.

THE Congress came into existence under high auspices and with liberal promises. To give it a good start in life, its promoters devoted their money and their energy without stint. During the last seven years, it has cost them more than ten lacs of Rupees. But what is the result? As a political organisation bringing together a large number of leading men from different parts of the country, it is entitled to the sympathy of every one interested in our national welfare. But if it is to be judged by the Baconian test of "fruits," apart from the exuberance of its wordy foliage, it has achieved literally nothing. The line which it took up and pursued, made its failure inevitable. Its programme did not admit of its chalking out an independent career. The possibility of its success depended entirely upon the generosity of the Government which it sought to supersede or rival. The result is that, in spite of its brilliant speeches and resolutions, it is now about to end in smoke. How different its fate would have been if its leaders had devoted their energy and resources towards the development of the country's economical resources?

POLITICAL powers and privileges have no doubt their value. But they are never attainable without a hard struggle. What is thoroughly feasible and is wanted most urgently, is, not political, but economical independence. If we could secure the liberation of our manufacturing industries from the domination of Manchester, we might, at least for the present, do without the forms of constitution demanded by Mr. Hume's Congress.

THE reason why Government has determined to effect a cadastral survey of the Behar Division, may be found to some extent in the following paragraph in the Bengal Resolution on the last annual report of the Excise department :—

"The revenue from *tari* rose during 1890-91 from Rs. 8,26,314 to Rs. 8,45,586, and the settlements made during the current year lead the Excise Commissioner to anticipate a revenue of Rs. 9,35,000. Of the amount realised in the past year, Rs. 5,67,185 were collected in the Patna and Bhagalpore Divisions, while Rs. 1,66,257 were levied in the Presidency Division. Hooghly, Howrah and Cuttack raise about Rs. 25,000 a piece under this head, but elsewhere throughout the province the revenue is insignificant. The Excise Commissioner discusses at length the important question of developing the receipts from *tari*, on the system introduced first in Bombay and afterwards in Madras with excellent result, the duty having produced in the Madras Presidency a revenue of 44 lacs in the last year for which returns are available, and proposes the introduction of a more precise system under which the license fee would be fixed according to the number of trees tapped for juice. A register of trees is being prepared in Patna, and inspecting officers are collecting statistics. At the same time the rights of the landholders to levy rent on the trees will, as the Board observe, have to be investigated and definitely settled."

Whatever be the immediate object of Government in ordering the cadastral survey, the figures given in the above extract leave no room for doubt that the adjudication of the rights of tenants in respect of trees growing on their lands, and the numbering of the *tal* and the *mohwa* trees, would materially improve the excise revenue. That being the case, it is obviously the duty of Government to contribute a much larger share than it has offered to bear of the cost of the survey.

IN the Raniganj shooting case, the Sessions Judge of Burdwan, Mr. F. W. Badcock, has reversed the decision of the Deputy Magistrate, Mr. A. J. Fraser, convicting Adolf Sonnenschein, under section 304 A, I. P. P., and fining him Rs. 500 for culpable negligence resulting in the death of a native Ranjit Rai. The Austrian has been acquitted and the fine ordered to be refunded.

The convicting Deputy Magistrate has been sent away on furlough, and the fine remitted. It now only remains to alter the criminal law and by admitting all Europeans in this country to the privileges of the British-born—to complete the programme laid down at the meeting of the non-official European residents of the Raniganj district, on the 3rd November, at the Railway Institute at Assensole.

WE read in the *Calcutta Gazette* of the week that Mr. F. C. Henvey, Assistant Conservator of Forests, is posted to the Jalpaiguri Forest Division for special duty in connection with the preparation of Working-Plans. Simultaneously with that notification, we see in the

*Englishman* of the same date, Wednesday the 16th December, that Mr. Henvey was shot dead in the Tondur reserve—a large forest in the Jalpaiguri district. According to the narrative in the daily, Mr. Henvey was deputed to point out *sal* logs to Messrs. S. and G. Shillingford who have contracted to supply sleepers for the Duars Railway. They had been, on a previous occasion, attacked by a rogue elephant, and, upon its reappearance, they proposed to shoot it. For this purpose, they, with one 500 express rifle and two shot guns and accompanied by Mr. Henvey, entered the forest at night. The night was bright and some natives were instructed to light fires and drive the animal. Hearing something coming towards him, Mr. S. Shillingford fired into the jungle. The shot was fatal. It killed no elephant or native, but the Assistant Conservator of the Forest. Mr. Henvey is a son of the Resident Henvey, and came out in December, 1890.

THIS is the twelfth day of the Hyderabad Diamond case in the Criminal Sessions. The prosecution closed on the 10th day. Mr. Inverarity concluded his defence yesterday. After finishing his long address, he examined two or three witnesses very briefly. He asked permission of the Court to put in the evidence of Sir Dennis Fitzpatrick, the Resident, taken on Commission at Hyderabad. The Advocate General opposed its admission on the grounds on which that of the Nizam was declared inadmissible. But the Court ruled otherwise, and the Resident's evidence was read to the Jury. At the rising of the Court on Tuesday, Sir Charles Paul gave notice, with reference to a recent ruling, that if any evidence had been wrongly admitted or wrongly disallowed, he, prosecuting in the case as Advocate-General, would be bound to give a certificate in the case of any application for a new trial.

THE *contremeps* which kept away Mr. Rattigan from the defence of the jeweller Jacob, is further explained in a letter addressed by the Junior Advocate Edward J. Jacob, on behalf of the Calcutta Bar, to Mr. Rattigan and published this week. That letter makes Mr. Rattigan responsible for the articles on the subject in the *Pioneer* of the 9th December, in the *Englishman* of the 11th December and the *Indian Daily News* and the *Pioneer* of the 12th December, 1891, tracing their appearance in the three dailies to his part proprietorship of the *Pioneer*. The justification of the publication of the letter is based on his silence and non-contradiction *in propria persona* of the articles. It then reminds the Honorable head of the Punjab Bar that the Calcutta High Court refused his application to practise in that Court during the session in Calcutta of the Supreme Legislative Council of which he is an Additional Member, with liberty to apply to the presiding Judge for permission to defend Jacob. It then alludes to Mr. Rattigan's fear of refusal of the permission and his objection to meet such a rebuff in open court. It next points out that he was advised to see Mr. Justice Wilson in his private room at Court or to ascertain his views through the Registrar or through one of his brother Judges with whom he was acquainted, which advice was not adopted, and that he never placed himself in a position to appear as Counsel for the defence.

The next reference controverts the statement that all the senior counsel of the local bar were retained for the prosecution. It is pointed out that with the exception of the Advocate-General, and Messrs. Woodroffe and Jackson, the defence was free to engage the Standing Counsel and others, such as Messrs. Monmohun Ghose, Hill, Evans, Bonnerjee, T. A. Apcar, seniors to Mr. Rattigan at the Bar.

It is distinctly denied that the Calcutta Bar entertained any objection to any outsider appearing in the Diamond case, on the score of etiquette or otherwise.

THE Lieutenant-Governor of Bengal has fixed the following holidays for the year 1892 :—

#### “NOTIFICATION.”

The 15th December 1891.—Under section 25 of Act XVI of 1881, entitled ‘The Negotiable Instruments Act, 1881,’ the Lieutenant-Governor hereby declares the following days to be public holidays during the year 1892 :—

|                      |     |                    |
|----------------------|-----|--------------------|
| All Sundays          | ... | A. New Year's Day. |
| 1st January          | ... | ...                |
| 3rd and 4th February | ... | Supanchami.        |

|                               |     |                                  |
|-------------------------------|-----|----------------------------------|
| 11th April                    | ... | Chaitra Sankranti.               |
| 15th "                        | ... | Good Friday.                     |
| 16th "                        | ... | Easter Saturday.                 |
| 24th May                      | ... | Empress' Birthday.               |
| 15th August                   | ... | Jummistomee.                     |
| 20th September                | ... | Mahalaya.                        |
| 28th, 29th and 30th September | ... | Durga and Lakhee Poojahs.        |
| 1st, 5th and 6th October      | ... | Kalee Poojah.                    |
| 19th and 20th October         | ... | Juggodhatree Poojah.             |
| 31st October                  | ... | Christmas Eve and the day pre-   |
| 23rd and 24th December        | ... | ceding.                          |
| 25th December                 | ... | Christmas Day (Sunday).          |
| 26th "                        | ... | The day following Christmas Day. |

H. H. RISLEY,

Offg. Secy. to the Govt. of Bengal.

#### NOTIFICATION.

The 15th December 1891.—With reference to the above notification, the Lieutenant-Governor hereby notifies that on the following days during 1892, which are not declared to be ‘public holidays,’ the offices under the Government of Bengal and all Revenue and Magisterial Courts in Bengal, with the exception of the Offices of Collector of Customs, Shipping Master, the Registrar of Assurances, Calcutta, the Collector of Stamp Revenue, Calcutta, the Stamping Department of the Office of the Superintendent of Stamps, Calcutta, and the Salt, Rowannah and Opium Sale Departments of the Board of Revenue, shall be closed :—

#### I.—Mahomedan Holidays.

|                  |     |                                                                                                        |
|------------------|-----|--------------------------------------------------------------------------------------------------------|
| Eed-ul-Fitr      | ... | On the 29th April, or, if the moon be not visible on the 28th April, on the 30th April.                |
| Eed-uz-Zoha...   | ... | On the 5th July, or, if the moon be not visible on the 25th June, on the 6th July.                     |
| Mohurram         | ... | On the 3rd and 4th August, or, if the moon be not visible on the 25th July, on the 4th and 5th August. |
| Futti-doaz-dahun | ... | On the 4th October, or, if the moon be not visible on the 22nd September, on the 5th October.          |

#### II.—Hindoo Holidays.

Durga and Lakhee Poojahs 26th and 27th September, and 3rd, 4th and 7th October. The 2nd October is a Sunday.

#### III. Other Holidays.

The second day following Christmas Day ... 27th December.

H. H. RISLEY,

Offg. Secy. to the Govt. of Bengal.”

It is to be noticed that the Doorga Pooja and the Christmas holidays under the Act, are equal in duration—four days being given to the Hindu as well as to the Christian Festival. Here is equality to be sure.

The holiday notification has been a blundering business since 1890, when the ruthless hand of the destroyer cut down the Doorga Pooja long vacation. It commenced with that blunder. The first notification for the holidays for that year issued the year before was rectified. That rectification again required another. And the present needs rectifying too. “The Negotiable Instruments Act, 1881” is numbered XXVI of 1881 in the statute book and not XVI as in the above notification in the *Calcutta Gazette* of the 16th December 1891. There is, however, an appropriateness in the authority quoted in the notification. Act XVI is a destructive law and might be employed to remove or destroy the long vacation. Under Act XXVI, “the expression ‘public holiday’ includes Sundays: New-Year's day, Christmas day: if either of such days falls on a Sunday, the next following Monday: Good Friday; and any other day declared by the Local Government, by notification in the official Gazette, to be a public holiday.” In the current year, we had only 4 days Doorga and Lakhi Pooja public holidays, namely, the 10th, 12th, 13th and 17th October, the two days 11th and 18th October being Sundays. There being no provision in the Act, as in regard to New-Year's and Christmas days, the Local Government would not declare the 14th and 19th October public holidays. Still it was open to it to do so. This concession is not asked for in regard to the other Hindu holidays. But surely the grandest Hindu Pooja may claim the same consideration which is shewn to the chief Christian festival.

THE standing orders of Government with regard to applications for extra budget grants, require that, before proposing any additional expenditure, the officer making the same should endeavour to meet it by savings in other grants. When the local officers are unable

to provide for the expenditure out of the grants at their disposal, the head of the department must be applied to and he shall see whether the expenditure is necessary, and, if so, provide funds by reappropriation out of the grants of the department under his control. If still unable to find the fund, he is at liberty to apply to Government for sanction for additional expenditure. But he must, at the same time, shew cause why it should not be postponed to the next financial year, with the further cause why the expenditure was not foreseen and included in the year's estimates. The Accountant-General is also required to report on the feasibility of the reappropriation thus proposed by the local officers, to indicate the possibility of meeting the expenditure from savings in the same major head or other heads, or of allowing the charge to proceed against general savings in the total Provincial grant. After these preliminary steps, the application becomes ripe for the order of Government, and it may then be granted or rejected.

IN February last, the Municipal Commissioners of Calcutta instructed their Budget Committee for the present year to provide for an increase of pay of the Chairman from Rs. 2,500 to Rs. 3,000 per month. It was not, however, allowed by the Local Government with whom rested the final sanction. Sir Charles Elliott would not disallow the addition but he wanted to be satisfied of its necessity before sanctioning it. So he laid down the rule that if the Commissioners decided on any addition to Mr. Lee's pay, a majority of them, not less than 38, must vote for it, and such reasons given as would satisfy their constituents. On this opinion, the Commissioners decided not to take up the question before the next Budget. The determination of the Chairman to avail himself of the furlough to which he was entitled, unless the increase was given, led, however, to the reconsideration of the question, in a modified form, before its time. And, at a special meeting of only 37 Commissioners, on Thursday last, the motion was carried, by 21 votes against 13, granting a house allowance of rupees five hundred a month to the Chairman, from January 1892.

It is now left to Sir Charles Elliott to decide whether this allowance is to be granted or not. He was against giving increased pay, but he may take a different view with regard to the present grant, though the distinction between pay and house allowance is not of much practical importance to rate payers. A decision of the Commissioners cannot be vetoed by the Provincial ruler without hampering what is popularly called "local self-government." Nor can the head of a Government withhold his sanction in such a case, without damping the zeal of his immediate subordinates and making his own position very uncomfortable. In the case of the former Chairman, the late Sir Ashley Eden, at first scouted the idea of giving him house allowance, but allowed it, intimating, however, that it was not to be considered as an increase of pay but as a contribution towards the maintenance of the position and dignity of the post. He further suggested that by capitalizing the sum, a house might be built for the Chairman of the Corporation. The idea of a public residence for the Chairman was not given effect to. The Chairman continued to draw the allowance, and started the entertainment of a Garden Party on the Queen's Birthday. Mr. Lee commenced with the Garden Party, but dropped it, as he was not allowed the extra emolument. We may now expect the revival of the only public entertainment in deserted Calcutta in the hot days.

WE announce with sincere pleasure that the Hon'ble Dr. Rashbehari Ghosh has just been appointed an additional member of the Council of the Viceroy and Governor-General for making Laws and Regulations. A leading pleader of the High Court, of more than twenty years' standing, Emeritus Tagore Professor, author of a classical treatise on the law of mortgage, an active member of the Bengal Legislature, to which he has been repeatedly called, Dr. Ghosh's fitness for the appointment goes without saying. After his success at the Bengal Chamber, he had so to say established a claim to translation to the higher Conclave. Yet, it is far from the rule to put the right man in the right place, and as Dr. Ghosh does not play to the gallery nor haunts antechambers, we were

not hopeful that his name would be brought forward before the Viceroy. It is not a little to the credit of Lord Lansdowne that, after so many months passed away from Bengal Proper, he should come and make such a hit.

## REIS & RAYYET.

Saturday, December 19, 1891.

### PANDIT ISWAR C. VIDYASAGAR AND DR. RAJENDRALALA MITRA IN AMERICA.

BOTH Pandit Iswar Chandra Vidyasagar and Dr. Rajendra Lala Mitra, were men of such mark that their fame travelled beyond the four corners of their fatherland. The vanishing from the world of either, whenever it might occur, was sure to be taken notice of, among other nations. The almost simultaneous departure of the two literary cousins—cousins in hate too, by the way, as in letters—could not fail to strike the world at large. Accordingly, we see India receiving the earnest condolences of the literary world abroad on her double deprivation. In all parts of the globe with any pretensions to civilization, our two lost countrymen are being mourned and glorified. Even rude Queensland has had her say. Intrinsically, the utterances are not very noteworthy, being, necessarily, for the most part, but echoes of the obituary notices of the Calcutta newspapers. Unfortunately, the Indian press displayed a sad want of enterprise on the occasion. No independent effort was visible—no personal research was instituted. Everybody looked up to the papers to tell the country all about its lost worthies, and the papers merely looked up their guide. In that emergency, the whole press—*Reis and Rayyet* of course excepted—relied entirely on Ghose's compilation. Some of the Anglo-Indian offices corrected Ghose's grammar, but in general the editors neither added nor subtracted. It was amusing to see the very opinions of Mr. Lok Nath Ghose adopted undesignedly by Englishmen. With such leading, foreign writers could only maintain the self-same groove, and swell the same chorus. And so they are doing. It will be different when the experts, or when those who, in some measure at least, knew the deceased personally, come to speak. They may not supply biographical data of much value, beyond an occasional anecdote, but their intelligent estimate of character and services will command attention. It is always worth knowing how any of our distinguished men impressed ingenious strangers. Such criticism from without is most suggestive.

Of the many paragraphs and articles that have to this day come from abroad, the most noteworthy by far is the notice taken by a leading newspaper of New York. Although anonymous, it shows uncommon grip. It is evidently the work of one who knows as well as understands. For the benefit of our readers, we reproduce it below. Although Dr. Mitra predeceased Pandit Iswar Chandra—by three days—the latter is first noticed. Thus:—

"A grievous loss has befallen the native community of Calcutta in the death, on the 29th of July, at the age of seventy, of the most eminent and enlightened of its scholars and one of the foremost of its philanthropists, Pandit Iswarachandra Vidyasagara. Learned, liberal, conciliating, and modest, the Pandit was in equal measure revered by his own people and respected by all Englishmen and Americans with whom he was brought into contact. Of his sterling merits, whether as a man, as an educationist, or as a writer and editor, anything like full particulars would be out of place in our columns. Nor can more than brief reference here be made to the demonstrations of regret which followed the announcement of



his decease. A single one may, however, be mentioned. As he was a Brahmin, some of the pupils of his own school evinced their sense of bereavement, inappropriately enough, though from laudable motives, by resolving to go barefoot for ten days; this being, among Hindus of sacred rank, the manner of mourning for their near kindred. Born of parents far from wealthy, the Pandit, utilizing a sound education of the old stamp and improving on it with prescient sagacity, succeeded in raising himself, by energy and perseverance, both to material prosperity and to such fame as few of his countrymen have, in later times, achieved. Alike theoretically and practically a devoted friend of female education, he established no fewer than forty schools for native girls, to the support of which he contributed with his habitual munificence. In him the remarriage of widows also had a strenuous advocate; and it was mainly owing to his exertions that the Indian Government was induced, in 1856, to pass an act by which the sons of married Hindu widows are entitled to inherit property. Of his various publications, the high value is recognized by all competent judges; and, by general acknowledgment, his mother tongue is indebted to him in no small degree for its present expansion, purity, and elegance. For independence of character, for moral excellence of every description, and specially for humanity and beneficence, one could not by all accounts, award him praise exceeding his deserts. That, in his latter years, he withdrew himself a good deal from commerce with his educated compatriots, as distrusting their moral courage, was, let it be hoped, because of his misunderstanding them. Several meetings have, as was to be expected, been held in honor of his memory, which abundantly claims to be kept alive by some substantial endowment bearing his name."

The writer's estimate of Vidyasagar is thoroughly gracious. It is a great pleasure to see one of our countrymen's fame sung so eloquently on the distant shores of the Atlantic, in a world undreamed of by our Rishis. The notice of Mitra is in a different vein. It will not please friends; it is so downright frank. Nothing, it would seem, is extenuated, though nought set down in malice. The extent of Dr. Mitra's fame throughout the world, is fully acknowledged, and the appreciation of his labors by such authorities as Max Müller is pointedly referred to, before taking his true measure.

"The death of Pandit Ewanachandra was preceded, by an interval of only three days, by that of his fellow townsman, Rajendralala Mitra, a person who attained, outside of India, a much greater celebrity, yet one which he will eventually be found to have little deserved. His character, as drawn by those who were most intimate with him, by no means commands respect. In what he accomplished in book-making and the like, as in his literary career, traces of want of conscience are too often discoverable. As to the immense amount of work, ranging from good to exceedingly bad, for which he has the credit, by far the greater part of it was executed by others; and his assistants were seldom of the best. The traits of the jack-law of natural history and fables are it once associated with the thought of him. In his numerous editions of Sanskrit texts, and in his translations and what not, there is little that is trustworthy, or that possesses other than slight value; his acquaintance with the ancient language of India having been that of a mere scholar. In fact, the whole compass of his information was superficial in the extreme, while his pretentiousness knew no limits. His confusion of the Ten Commandments and the Twelve Tables will suggest what he was capable of. Prof. Max Müller has, however, seen fit to name him side by side with Nabahr, and has also spoken of him as a Brahmin, whereas he belonged to the humblest of the Hindu caste, the Sudra, or servile. According to his own account of his origin, he was of descent no less than royal; a claim which nothing could surpass for preposterousness. In short, he was of a piece throughout, and, equally as regards scholarship and personally, was such that, the more narrowly he is scrutinized, the more untenable will be the estimate of him which facts will necessitate."

The American writer evidently understands the matters he speaks about. One must not speak lightly before such a critic. But with all deference to him, we must be allowed to say that we can not accept his judgment without reservation. In much that this New York publicist writes, we anticipated him. We endeavoured to draw a correct sketch of the eminent Bengali, with honest accuracy. It was a study in *chiaroscuro*. Although we could not deal in extravagant eulogy of a mythical Mezzofanti who was also a medical man and a lawyer, still we could not be blind to his positive and great merits. Without

being a conspicuous or accurate linguist, he was a vigorous controversialist. He was blessed with a strong intellect, a great capacity for work, and no small amount of determination and force of character. He could make a little provision go a great way. His birth and breeding as a Hindu, gave him an immense advantage over the greatest foreigners, and his accomplishments in English enabled him to make his mark among the learned.

#### HINDU IDEAL OF LIFE.

THE ideal of life recommended by our speculative thinkers, is very similar to that of the Stoic philosophers of ancient Greece. They all teach their followers to be indifferent to pleasure and pain. The *Bhagbat Gita* is full of this doctrine, and it is inculcated with more or less force in all our philosophical systems. They are never tired of asserting that the world is an illusion, and that it is altogether absurd for men to be elated by happiness, or to be grieved by misfortune. The ideal may be a noble one. It may be said to aim at exalting man to the level of gods. But the question is, Is it attainable? No one not actually demented would answer the query in the affirmative.

Whatever the merits of the doctrine may be, the practical lawgivers whose legislation still regulates our conduct in life, adopted a very different principle in framing their laws. The very groundwork of their Codes is the maxim that men desire happiness and wish to avoid pain. The experience of the whole world is against the possibility of resisting the cravings of our bodily organs. Our ancient lawgivers recognised this, and, unlike the teachers of other religions, enjoined marriage as a sacred duty. They declared it to be a purificatory ceremony which every man and woman is bound to go through. No doubt, they condemned the remarriage of widows. But they did so evidently to prevent greater evils, *viz.*, bigamy and promiscuous intercourse. The effectual abolition of the beastly practice of *nirryoga*, which prevailed in ancient times, was perhaps also one of the objects which the sages had in view, when they declared against the propriety of the remarriage of widows. The Rishis who aimed at practical legislation, do not, however, make it absolutely obligatory, in any case, to fight against nature. They lay down different alternatives, to suit individual inclination and capacity.

If it be admitted that the physical constitution of man can never be so altered by philosophy or religious contemplation, as to place him altogether above his corporeal necessities, then the conclusion is irresistible that, in determining our actions in life, we must be guided by some other ideal than that which is prescribed by the speculative thinkers of ancient times. It is easy enough to teach others that we ought not to be pained by hunger, thirst or disease. But experience shows that with an empty stomach or a bodily malady, the wisest philosopher feels quite as miserable as any man of the world. The Pandit who expounds the law for others, very seldom takes care to conform to ordinances which enjoin abstinence of any kind. The professional orthodoxy which has recently come into fashion, may lead some journalists to support the cruel practice of *chadasi* in the form in which it is observed by the widows of Bengal. But do they ever practise it themselves? Their worst slanders will not accuse them of such folly.

It may be all very well for them to say that the fasting of *ekadasi* which brings the widows of Bengal to the verge of death twice every month, elevates them to the position of so many goddesses. But the Bābū exegetes of our Shasters ought to know that the ordinances of our sacred scriptures on the subject are quite as binding on males as on females. Why is it then that they do not subject themselves to the discipline, and attain the level of gods? The fact is, that the ideal of stoic and Hindu philosophy is unattainable and absurd. It is condemned as unpractical by the mode of life of the philosophers themselves.

The ignorance and dependent position of our women, naturally lead them to trust to our guidance. In our efforts to secure their moral elevation, we may be actuated by the best of motives. But the question is,—Whether we are justified in forcing upon them a discipline which, if based at all on shastric ordinances, is equally binding on us, but which we never think of going through ourselves? What is insisted upon by the Shasters, must be obeyed by the orthodox. But if our sacred scriptures do not make it imperative that widows should abstain altogether from every kind of food and drink on the *ekadasi* day, then what right have we to subject them to the cruel discipline to which they are victimised now?

To say that it serves to elevate them to the level of "gods and goddesses," is about quite as cruel and hypocritical, as the assurance of heaven\* that the ruffians of Benares used to give to the pilgrims whom they murdered with impunity in former times. Those who justify *ekadasi* on such grounds, ought to know that our shastric ordinances are based upon express texts, and not upon any European, American or New Indian idea of expediency. If our critics can point to a sacred text which applies specially to widows, and which renders it obligatory on them to observe the fasting of *ekadasi* without any kind of food or drink, then we will not carry on the controversy further, but confess at once that our ground is not tenable. In the absence of such a text, their abstract reasoning may be regarded by them and their followers as quite convincing, but will fail to make any impression on the real Pandits, or upon any unsophisticated man of common sense. The view that fasting and other austerities ought to be forced upon widows, in order to elevate them morally, is not only *dehors* the question at issue in the controversy, but is utterly untenable, because a human being, with such cravings as he has, can never possibly rise to a higher level than that which is his own. All that the orthodox Hindu is concerned about is, to enquire what is laid down on the subject by the texts of our sacred scriptures. If the Bābū exponents of Hinduism are for taking the place of Manu and Yajñavalkya, and if they would impose a stricter discipline than that of the ancient legislators, they may in order to attain to the level of gods, perch themselves permanently on the top of some high pillar, like St. Simeon. The weathercocks who recently gave the honour of sainthood to a heterodox reformer, and would yet uphold the cruel practice of *ekadasi* as observed by the widows of Bengal, cannot be assigned a better place for their habitation. The world of practical and sincere men is too low for them to live and move in. It would be a great

advantage to them and to their countrymen, if they could be fixed on the top of the nearest tower, to remove them out of harm's way.

#### A DIAMOND CONTROVERSY.

WHILE in India a monster gem—the Imperial Diamond—has for months been exercising society and lawyers and judges, until it is now the subject of an unprecedented state trial in the highest court, the savants in Europe are fighting over the history and claims of the chiefs of the jewel world in England.

Professor Maskelyne and Dr. Ball are engaged in a controversy as to the identity of the celebrated diamond Kohinoor. The Professor is of opinion that the Great Mogul—in the possession of the Shah of Persia—and the Kohinoor—with the Queen of England—are two separate diamonds. The Doctor says that the historical Great Mogul is the same as the Kohinoor and that, being whittled down by cleavage, it has assumed the appearance, the shape and the form that it has at present. He wrote to this effect in his *Manual of the Geology of India*. Published by order of Government, and he maintains the same opinion. Of course, in his view, the Shah's Great Mogul is a humbug.

The history of the Kohinoor given by Professor Maskelyne is orthodox. The gem was with the Rijas of Malwa in 1300 A.D. After the conquest of this country by Alaaddin Muhammad Shah in 1304, it was brought to Delhi, and, after the invasion of Baber in 1526, it passed into his hands. Baber gives the weight of the Kohinoor as 8 mshkals, being equivalent to about 589.088 grains. In the Exhibition of 1851, its weight was ascertained to be 589.52 troy grains or about 186 carats. Anselm de Boot, in the early years of the 17th century, speaks of Garcias de Orto, a Portuguese physician at the Viceregal Court of Goa, who saw a large diamond weighing 140 mangelins. De Boot puts its weight as equal to 187½ carats, whereas Le Cluz puts it at 700 apothecary grains or 573.8 troy grains, which is about 180 carats. The Kohinoor was surrendered by Muhammad Shah to Nadir, when the conqueror saluted this historic gem by its present name. It was given up by Shah Rukh to Ahmad Shah after great torture. Shah Sooja recovered it from his blinded brother Shah Zamaun, who secreted it in a crevice of his prison. Shah Sooja, under compulsion, handed it over to Fakker Noorooddeen, who was sent by Runjit Sing to take possession of it, and who, in doing so, remarked that it is a source of "good luck, for he who has possessed it has done so by overpowering the enemies." It is considered as the reputed talisman for acquiring imperial sovereignty over India. The notion is still prevalent that it brings both good and bad luck to its possessor.

As to the history of the Great Mogul, Bernier described it as "ce grand diamant que l'on estime sans pareil." It was a gift to the Emperor Shahjehan by Amir Jumla, a Persian adventurer, in the service of the King of Golconda. In 1665, Tavernier was invited by Aurungzebe to inspect his jewels. Tavernier saw the great diamond, which is a rose, round, very convex on one side. There was a small crack at the edge below, and a little flaw within. It weighed 319½ ratis or 280 "of our carats," the rati being ⅔ of a carat would give 279½ carats. Herein arises the difficulty. Tavernier's weight of 319½ ratis apparently agrees with that given by Baber as 320 ratis for the Kohinoor. Professor Maskelyne surmises that the ratis of Baber are gold ratis, 320 of which would be equal to 240 pearl ratis or 224 Deccan ratis of Ferishta. Professor H. H. Wilson, who contributed the account of the Kohinoor in the Official Catalogue of the Exhibition of 1851, put forward the view that Tavernier weighed the diamond with weights and scales supplied by Akil Khan its custodian. Although not expressly so recorded, this may be taken for granted. Akil Khan was the officer in charge of the Jewel department of the Imperial Household. Tavernier says that Akil Khan put the diamond in his hand. If the visitor was curious to ascertain by his own weightment the weight of the stone, there were the scales in the *Juwaher Khana* for it. Akil himself would hand them to him. There were no others. Tavernier did not visit the store of gems with his instruments and apparatuses. He would not be allowed to take them in. The department was jealously watched over and very strict rules regarding ingress and egress prevailed. Professor Maskelyne combats the view, however, and he adduces in support of his contention the fact that Tavernier's account in the

\*When the *gundis* began to belabour any pilgrim with their *lathi*, and he remonstrated, their usual reply was, "We are going to enable you to attain the meritorious of dying in this holy place," *Dham prapt kar deta*.

tenth does not correspond with that given in the twenty-second chapter of his work. This fault Dr. Ball attributes to M. Samuel Chappauzeau, the editor of Tavernier. Professor Maskelyne, on the other hand, puts it on Tavernier himself, for he was somewhat illiterate and his memoirs were put into shape by extraneous aid. Further, he derived much information from personal contact with Bernier. The Great Mogul had been cut by a European, but Tavernier's drawing suggests a characteristically Indian-cut stone, resembling in form and faceting the Russian diamond Orloff.

The Great Mogul is accompanied by two large diamonds; "while above and below, is a row of three enormous rubies encircled by emerald enamel. Ten pearls above and ten below, some of them  $\frac{1}{4}$  of an inch in diameter, form a fringe to this gorgeous ornament."

There is another diamond of the precise weight of the Kohinoor, in the possession of the Shah of Persia. It is called Dariyanoor or "Sea of Light," and this Maskelyne identifies with the Golconda Table Diamond. Dr. Ball, however, shows no signs of giving up. He still harps on the key that the old Kohinoor or Great Mogul diminished has assumed the form of the present Kohinoor. So far it can be said that, when the Great Mogul and the Dariyanoor as identified by Maskelyne are in the possession of the Shah of Persia, there is little chance for Dr. Ball's theory that the Great Mogul or the old Kohinoor has—more from intention than accident—been reduced to the size of the present Kohinoor.

### A DAY WITH FATHER NEWMAN.

MARLESFORD, ENG., March 18, 1891.

In the autumn of 1859, while crossing the Atlantic from Liverpool to the United States, I made the acquaintance of a compatriot, Father T., who had then for some time been associated with the celebrated Dr. J. H. Newman, subsequently raised to the cardinalate. Both of us intended to return to England in the course of the next spring; and Father T. expressed a hope that, as he was pretty certain of preceding me, I would call on him at Edgbaston, if I chanced to take Birmingham on my way to Southampton and Calcutta.

The following March found me at Birmingham, whence, one morning, after an early breakfast, I drove out to Edgbaston. The servant who answered the bell at the Oratory could tell me nothing about Father T., except that he was still away. Unsatisfied with this scanty information, I gave him my card, asking him to go and ascertain, if he could, something more definite. He came back with the message that Dr. Newman wished me to come in.

Despatching my errand to the famous Doctor as expeditiously as I was able, I was about to withdraw, when he requested me to be seated. I accepted his invitation. On my soon again offering to take my leave, I was once more politely detained by him, with the assurance that he was quite at leisure. I resumed my seat.

Since I had spoken of Father T. as my fellow-countryman, Dr. Newman was aware of my nationality. America, its people, and everything relating to both were, evidently, in spite of his perceptible antipathy to them, objects of interest to him. We talked on and on, he putting questions innumerable relative to them, and I replying to the best of my knowledge. Among the various Americans regarding whom he manifested curiosity, Dr. O. A. Brownson seemed to be foremost. Having read all the writings of that indefatigable and ingenious speculator, and being familiar with the history of his multifarious career, I had much to communicate which my querist owned to be new to him. In time, however, our conversation turned to India, where, as I had incidentally mentioned, I had spent a good number of years, including the momentous period of the mutinies of 1857. It turned out that I was the only actual witness of Sepoy atrocities that he had met with; and, before we had done with the subject, he drew from me many particulars of horrors and sufferings which I desired, as I still in vain desire, should pass from my memory. But finally we got on the topic of Hindu philosophy, in the study of which I had of late been zealously engaged. To this my untiring interrogator pinned me for a full hour and more, when, just as I was protesting, with reference to something demanded of me, that the point would require a whole day to develop and expound satisfactorily, the bell rang for dinner. Pressed to accompany him and refresh myself, if I could be content with monastic fare, nothing loth, after the compulsory exhaustion I had undergone, I followed my host to the refectory.

The four sides of the refectory were wainscoted. Near two of them that formed an angle stood small detached tables, each for a single person, with a form behind. The company consisted of nine or ten Fathers of the Oratory and myself. Roast-beef, potatoes, bread, beer, and a plain pudding composed our meal. These were passed from the kitchen through an opening in one side of the room, and were handed round by one Father after another. While we

were dining, as if the promotion of dyspepsia were a discipline of piety, strict silence was observed by all, and yet mental entertainment was considerably provided. Diagonally opposite to the corner where the rows of tables met was an ambo, perched in which a young man, habited priestwise, read for our edification. First he gave us a chapter of the New Testament, of course from the Vulgate. Then followed, also in Latin, legends of several saints commemorated on the day that was passing. Last of all, we were treated to what I recognized as from Carlyle's 'French Revolution.' To that work, certainly, as to many others by the same pyrotechnic rhapsodist, the remark of Lord Macaulay is applicable, that its author "might as well write in Irving's unknown tongue, at once." It appeared to me, then, in no wise singular that Dr. Newman, with his critical sense of good English, after listening for a few minutes to the uncouth and spasmodic jargon that was stunning us, put up his hand, impatiently exclaiming "Sufficit." Carlyle being thus summarily dismissed, we finished our repast without a word spoken by any one.

Thanks being duly transacted, Dr. Newman informed me that "recreation" was next in order. Naturally enough, the term set me conjecturing. I thought of leap-frog, summersaults, hide-and-seek, and sundry other guileless diversions of like kind, though only to reject the idea of them, in favour of no idea whatever. But I was not long held in suspense. Headed by the Doctor, we proceeded to a spacious apartment where a large grate was in full blaze. In front of the fire, chairs were disposed in a semi-circle. We took our seats; and I soon discovered that the "recreation" of my solemn companions was general conversation. And very much indeed, both as to topics and as to tone, was it the conversation of the profane world. Through an aperture in one side of the room, just as in the refectory, creature comforts were handed in for us; only they were now merely supplementary tea and biscuits. All the waiting was done by Dr. Newman. There being no novelty to me in experience of "the pride that apes humility," so often discernible in professional nuggets of the salt of the earth, this ostentatious exhibition of servitorship did not, I confess, affect me agreeably. Nor did I see anything to admire in an incident which happened while we were sipping our tea. One of the Fathers, finding his cup unpalatable, made a wry face, on noticing which, Dr. Newman seized the cup, and insisted on bringing him another, at the same time patting the fastidious shavelling on the shoulder, and coaxing him, precisely as if he were a little girl in a pet.

The "recreation" in which I participated was, in part, not such as I would have chosen. For many years I had then been accustomed, as I have been accustomed still more years since, to be regarded, because of being an obscure American, as, at best, an anthropological or anthropoidal phenomenon, a creature that must needs speak barbarously, that knew nothing, and that could have no ideas, principles, or aims but the most reprehensible and sordid. When cast among persons who, by their interrogatories or comments, have plainly signified that such was their preconceived estimate of me, I have always been as sparing of speech as was practicable, and, consequently, have been the more free to listen and to reflect. And so it was on the occasion in question. I learned much more from my opinionated inquisitors than they learned from me. And one of the things which I learned was, that Englishmen, in changing from Protestants to Romanists, are the same as ever in the article of ignorance touching Americans, and in the contempt for them which, even to this hour, forms a conventional feature of British tuition. With the patience which abundant demand for practice of it had made easy to me, I once more underwent a diatribe on what were taken for granted to be, without gainsay, the blemishes and shortcomings of my countrymen.

Daylight was disappearing before I left the Oratorians. The impression which they produced on me I lost no time in committing to paper, so that, in recounting it, I am not obliged to depend on recollection. Everything that had passed before me bore, to my apprehension, the stamp of intellectual obliquity, ethical emasculation, grimace, hollowiness, or histrionism. All was unreal, and almost all looked insincere. It seemed strange to me, in particular, if Dr. Newman could lastingly influence, in the least degree, any but those who, what between ill-starred idiosyncrasy and irrational tutoring, had ripened into sentimental visionaries and enthusiasts. His allies were, manifestly, men of the same mould as himself; and his deliverance of some morbid half-poetical tancy, or subtle sophism, was what especially excited their delight and elicited their applause. That, like their leader, they were persons grown incapable of seeing truth in a dry light, and that they saw it through a haze of fantastic theory and refracting prejudice, was, to me, a lifelong student of theology, but, for all that, still an unresolved investigator, palpable beyond all mistaking. I had read and reread all that Dr. Newman had published; and the man himself was just what I expected from the author. Lord Macaulay, in one of his Speeches, aptly characterizes the jesuitical "Tract Number Ninety" as "a set of quibbles, under cover of which a diving may hold the worst doctrines of the Church of Rome, and may hold with them the best benefice of the Church of England." The concoctor of that

Tract did not, when I was brought face to face with him, disappoint me at all in his favour.

As many are well aware, Mr. Charles Kingsley could easily have produced, if he had but had the patience to search long enough, repeated proofs of the grave disingenuousness which he laid at the door of Dr. Newman. One such proof, unless I am greatly mistaken, offers itself in what is about to be cited, namely, a passage occurring in p. 21 of Dr. Newman's 'Callista,' published in 1856:

"Under the cross were two or three pictures, or, rather, sketches. In the centre stood the Blessed Virgin, with hands spread out in prayer, attended by the holy Apostles Peter and Paul, on her right and left. Under this representation were rudely scratched upon the walls the words 'Advocata nostra,' a title which the earliest antiquity bestows upon her."

An eminent doctor of divinity was once inspired to discharge his spleen on me, as an American, because I approved of the measures taken to restore the integrity of the Union. One day, in conversation with this profound scholar, laying before him the words just quoted, I remarked that the phrase "earliest antiquity" could not there possibly point to any age later than the paulo-post-apostolic, and added that, to the best I could discover, the term *advocata* was, at that period, altogether unknown. What ground, then, I went on to ask, was there for the allegation that the primitive Christians gave to the mother of Jesus the epithet "our advocate"? And how, if there was irrefragable authority for that designation of her, could a Protestant that supplemented the New Testament by other recorded traditions deny that he ought to enter the Roman communion? My colloquutor, who had long been an intimate friend of Dr. Newman, gave me no reply. I pressed him for one; and at last he angrily silenced me by saying that I was to submit my difficulty to some one else. If I failed to draw other than uncomplimentary inferences from this evasiveness, it was not for want of trying.

"It may be almost laid down as an historical fact, that the mystical interpretation and orthodoxy will stand or fall together." So writes Dr. Newman, in his 'Essay on the Development of Christian Doctrine.' And the passage is noteworthy, for we see in it a man who deems himself not far from being a prophet, and who, as an arbitrary fantasm, takes rank with Origen and Jacob Boehme. Nor did the public misapprehend that he was what he was. Nevertheless, the grief and veneration which, on the announcement of his death, found expression in the English press, could have been foreseen. Those who knew him best have all concurred in representing him as distinguished, constitutionally, by melancholy, superstition, and unreasoning self-will; and he was, thus, except as to his mysticism, typically English. And again, he had rendered himself famous. In our own time, more than was ever the case before, his countrymen stand conspicuous as hero-worshippers; and in him they recognized a hero preeminently sharing their national characteristics. And this was enough to secure for him their reverent homage, though millions of them could not but acknowledge that his aspirations were such as, if realized, would go far to extinguish genuine enlightenment, and would operate to enslave the world once more to the execrable tyranny and the ridiculous mummeries of mendacious and self-seeking priestcraft.

F. H.

## THE NAGPORE CONGRESS.

Nagpore, 20th November 1891.

Dear Sir,—I find, here at Nagpore, all the preparations for the coming Congress well in hand. In no year and in no place have the necessary arrangements been taken in hand at such an early date and carried out so systematically and satisfactorily. So far as the Nagpore Berar Reception Committee are concerned, your Committee may rest assured that all will be well at the coming Congress.

You are doubtless aware that our English Committee, after repeatedly discussing the question and after most carefully considering it, have suggested to us that no more National Congress should be held in India until we have had a meeting in London. This latter would be held in 1893, if the general elections take place in 1892, in 1894 if these are postponed to 1893.

A word as to these elections. The liberal party believe that on the question of the Irish Local Government Bill, which the Conservatives are pledged to introduce next session, they will be in a position to force the hands of the Conservatives (many of whom are strongly opposed to even that mild measure of local self-government that Mr. Balfour, it is understood, will bring forward) and compel them to go to the country. On the other hand the Conservatives dispute this and declare that their whole party will vote solid whether they like the Bill or not, and that as it is of vast importance to them to gain time they will hold on if possible, to the last.

You see that while, doubtless, at the present moment an appeal to the country would bring in the Liberals with a small majority of from 15 to 45, according to different estimates, independent of the Irish vote, which, now that poor Mr. Parnell has gone, will practically be solid with them to the extent of at least 70, many things

might happen, which would entirely change the aspect of affairs and result in a Conservative majority. Thus suppose the French saw fit to be nasty about Egypt, and in any way hector or threaten --- and though this unlikely *now*, a month ago it seemed highly probable--- the Gladstonians would be quite out of court---and the country if appealed to at such a crisis would certainly re-elect the Conservatives. There are a dozen other similar continental contingencies, none it is true apparently imminent, but any one of which may become so at a moment's notice, any one of which would vastly improve the prospects of Lord Salisbury and his following, and hence I fully believe what my Conservative friends told me before I left England, *viz.*, that if possible they will hold on until the legal limit, *i. e.*, until 1893. Of course the Liberals say that they will not permit them to do this, and doubtless any little accident may place the Conservatives at their mercy---but on the whole it will be safest for us to consider that our projected English gathering will not take place until 1894, and that if we decide to have no further meetings of the National Congress till after this the next assembly of this latter will not take place before 1895.

I find that in India many leading men agree with the Committee in London, and consider that for the present the National Congress has done its work, and that it is, therefore, inexpedient to continue to saddle the country with the lakh and a half which each National Congress costs until by the 'progress of affairs' fresh work for this Congress arises. In this view I entirely concur.

A great work had to be done---we had to clear our own ideas and then make them clear to our opponents: to thresh out, by persistent discussions, the wheat of our aspirations from the great body of chaff that, as in all such cases, accompanied it. We had to find out exactly what those reforms were, which the country, as a whole, most needed and most desired---we had to evolve and formulate a clear and succinct programme---to erect a standard around which now, and for all time, until that programme is realized, all reformers and well wishers of India could gather and so to place that programme on record that neither foreign autocrats, nor domestic traitors could efface its pregnant lines.

The great work has been accomplished, this programme has been built up by years of patient labour and promulgated, and it has been recorded more imperishably than on tablets of stone or bronze, for we have written it on the mind of the nation, we have graven it in the hearts of the people!

Asoka's monolithic edicts still stand, it is true, here and there, fossil records of a happier, purer age---yet for a thousand years or more they have been dead and dumb; but the ideas that we have sown can never pass away, never die, never grow dumb, but must develop and spread as time rolls by, eternal as the race amongst whose intellectual possessions they henceforth and for ever take their place.

Here, in India, for the moment, the work of the National Congress has been accomplished. The work that still remains has to be done partly by Provincial Congresses here and mainly amongst British constituencies.

This present seventh Congress is needed, not to discuss new subjects, but to put the seal on all that its predecessors have demonstrated "and to complete the cycle." With it ends one distinct stage of our progress, and it is only fitting that this important occasion should be suitably honoured. It is particularly desirable that every circle and portion of the country should be adequately represented so that this formal scaling up and, as it were, consecrating the labours of this first cycle may carry due weight and appear as what it really is, a formal ratification by the country at large of the demands which the Congress has at one time or another made on its behalf.

Such being the case, your Committee will doubtless agree, that the numerical limit for delegates, so rigidly enforced last year, may on this crowning occasion be properly relaxed, and will take measures to secure the full representation of all parts of their circle.

Personally, too, I would ask as many of my friends to come as possible as this may in all likelihood be the last time that I shall have the chance of seeing them.

My health, never of late years very strong, has broken down under the severe attack of influenza, which I suffered from in the spring. I can no longer sustain the anxieties involved by the General Secretaryship, which I must resign into the hands of Congress at its coming session; and independent of failing health my private circumstances will not permit, at any rate for some few years to come, the yearly visit to India which the tenure of the office of General Secretary makes indispensable---and so as I shall be leaving India soon after this coming Congress---"it *must* be for years and it may be for ever"---and as I have many true and dear friends scattered over the length and breadth of the land, I hope that as many as possible will come to the Congress to say farewell.

I need not add that, so far as health and means will permit, I shall continue in England to work for India, and really in my own opinion, at the present stage of our affairs, I believe that I can do more and better work in Europe than I could in India. Yours sincerely ever,

A. O. HUME.

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ON THE

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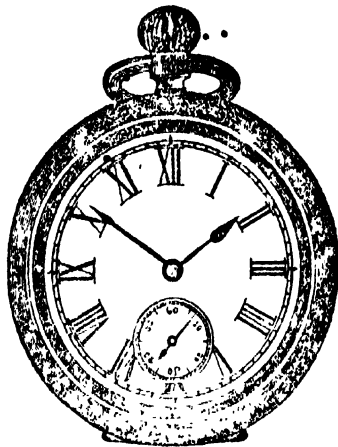
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WEEKLY NEWSPAPER

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Vol. X.

CALCUTTA, SATURDAY, DECEMBER 26, 1891.

No. 504

## CONTEMPORARY POETRY.

### NEW YEAR'S EVE.

A TRANSLATION, OR RATHER ADAPTATION, FROM A SWEDISH TALE  
BY ANDERSEN.

LITTLE Gretchen, little Gretchen,  
Wanders up and down the street ;  
The snow is on her yellow hair,  
The frost is at her feet.

The rows of long dark houses  
Without look cold and damp,  
By the struggling of the moonbeam,  
By the flicker of the lamp

The clouds ride fast as horses,  
The wind is from the north,  
But no one cares for Gretchen,  
And no one looketh forth.

Within those dark, damp houses  
Are merry faces bright,  
And happy hearts are watching out  
The old year's latest night.

The board is spread with plenty,  
Where the smiling kindred meet,  
But the frost is on the pavement,  
And the beggars in the street.

With the little box of matches  
She could not sell all day,  
And the thin, thin tattered mantle,  
The wind blows every way.

She clingeth to the railing,  
She shivers in the gloom—  
There are parents sitting snugly  
By firelight in the room ;

And groups of busy children  
Withdrawing just the tips  
Of rosy fingers pressed in vain  
Against their burning lips,

With grave and earnest faces  
Are whispering each other  
Of projects for the new year, made  
For father or for mother.

But no one talks to Gretchen,  
And no one hears her speak ;  
No breath of little whisperers  
Comes warmly to her cheek ;

No little arms are round her ;  
Ah me ! that there should be,  
With so much happiness on earth,  
So much of misery.

Sure they of many blessings  
Should scatter blessings round,  
As laden boughs in autumn bring  
Their ripe fruits to the ground.

And the best love man can offer  
To the God of love, be sure,  
Is kindness to his little ones,  
And bounty to his poor.

Little Gretchen, little Gretchen  
Goes coldly on her way ;  
There's no one looketh out at her,  
There's no one bids her stay.

Her home is cold and desolate,  
No smile, no food, no fire,  
But children clamorous for bread,  
And an impatient sire.

So she sits down in an angle,  
Where two great houses meet,  
And she curleth up beneath her,  
For warmth, her little feet.

And she looketh on the cold wall,  
And on the colder sky,  
And wonders if the little stars  
Are bright fires up on high

She heard a clock strike slowly,  
Up in a far church tower,  
With such a sad and solemn tone,  
Telling the midnight hour

Then all the bells together  
Their merry music poured ;  
They were ringing in the feast,  
The circumcision of the Lord.

And she thought as she sat lonely,  
And listened to the chime,  
Of wondrous things that she had loved  
To hear in the olden time.

And she remembered her old tales  
Her mother used to tell,  
And of the cradle songs she sang  
When summer's twilights fell,

Of good men and of angels,  
And of the Holy Child,

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Who was cradled in a manger,  
When winter was most wild ;

Who was poor, and cold, and hungry,  
And desolate and lone ;  
And she thought the song had told  
He was ever with his own

And all the poor and hungry,  
And forsaken ones, are his ;  
"How good of him to look on me,  
In such a place as this !"

Colder it grows and colder,  
But she does not feel it now,  
For the pressure at her heart,  
And the weight upon her brow

But she struck one little match  
On the wall so cold and bare,  
That she might look around her,  
And see if He were there.

The single match has kindled,  
And, by the light it threw,  
It seemed to little Gretchen  
The wall was rent in two.

And she could see the room within,  
The room all warm and bright,  
With the fire glow red and dusky,  
And the tapers all alight

And there were kindred gathered  
Round the table richly spread,  
With heaps of goodly viands,  
Red wine, and pleasant bread.

She could smell the fragrant savor,  
She could hear what they did say,  
Then all was darkness once again,  
The match had burned away

She struck another hastily,  
And now she seemed to see,  
Within the same warm chamber,  
A glorious Christmas tree

The branches were all laden  
With such things as children prize,  
Bright gift for boy and maiden,  
She saw them with her eyes

And she almost seemed to touch them,  
And to join the welcome shout  
When darkness fell around her,  
For the little match was out

Another, yet another, she  
Has tried, they will not light,  
Till all her little store she took,  
And struck with all her might

And the whole miserable place  
Was lighted with the glare,  
And lo, there hung a little child  
Before her in the air.

There were blood-drops on his forehead,  
And a spear-wound in his side,  
And cruel nail prints in his feet,  
And in his hands spread wide.

And he looked upon her gently,  
And she felt that he had known  
Pain, hunger, cold, and sorrow,  
Ay, equal to her own.

And he pointed to the laden board,  
And to the Christmas tree,  
Then up to the cold sky, and said,  
"Will Gretchen come with me?"

The poor child felt her pulses fail,  
She felt her eyeballs swim,  
And a ringing sound was in her ears,  
Like her dead mother's hymn.

And she folded both her thin white hands,  
And turned from that bright board,  
And from the golden gifts, and said,  
"With thee, with thee, O Lord."

The chilly winter morning  
Breaks up in the dull skies,  
On the city wrapt in vapor,  
On the spot where Gretchen lies.

The night was wild and stormy,  
The morn is cold and gray,  
And good church bells are ringing,  
Christ's circumcision day.

And holy men were praying  
In many a holy place ;  
And little children's angels  
Sing songs before his face.

In her scant and tattered garment,  
With her back against the wall ;  
She sitteth cold and rigid,  
She answers not their call.

They have lifted her up fearfully,  
They shuddered as they said,  
"It was a bitter, bitter night,  
The child is frozen dead"

The angels sang then greeting,  
For one more redeemed from sin ;  
Men said, "It was a bitter night,  
Would no one let her in?"

And they shuddered as they spoke of her,  
And sighed : they could not see,  
How much of happiness there was,  
With so much misery.

## NEWS AND OUR COMMENTS.

WITH this issue and the close of the year, *Reis & Rayyet* completes its tenth year of its existence.

THE National Congress meets at Nagpur, on Monday next, under the presidency of Raj Bahadur Ananda Chakravarti, of Madras.

Mlle. Rosa Bonheur has, after three years' labor, produced a picture which she has named "Le Dépiquage," or "Threshing." It is the largest animal picture ever painted, and represents ten horses of full size trotting over a threshing floor, as still seen in several parts of Southern Europe. It is said that she had an offer of 12,000*l.*, but she refused to sell the painting for that sum.

LORD Lytton, before his death, had, it is said, completed a volume of poems for publication.

"CARMEN SYLVIA"—the Queen of Rumania—has published a new volume of tales under the title of "Lendens Erdengang" or "Pilgrimage of Sorrow."

THE new Under-Secretary of State for India—Mr. George Curzon—has in the press a book "Persia and the Persian Question," being a description of his travels in all parts of Persia in 1889-90.

THE cadastral survey is not to be confined to Behar. The *Calcutta Gazette* of this week has the following notification :—

"The 22nd December, 1891.—Under section 3 of the Bengal Survey Act V of 1875, the Lieutenant-Governor is pleased to order that a survey shall be made of all lands in town Nos. 1, 2, and 3 of the Bankura district, and that the boundaries of ~~moor~~ <sup>moor</sup> lands and fields situated therein shall be demarcated.

C. E. BUCKLAND,  
Secretary to the Govt. of Bengal."

THE total number of holidays and vacations fixed by the Director of Public Instruction, Bengal, for Government Colleges for the year 1892, is 150, including 52 Sundays. The number of holidays for collegiate and 1st grade training schools will be 83 days and for zilla schools 68 days, exclusive of Sundays. Of the 98 days for the Government Colleges, 4 are for Mahomedan, 13 for Christian and 30 for Hindoo festivals, the summer vacation taking up the remaining 45 days.

WE find that in the Middle Examination for girls for 1893-94, in these Provinces, female candidates have been allowed the option to substitute cutting and making of pirans, pyjamas and chapkans, and knitting, darning and embroidery for Geometry and Mensuration, and Botany, Chemistry or Natural Philosophy.

BABOO BHUDEB MUKERJEE, C.E., succeeds Raja Rajendralala Mitra, C.E., as President and Baboo Bankim Chandra Chatterjee, B.L., as member of the Central Text-book Committee. Another new member is Baboo Chandra Mohun Majumdar, M.A., B.L., who will also act the Assistant-Secretary.

THE Chandernagore School has been affiliated to the Calcutta University in Arts up to the F. A. Standard.

A SURVEY has been ordered for a line of railway from Midnapore to Howrah, through the villages of Damari, Machada, Sanlapur, Gola, Surdabasan, Nandoer, Bujepur, Borhea, Chenchoree, Ballea Dangree, Dokunda, Dyaran Chul, and Malurah.

IT is notified by the Chief Secretary to the Bengal Government, in the *Calcutta Gazette*, that by an order in writing of the 18th December 1891, passed by virtue of the provisions of section 30 of Act IX of 1887, the Courts of Small Causes at Backergunge, Bhagalpur, Cuttack, Furruckpore, Jessore, Midnapore, Moorshedabad, Patna, Purnea, and Rajshahye have been abolished. This abolition increases the work of the Subordinate Judges of those places. They have been vested with original powers as Judges of Courts of Small Causes for the trial of suits cognizable by such courts up to the value of Rs. 500.

THE Munsifi of Parulia, in the district of Manbhoom, has been abolished from the 4th November 1891.

FROM the commencement of the new year, the postage on post-cards from British India to the United Kingdom or to any British Colony or Possession, or any foreign country or Post Office which is, or may hereafter be, comprised in the Universal Postal Union, will be one anna for each single Post-card and two annas for each Reply Post-card. This means a reduction of half and one anna respectively. There is also to be a reduction in the postage on packets of Printed Papers, Legal and Commercial Documents and Samples. Instead of the different rates for the various countries included in the Universal Postal Union, there will be from the first January 1892, uniform rates as under :

Printed Papers (including Newspapers). Half an anna per two ounces.

Legal and Commercial Documents. Half an anna per two ounces, but the lowest charge for each packet shall be two annas even if it weighs less than two ounces.

Samples. Half an anna for two ounces, but the lowest charge for each packet shall be one anna even if it weighs less than two ounces.

The present rate of postage on newspapers to the United Kingdom or the United States of America through the United Kingdom, is 1½ anna for each newspaper weighing not more than four ounces. From the next week, a newspaper of the weight of two ounces or less

will be carried for half an anna, and one weighing up to four ounces for only one anna. Similarly, newspapers for France, Austria or Italy, weighing not more than two or more than four ounces need not bear more than ½ or 1 anna postage.

• "The Indian Postal Guide" makes a distinction between "Newspapers" and "Printed Papers." Under the first head, we read : "In order to be entitled to the newspaper rate of postage, newspapers must be sent either singly, or separately folded and tied together in a bundle which must be superscribed with the number of newspapers contained in it; and the rate must be prepaid on *each* newspaper whether one or several are enclosed in the same cover." Under the other, occurs : "'Printed papers' include newspapers and periodicals, books, pamphlets, music, visiting cards, address cards, proofs of printing with or without the manuscript relating thereto, papers impressed with points in relief for the use of the blind, engravings, photographs, pictures, drawings, plans, maps, papers or cards embossed in plain relief, catalogues, prospectuses, announcements and notices of various kinds, whether printed, engraved, lithographed, or autographed, and in general all impressions or copies obtained on paper, parchment, or card-board, by means of printing, lithography, autography or any other mechanical process easy to recognise, except the copying-press and the Type-writer. Stamps or forms of prepayment, whether obliterated or not, and printed articles constituting the representative sign of monetary value, are excluded from classification as 'printed papers.'" There is difference too in the postage chargeable. While newspapers are calculated by four ounces, printed papers are weighed by two, though the rate of postage for both is the same. The present order, however, from the commencement of the next year, equalizes the weight as also the postage on newspapers and "printed papers," namely, half an anna per two ounces.

A BOMBAY contemporary writes :

"*Allopo* of insults to Native Princes, let us call upon Government to take severe notice of an incident which is said to have occurred recently nearer home. There is an apparently well founded report that His Highness the Gaekwar when lately travelling by the G. I. P. Railway on his way to Sholapur was disturbed in his sleep by the noise of the engine which happened to be in close proximity to his own carriage. The guard in charge of the train as well as the Station Masters at one or two stations on the way were informed of the disturbance, and were requested to attach the carriage to the end of the train. There were at first some evasive replies. At last one Station Master had the courage of his convictions and gave the polite reply : 'Give the Maharaja a sleeping draught and he will get sleep. I am not going to detain the train to shout off his carriage and attach it to the end.' The Railway official was master of the situation and the Maharaja had to make the best of a sleepless night."

A CLERGYMAN of eminence, the Rev. James Casper Chatterback, Doctor of Divinity, late Her Majesty's Inspector of Workhouse Schools, has just been convicted of swindling his friends of £35,000, on pretence of investing money in Government loans bearing ten per cent. interest, and been sentenced by Mr. Justice Cave to four years' penal servitude. We suppose this conviction so humiliating to the Church, strikes the nation in much the same way as the execution in the last century of the Rev. Dr. Dodd for forgery.

THE *Englishman* says :

"St. Vincent, the little West India Island which has recently been the scene of a popular outbreak, is one of the most beautiful and fertile of the Windward or Caribbee group. The total population scarcely exceeds 40,000, including some 3,000 Europeans and 30,000 Negroes. Previous to the year 1885, St. Vincent was under the general Government of the Windward Islands, but since that time Barbadoes has been given a separate administration, and St. Vincent, Grenada, Tobago, and St. Lucia have been grouped together under a Governor."

By an order dated the 22nd December, the *Calcutta Gazette* of the 23rd following invests, by name, five Sub-divisional officers in the 24 Pergunnahs with powers under section 435 of the Code of Criminal Procedure. But the same *Gazette*, under a previous order of the 18th, transfers one of the five to the head quarters station of the Rajshahye district, as soon as he may be relieved by the incoming officer. Is it intended that the transferred Sub-divisional officer will carry his new power to his new district? Otherwise, it is inexplicable why any power which is not made to have retrospective effect should be granted and at the same time otherwise rendered unenforceable. Possibly by the time when he comes to exercise it, if not earlier, he will cease to be a Sub-divisional officer of the 24-Pergs.

## NOTES, LEADERETTES, AND OUR OWN NEWS.

For a whole generation Europe has given herself up to the worst passions, the nations' chief end and concern being to crush one another by brute force of arms, until, the serene lights blinded, the higher feelings and aspirations have been suppressed and a blasting egoism has taken the place of a living consciousness of the moral government of the universe. There is no longer any shilly shallying. No more vain regrets or idle blishes. The transition is complete—the secularization perfect. In open day, before the whole world, the Emperor William addressed the following words to the recruits of the 1st Regiment of Foot Guards quartered at Potsdam, on the occasion of the administration of the oath of allegiance:—

"Recruits, you have, in the presence of the consecrated servants of God and before the altar, sworn fealty to me. You are still too young to understand the meaning of the words which you have just spoken, but be diligent in following the directions and the teaching you will receive. You have, my children, sworn fealty to me, which means that you have given yourselves to me body and soul. There exists for you only one enemy, and that is my enemy. With the present Socialist agitation it may possibly happen that I may have to order you, which God forbid, to shoot down your own relatives, your brothers, and even your parents, but if I do so you must obey without a murmur."

There you have the head of the Holy German Empire speaking to his brave soldiery! The Rationalism of the Nineteenth Century could not brook the pretensions of the Church, but it bows to the pretensions of the State. The Popedom has been shorn of the last tags of temporal power, but here is the Empire set up as a new fetish for enlightened Germany to worship. There is no minding of matters here. The young prince supersedes Popes and abolishes God Himself. He is not content to command the simple allegiance of his people. He claims them *in toto*, carcass and all. We are reminded of the greatest creation of German genius. Thus might Mephistopheles remind poor Faust. One cannot help pitying the poor lads who enter life on such conditions. They thought they entered the service of their country. They find themselves annexed body and soul, by a terrible young imp. They may not understand the ceremony they pass through—the meaning of the *mantras* they mumble—but there they are—sold for ever. They must do the bidding of the master, right or wrong, against man or God. There is no exception whatever. They must not hesitate to shoot down father or mother, if ordered. The divine right of Kings was never pitched to such preposterous height, nor was military discipline so brutally candid.

GENERAL CAPTIVITY is gaining in the favor of his Imperial master, who has bestowed on him the rank and title of Count. The occasion was the passing by the Reichstag of the commercial treaties between Austria, Italy and Belgium, evidencing the high political capacity of the Chancellor.

A NEW Parnellite organ has been started at Dublin claiming Home Rule, reform of the Land Laws, reinstatement of unjustly evicted tenants, dependence of the Executive upon the Irish Parliament which is to have the appointment of the Judges.

At a conference on the position of women held in London, on December 1, under the auspices of the Women's Franchise League, they passed the following resolutions:

1. That in order to provide adequate preparation for the work and duties of life, women should be granted equal educational facilities with men in all grades and branches of intellectual, technical, and professional training.
2. That in order to secure the economic independence of women, all obstacles of law and custom which bar their admission into industrial work, professional avocations, and public employments should be removed.
3. That in industrial work all limitations as to time now imposed upon men should also be imposed upon women.
4. That in all employments women should receive for equal work the same rate of remuneration as men.

TERRIFIC gales on the coasts have been succeeded by intense frost throughout Great Britain. The latest news speaks of dense fogs throughout England, seriously delaying traffic and causing numerous accidents.

MR. Hastings, M. P., is charged with misappropriation of trust funds amounting to £15,000.

THE *British Medical Journal* gives a glimpse of the report of the Leprosy Commission that came out to India. The amount and risk of contagion is declared to be much overrated. There are, it is said, only about one hundred thousand cases, and the risk of contagion is rather more possible than probable. There is a great deal of evidence in favor of non-heredity of the malady. The rage for segregation of lepers may have to be cooled down when the report is published.

A WRITER in the *London Daily News*, presumably Mr. Justice McCarthy, writing of the late Irish leader, makes a nice distinction between the *physique* and the constitution. According to him, bodily strength may consist with constitutional imbecility. This was exemplified in the deceased. He was formerly fond of all kinds of manly sports and was a bold and splendid rider, but latterly he had given up everything except a little riding. He never was a reader, unless he could get hold of books in applied science. For a modern gentleman, he was wonderfully ignorant, of not only the books of the season but the leading books of the age. He cared nothing for literature. He cared more for art, in deference to his sister who painted. Even in that, he advised her not to copy nor to seek for subjects in history, but take her subjects from nature. Nor had he any inherent predisposition to politics. He was an agitator in his own despite. The career for which he thought himself made, was that of an active country gentleman—a reforming farmer and improver of his property.

ON Tuesday, the fourteenth day of the trial, in the Hyderabad Diamond case, the Jury unanimously found Jacob not guilty on all the thirteen charges, and he was acquitted. The public had in a manner been prepared for this result of all the expensive and elaborate preparations on behalf of the Nizam, by the rejection of his evidence on commission. Whatever the legality of the order, it was a political blunder to keep out that evidence. But the court had not to consider that aspect of the case, and the Nizam and the British Government in India must suffer by that order of the British Indian Court. The humiliation of the ruler of the Deccan is complete. Those who wanted to dissuade the Nizam from appearing as a witness have now their justification.

The order of acquittal does not end the trouble either of the Nizam or his jeweller. Before the verdict of the Jury was recorded, a civil suit had been filed in the same High Court on behalf of the Nizam against Mr. Jacob. When Mr. Justice Wilson in the Criminal Sessions ordered the restoration to Jacob of the Imperial and his money deposited in Court, Mr. Justice Trevelyan in the Civil side had already issued orders for their detention in court in the civil suit.

ADVERTISING boards are being put up in municipal Calcutta. One H. Malet has the contract from the Corporation. He will pay one rupee per running foot of board thus posted and not of the ground occupied. The contract is not limited to any fixed period, though the terms may be revised at the end of a year. The selection of sites is to be subject to the approval of the Chairman. This grant to Mr. Malet puts an end to the indiscriminate affixing of advertising sheets or boards on municipal property. Those using that property for their advertisements are now restricted to Mr. Malet's boards. We may therefore expect a rush by free advertisers on private property. It will be to the interest of Mr. Malet to see that private walls are protected from such invasions. We believe the Police Act prohibits such encroachments, but it rests with the owners of houses to enforce that law.

The advertising structures ought to be substantial so as not to be dangerous to the public and at the same time an ornament to the city. The Boards will undoubtedly be an advantage to the public and the advertisers. For one thing, the advertisements will appear from day to day until removed by the contractor, safe from the destructive boyish sport or adult mischievousness. But we are not sure that the Corporation is free to profit by the new source of revenue opened out to it by Mr. Malet. Its sources of revenue are fixed by law, and it will require no ordinary ingenuity to have the present admitted in proper quarters as a part of the existing ones.

Mr. James Payn, in his column in the *Englishman*, relates how, in a case of watch robbery, the other day, a witness pulled out his own watch in illustration. "Let me look at that, Sir," cried the magistrate. "It was handed up to the bench. 'How do you account for a person in your position possessing a gold watch with a crest and monogram?' And he had such a difficulty in doing it that the article was 'retained for enquiries.' On the other hand, a person of assured position can wear anything. The eccentric commandant of a great garrison town had the most gorgeous watch chain eyes ever beheld. I said to him one day 'that chain must surely have cost a fortune, General.' 'It cost me seven and sixpence,' he replied; 'it's only mosaic gold.' 'Who would have thought of a man in your position wearing such a thing as that?' 'Just so my young friend' (for I was but a lad, at the time, as may be gathered from my inquiry), 'and that is the very reason why I do wear it.'"

Just so His Majesty the Shah patronized "paste." He was caught in the act in England, and many of the good people there came to think the great Shah a sham like the diamond buttons of his state coats and the gems on his person, and his fame for wealth and specially for precious stones a fable. There they were wrong, though. Persia is a poor country to be sure, but the Persian King is rich in the possession of a large store of gems. On this subject, there is no doubt. Many Europeans have been admitted to a sight of the store at Teheran. Mr. Eastwick of the British embassy was one of those privileged men, and he gives a minute account of his visit to the Shah's Jewel department. His *Journal of a Diplomatist's Residence in Persia* tells of multitudinous gems, great and small, many of them of prodigious size and "of purest ray serene." His Majesty, however, was not prepared to carry any part of them with him on his travels. No true lover of gems—certainly, no Oriental—has the heart to trust such treasures—treasure above insurance—to the chances of such journeys to distant lands, over mountains and across seas. Above all, even the most enlightened of Shahs might well think it scarcely prudent to convey the Persian regalia right into the heart of the Land of the Gaiours. Yet a Shah in public is nothing without the bravery of resplendent gems. Thus, the Shah was driven to sham. He sported pinchbeck and paste without a fault, heart, knowing nobody could suspect him. The trick was discovered, however, to his great disgrace. He should never have descended to that meanness. If he could not or would not bring his genuine trinkets, he should have repressed his vanity and forgone the pleasure of dazzling the staring Nazarenes. On no account, ought he to have gone in for Brummagem.

The rule applies to all Shahs and men. Mr. Payn's pinchbeck General is no exception. The reason given by him might pass with a boy relative, but does not stand examination. No respectable man ought to have anything to say to sham and make believe. Jewellery is a poor vanity at best. But what shall we say of sham jewellery? A diamond is a piece of brilliant coal, beautiful to see, and rare and costly. To wear it, is perhaps a bit feminine, but it is a harmless enjoyment, and the taste may be cultivated with some refinement, perhaps. But to counterfeit it—to deceive people by a two penny half penny bauble—is the lowest meanness. Nor is it expedient for the wealthy who possess the genuine articles, to wear counterfeit. Such trifling with the public taste is the surest way to debase the credit of jewellery and ultimately deteriorate the market value of the rare and real.

We regret to announce the death, on Tuesday last, of our well-known townsman Mr. Manackji Rustomji. He died full of years, at the age of 70, after a short illness. His death removes from Calcutta a familiar figure—a social landmark. He was the last of a bygone generation. All his friends and associates in life had departed sometime. Even Raja Rajendralal Mitra, who died in August last, was his junior by many years. Mr. Rustomji was the grandson of Mr. Cowasji, head of the firm of Rustomji, Cowasji and Co., Parsee merchants of Calcutta. Many local names in town and suburb preserve the memory of the family. Their original home was Bombay, where the late Mr. Rustomji was born in 1815. After finishing his education at the Elphinstone School, he came to Calcutta at the age of twenty-two, and was admitted a partner in the firm. Since then, he knew no other home, though he has sometimes been to Bombay and even to Singapore and China. He lived among the people as one of them, identifying himself with their interests, their hopes and aspirations. For a quarter of a century, he was a party in most public movements. In one of the large historical pictures of this city, before the Mutinies, his figure may be discerned, and as long as his health permitted he attended every social function. He was a conservative, of course, like all his friends, and did not sympathize with the go-aheads. Latterly, he acted under

great disadvantage. He was unfortunate in business. His Persian Consulship was an empty honour. His connection with the liberal Nawab of Dacca, was more to the purpose. Even under the worst circumstances, his popularity and tact stood him in good stead. To his sons and grandsons and all his family, we offer our condolences and our best sympathy in their great loss.

## REIS & RAYYET.

Saturday, December 26, 1891

### THE CRUSADE AGAINST OPIUM.

THE seigniors of the British Parliament have condemned the monopoly of opium, and have recommended its abolition as early as practicable. The British merchants are still making strenuous efforts to force the hands of the Indian Government to give effect to the recommendation. The Christian Missionaries, who, from the nature of their vocation, must be always for promoting the cause of good morals, have been wheedled into joining the agitation. The *modus operandi* has assumed the very shape which was adopted when Her Majesty's ministers were led to abolish the monopoly of salt manufacture in the seaboard of Bengal, ostensibly to benefit the starving rayyets of India, but in reality to create a market for Cheshire salt, and thereby to make the East Indian trade more profitable than it could be, when, for want of any cargo besides glasswares, British merchants had to bring empty vessels to India and to buy the products of her looms and her rich dyes with gold and silver or by means of bills drawn by the home authorities on the Indian exchequer. The Indian rayyet has to buy Liverpool salt now at a much higher price than that for which country-made salt was available formerly. But the British merchants have no concern with the welfare of the Indian peasantry now. It may not be very easy to induce the Government to give up such a large revenue as opium yields. But the pressure that is being brought to bear on our rulers fills us with misgivings. The monopoly of opium may be bad. But why are English merchants so anxious to have it abolished? Is it from a high sense of morality, and a genuine sympathy for the subjects of His Celestial Majesty? It is nothing of the kind. The English merchants want to make larger profits by being able to sell the drug at a lower price, and thereby encouraging its consumption. Would the English merchants like that the Government of India should prohibit altogether the cultivation of opium? That is one important test by which their morality and philanthropy can be measured.

Next to the land tax, the monopoly of opium is the most important source of imperial revenue in India. The trade with reference to China may be an iniquitous one; and it may, with a show of reason, be held that the cultivation of opium ought to be stopped altogether, except so far as is necessary for medicinal purposes. Such prohibition would involve an enormous sacrifice of revenue. Nevertheless, we would ask the Government to forego it, if the interest of the human race was in question. But we cannot admire the enthusiasm of the English merchants and their mouthpieces in Parliament. They want to deprive the Government of India of the enormous revenue, in order apparently to have a larger share in the profits of the trade.

Had they been inspired by genuine moral sense, they would have directed their energy and power to stop the far more iniquitous traffic in liquors, in

which they themselves take the most important part. Medical opinion may be cited by them to show that opium is the cause of all evils, and that brandy and rum are quite as harmless as bread, butter, and meat. But such doctrines, however convenient they may be to particular interests, are not supported by experience. The habit of opium eating has not killed any one, on the contrary, it has prolonged the life of many. But the victims to wine may be numbered by thousands in our country, while the mischief done by it, by bringing about domestic misery and increasing crime, is simply incalculable. Perhaps, it would be said that it is absolutely optional with the people to drink or not. If the people voluntarily take to the habit of drinking, it is not the fault of Government. But is it not an undeniable fact in trade that the artist creates the want? Who wanted the steam engine before it was invented? No one wanted the juice of vine before it was brought to this country by British merchants. For fiscal purposes, Government opened central distilleries in the head-quarters of districts and sub-divisions. The few dealers in wine in the country distilled it there. They made great profits by bringing the poison within the reach of the people in the locality. Others were attracted. The number increased, and the central distillery was abolished altogether at one time, in order to give a wider scope to the unholy traffic. Now grog shops are becoming as plentiful throughout the country as those of confectioners. The poor unsophisticated natives of the soil can not therefore be blamed, if they ascribe the increase of drunkenness to British trade and the fiscal policy of Government. Whether they are justified in doing so or not, there can not be any doubt that the consumption of both imported and country liquor is increasing day by day. And the English merchants who profit by dealing in French wines and English beer, are not the men entitled to pose as moral teachers, and to lecture our Government to give up an important source of excise revenue for the sake of their preachings.

#### THE DEMON OF SURVEY IN BEHAR.

THE necessity of a field to field survey and the ascertainment of the rights of tenure holders, in temporarily settled estates, may be readily admitted. But the advantage of Government in letting loose a horde of survey officials in tracts the revenue of which is permanently assessed, is not so obvious. For aught we know, a disinterested concern for the welfare of the Zemindars and rayyets may be the determining cause of the policy of which the Behar cadastral survey is the latest outcome. The parties who are supposed to be most interested, take, however, a very different view. The suggestion that we made last week, may not afford a complete explanation. But there can be no doubt, that a material improvement in the excise revenue is expected from the survey of the chief *tari*-consuming districts under the Government of Bengal. The entire responsibility of this measure, is naturally thrown, by the press and the public, on Sir Charles Elliott. But it seems to have a much longer history than the connection of Sir Charles with the administration of Bengal. And after the explanation that he has himself given, there can be no doubt that he has no claim whatever to a monopoly of the praise or blame.

Although the contemplated survey is being strenuously opposed by the Zemindars, it must be clear enough, that they are likely to derive great advan-

tage from it. Every now and then, the Zemindars attempt to make what is called *ekandaj* survey of their estates. But they are very seldom successful. In some cases, the *ameens* are not allowed to enter the villages. The collecting agents of the Zemindar themselves make common cause with the rayyets. The surveyors get a rough handling, or they are bribed by the villagers to throw up their appointments. They represent to their employer that the opposition cannot be quelled except by legal proceedings. A civil suit under section 91 of the Rent Act follows, or a prayer for survey by the Revenue authorities is threatened. At last, there is generally a compromise, by which the rayyets agree to pay a certain percentage on their rental, and the survey is postponed *sine die*. Under weak landlords, the *ameens* continue in service for some time. But they do nothing whatever, and, after drawing their pay from their employers and filling their pockets by levying blackmail on the rayyets and the rent-free tenure-holders, they decamp, never submitting the *chittahs*, *khatians* and maps for the preparation of which they had been paid.

The landlords who oppose the proposed survey, cannot be unaware of its advantages to them. Sir Charles Elliott observes, that their attitude with regard to it is due to the advice of their *amla* who are interested in maintaining the present chaotic state of Zemindari records. But our belief is that the corrupt underlings of the Zemindars are much more interested in welcoming the survey, than in obstructing it. It would give them a grand opportunity for carrying on a flourishing business in bribe brokerage, and they are not the men to throw any obstacle in the way of Government in a matter which is sure to prove so profitable to them. The opposition of the Zemindars is not due to any sinister advice, but is the result of what they know, by bitter experience, of the character of Government *ameens*, and their capacity for mischief even when they are honest. In fact, in the view of practical Zemindars, a corrupt *ameen* or *peshkar* is much more manageable than an honest but doctrinaire settlement official of the department. The alarm of the Zemindars is due to the prospect of having an army of surveyors billeted on them, and to the fact that their rights will be entirely at the mercy of a set of officials, who are generally bound neither by any law nor by an overscrupulous conscience. Nevertheless, they may, with a little expenditure of money, secure many substantial advantages which are not obtainable otherwise. The parties most likely to suffer, are the rayyets. The Zemindars have a regular organization for conducting legal proceedings. They have *mooktears* duly empowered to represent them. They have *naibs*, *gomastas*, and legal advisers, to manage their business for them. But the rayyet is generally friendless and moneyless. On the day he is called upon to appear before any of the authorities, he may be ill or he may be without the necessary funds to fee a *mooktear*. He may have none to swear to the truth of his case, except where there is a regular combination. Then, again, it is a notorious fact that it is much more convenient for corrupt officials to take bribes from Zemindars than from rayyets. The result may be that, in spite of all the good intentions and instructions of Government, the rayyet's case may be so conducted that the officials called upon to adjudicate it, may not deem it possible to decide it in his favour. If he should get a favorable decision at all, an appeal would be made against it.



and, sooner or later, he would have to cry *peccavi*. The common saying in the country is, that the British courts are for the rich. In the case of a poor rayyet fighting with his Zemindar, even victory amounts to defeat. To the Zemindar, the cost of a single lawsuit means nothing. But to the rayyet, it means absolute ruin. It may be that, as a body, the rayyets are not ruined for ever by a survey or a settlement, and are found to recover their ground. But this can be explained in the same way as the rapid resuscitation of communities ruined by wars, floods, cyclones or earthquakes. We read in Mill's *Political Economy* :—

"An enemy lays waste a country by fire or sword, and destroys or carries away nearly all the moveable wealth existing in it; all the inhabitants are ruined, and yet in a few years after, everything is much as it was before. This *vis medicatrix nature* has been a subject of sterile astonishment \* \* \* \* There is nothing at all wonderful in the matter. What the enemies have destroyed would have been destroyed by the inhabitants themselves; the wealth which they so rapidly reproduce, would have needed to be reproduced in any case, and probably in as short a time. Nothing is changed except that during the reproduction they have not now the advantage of consuming what had been produced previously."

The recovery of the rayyets, after cadastral surveys in other parts of the country, is to be accounted for in the same way. If the object of Government in ordering the survey of Behar is to give better security to the rights and titles of the peasantry, we are afraid, the measure will prove simply tantalising. It is sure to do a great deal of mischief; but it is not at all certain that it will do any good. A record of rights based on the summary adjudication of the Revenue authorities, is like a surgical operation of the major order for removing a harmless tumour. We cannot approve of such an operation, except where the case is so bad as to admit of no other remedy, and the party affected by it is prepared to run the risk and to bear the expense of subjecting himself to the manipulation. The Zemindars, who, according to our view, are likely to be, to some extent, benefited by the proposed survey, are opposed to it. To the rayyets, it must be like a great natural calamity. They may be ruined by it, unless by the dire necessity of the position they learn to combine and fight out the battle against the superior resources of the landlords. In this state of things, we feel no hesitation in supporting the protest that has been made by the Behar landholders. A survey such as that contemplated, has, no doubt, many advantages. It would be worthy of a civilized Government aiming at having a complete record of everything about which any information may be necessary. But the advantages and the disadvantages ought to be carefully weighed in the balance, and if the latter be found to preponderate, surely a measure of the kind ought not to be forced on the people, simply for the sake of an ideal. If the Government has any interest of its own, that is quite another matter. But, in that case, the cost, instead of being made payable by the rayyets and the Zemindars, ought to be met from the particular source of revenue which is likely to be benefited.

#### A VISIT TO SUMBUL.

MANY years ago, I went to Sumbul. As it is a place of historical interest and Hindu pilgrimage, it may be interesting to the reader to see the notes that I took on the occasion. Sumbul is in the Moradabad district, twenty-two miles from city Moradabad. We started from Aligar and crossed the Ganges at Anupshar at night. Next morning, at 9 o'clock, we reached Sumbul.

3rd April 1869, 8-15 A. M.—A mile off before me I descry the cupola of a Siva temple, at Sumbul, believed to have

been built in one night in the Satya Yug. Just left the ruins of some black stone foundation which one grass-cutter said was or had been a place of worship—the stone platform being still an object of prayers though less than formerly. The man, however, repudiated my suggestion that it was a temple, *i.e.* that there was a house of worship. My bearers, however, said that it was the remains of the grave or mausoleum of a parrot *mura* erected by its master in days of old. There are, occasionally, on the sides of the road, a small mausoleum to mark the spot where a *sutter* was burnt. Near this place (in the environs of Sumbul), are two small two storied rooms, one on each side of the road, opposite to each other, called *chutters* for travellers to betake themselves for shelter from the sun and weather, or for the citizens to repair to of afternoons for amusement, &c.

Sumbul, 9 A.M.—We halt at a garden. It is a remarkable thing of its kind—a vestige of former opulence and history as well. Being a walled enclosure, it is tempting to all travellers, who care for either privacy or for purity like our orthodox Hinduselves. We occupy a range of rooms within, at the side. The garden is studded thick with fine trees, principally oranges, many of them now rich in flower and blossom. The beautiful red of these in the midst of the green foliage, has a most beautiful effect. It is delightful to walk in the shade of the grove. The scene has become for the moment all the more charming with the caquetals of *Nareys* and *Kakabais* which we have placed on the branches, and the boxes of rare plants from Calcutta we have placed at the foot of the trees. All our party, attendants, camp-followers and all, are disposed, after the monotony of our tedious journey, to make the most of the opportunity. For myself, I am reminded of the scenes of yore at Lucknow under the orange grove of the Begum, in front of my house at Zumboor Khana, whereto I and a friend had the privilege of admittance, and where we used to sit or lie down in moonlight, listening to the singing of our music-master as well as hers, Ameer Ali, varied at intervals by the more artless and sweeter notes of the hidden Begum and her daughters, bulbuls and brunette *peris* as they were, with their peepings into our assembly, the lightning glances they would flash and their disappearance leaving us for the moment vacant, and pursuing the sound of clanking gold or silver bangle or gemmed ear-ring in imagination into the recesses of the Zenana.

The public entrance to the garden is a noteworthy structure. The architecture is of the Hindu type, found all over the country and adopted by the Mussulmans. But the interior of the gateway, as usual, and the inside of the rooms above it, do not keep up the impression of the outside. I and Jacob went up the top of the gate and had a view of the town. The views on two sides, one at the back of the garden and the other to the north, are picturesque, and I have asked Jacob to take photographs which he will do. The city is on an elevation; in fact, the ground rises after this garden, or rather breaks into undulations here and there, which would be more picturesque if they were not so bare, until it rises into a slightly raised platform for the town to stand upon. The town is a straggling one of course, with the look of an old retired place, many a time ruined and recovered and ruined again, but latterly visibly gaining in prosperity, for you see new houses all round, several made of old brick, indeed, but most built of new materials. The temples, of which there are several, seem to have been rebuilt or newly plastered. At the back of the garden, is one with a small golden or gilt top and one towards the front corner also gilt. On the right, is Manokanna, a sacred tank, said to possess the same virtues as Lake Mansarovar, the renowned piece of water in the heights of Thibet. The universal belief is that this city has existed Four *Yugas*. The temple in front of our garden, is of stone, brought from the Vindhya chain, built, before the mutiny, by the Rance of Indore. The temple to the left adjoining, belongs to the owner of the garden and commenced building before the mutiny, but finished afterwards. It is of small brick, very old, but like new and fine brick. The gateway of the garden is built of the same brick—it cannot be less than thirty years old—and the walls too. The whole garden and temple, are within the site of the moat of the ancient fort of Prithibij, the ruins whereof exist here and there. There is no Zemindar of the place.

There is a Tehsildar, a Brahman of Junpore, and an Inspector of Police with sixty constables and 200 chowkidars. The temple in front, belongs to a family of country (*desi*) not hill Josees, who have connection with Indore. Pandit Gobindram lived there. He was held in the highest respect by the Holkar and all his people. The Maharaja used to bring him up from half a mile's distance whenever he called. He read and recited the Kalki Puran before Mahji Saheba, a Dowager Bai or Lady of the Holkar, it is said the mother of the present Holkar. That scripture predicts the advent of the Kalki Avatar—the Hindu Messiah—the final incarnation of Vishnu. The great lady was so edified that she directed him to build a temple at Sumbul—the spot where, according to that said scripture, the Kalki Avatar was to make his first appearance. So the lucky reciter came for the purpose armed with Rs. 20,000. While the temple was building, both the Dowager and Gobindram died, and it was found difficult to defray the expenses of the temple, Rs. 3 *per dham*. Gobindram had left five villages, jaghirs of Holkar (besides some others which were escheated), the income of which was wholly taken up for the support of Ramram, son of Gobindram, who is at Indore, and now wields great influence at Court, having seat immediately behind the Maharaja. If the Josee would repair to Indore, his temple will assuredly be provided for, as he thinks, though I doubt, but he does not like to go that distance and is content with whatever Gobindram has left him.

This garden is a fortified one, having broad walls on the parapet of which you can mount guard, and on the four corners having sentry boxes and round or polygonal platforms with steps to ascend from inside.

After breakfast, I walked round the wall, and then inspected a map of the pilgrimages and sacred places and wells of Sumbul. I may here mention that Sumbul is one of the three *grams* (villages) and seven *tirthas* (pilgrimages) mentioned in the Puran. The three *grams* being Nandigram near Muttra, Salgram, near the Gunduk river, where the salgram stones are found, and Sumbul gram, where I now write. The *tirthas*, of course, are Kashi (Benares), Kanchi, &c. The map exhibits, according to the Puran, a triangular area, which is sacred ground and which contains 68 *tirthas* (pilgrimages) and *kups* (sacred wells). These pilgrimages are representative rather than real, there being Rameswar, the Bhagirathi, Kurukshetra, and the rest all in this Sumbul ground.

Sumbul is traditioned to have been the capital of Prithiraj. The walls of the city (fortified) no longer exist, but it is easy to perceive the site of fortifications. Traces of the wide moat are also seen, now cultivated into fields. The garden in which we halt, seems to have been reclaimed from the moat. Near the moat, at one place on the side of the present road, is a gate. It is small and neatly built, seen to have been one of the smaller gateways, of small well burnt clean bricks. After dinner, I went round the pathway to the top of the walls of our garden from which I had a good view of the city and ruins. The whole ground before me was uneven, with elevations and mounds of earth here and there, betokening the sites of ruins, while the present inhabited part is distinctly high. Then, after inspecting the map, I visited the Hari temple, the old Hindu temple now for generations, centuries perhaps, deprived of its integrity as such, though it is still regarded with the old, perhaps with more than the old veneration from antiquity. Before the mutiny, it used to be resorted to by Hindus and Mahomedans alike, as a kind of halting place for travellers and resorted to by the townspeople, the Mahomedans sometimes prayed in it, while the Hindus also used the temple sometimes, but less and less. On the breaking out of the mutiny, the Mahomedans took possession of the temple to the exclusion of the Hindus. Just now, it is in the possession of one Villyat Yar Khan, a small landholder, who lives opposite. The place was closed but not locked, and we opened it and entered. There was confined within a boy or two. My guides, one Brahman priest and a Mahomeda chowkidar, left their shoes as they approached the temple. I hesitated a moment, but after all I carried my shoes. It was observed by my guides, but they said nothing. However, further on, near the temple, I found a Mahomedan boy with a pair of shoes on. There is a ruined *houz* or reservoir of water in the middle of the court, with a hole in the centre,

from which evidently sprang jets of water. The right corner of the court towards the gate is used as a burying ground, for the great I suppose.

The dome of the temple is nearly thirty cubits in height from floor to ceiling. On both sides there are long ranges of arched small domes. It is entirely built of brick, small neat clean bricks in perfect preservation, except in ruined parts—parts of the building had given way, but have been repaired by some. The temple is built on high ground on the side of the public road. I ascended the roof of the two wings of the temple, and the view was grand. While I was on the roof, I saw a gathering of Mahomedans at the door of the Court of the temple, who seemed to be annoyed at my audacity. In fact, one fellow loudly called me, I believe, and, not being in a fighting mood, I went down, and, without speaking a word, inspected the corners of the place hastily and proceeded to come out. But the chief of the demonstration kept on his hands over the door, although the chowkidar told him to move off. I, however, passed under his arm as he sulkily stood. I then, to keep appearance, inspected a large well of stone. Some of the old bricks of Sumbul are very huge pieces. I saw them in some shops on the roadside. I hear the temple was full of idols, which were turned upside down and buried. It is said that the idols may still be found buried under the floor. I much doubt this, but the matter is worth enquiry. This is one of the places to send an archaeological expedition to. I don't understand which Prithiraj they mean. Certainly, not the King of Ajmeer who fought with Shahabuddin and once defeated him. But there is some similarity in the traditional names of the enemies of Prithiraj to those of the real Mahomedan enemies of the Ajmeer King—*Alud malud*. From the name Alud, I at first supposed that it was the corruption of Alauddin, Emperor of Delhi.

#### THE HYDERABAD DIAMOND CASE.

FOURTEENTH DAY, TUESDAY DEC. 22.

##### *The Judge's Summing up.*

His Lordship, Mr. Justice Wilson, addressed the Jury as follows:—This case has occupied a very long time and a great number of details have been put before you, but the Jury should concentrate their attention on what were the real essential points of the case, and not diffuse it over a multitude of details, many of which have only a slight value and bore but lightly on the guilt or innocence of the prisoner. The questions they had to consider were very few in number, and not one of them was attended with any special or peculiar difficulty. It would be his Lordship's endeavour to enable the Jury to concentrate their attention on the real essentials of the case, and only to give slight attention to matters which were not really essential. Before he got further he would refer to some things which he would not speak of himself because they were just the matters which it was essential for the Jury to consider for themselves. He was not going to say a word about the demeanour or the bearing of any of the witnesses in the box. With the exception of the Resident, Sir Dennis Fitzpatrick, everyone of them had been before the Jury, and they had had an opportunity of forming their own judgment. A very great deal had been said about the conduct of the accused from time to time throughout the negotiations, and other matters which culminated in and laid the foundation for these charges. It had been suggested that he had dealt very unfairly by the Nizam in not disclosing to him more than he did, or rather anything about the price of the diamond. The Jury should always remember that this was not a case of principal and agent; it was not a case in which Mr. Jacob was acting as agent for the Nizam. An agent was bound to act directly for the benefit of his principal. But in this case Mr. Jacob was the seller, and the Nizam was the buyer, and there was no special obligation on Mr. Jacob in the matter, except such as arose from the relations of buyer and seller, and he was under no special obligations, except such as might be imposed upon him by the terms of the contract. His Lordship was not going to say a word as to whether he was honest or dishonest, whether he had gone beyond the rights of a seller, or whether he had told the truth from time to time about many matters.

*Holloway's Pills.*—In the complaints peculiar to females these Pills are unrivalled. Their use by the fair sex has become so constant for the removal of their ailments that barely a toilet is without them. Amongst all classes, from the domestic servant to the peeress, universal favour is accorded to these renovating Pills; their invigorating and purifying properties render them safe and invaluable in all cases; they may be taken by females of all ages for any disorganization or irregularity of the system, speedily removing the cause and restoring the sufferer to robust health. As a family medicine they are invaluable for subduing the maladies of young and old.

There was no charge founded on any misapprehension or misconception. The charges were of a totally different character. His Lordship did not say they were not to take into consideration the fact of it having been so, because it might have a bearing on the question, assuming that Mr. Jacob did so wrongfully. Then there was another matter. It had been pressed upon the Jury that this was a private prosecution. But if it was a private prosecution, it was conducted by those who were acting for the Nizam, who considered himself the aggrieved party, and not by the Government. But that made no difference, because the Jury would have to deal with the evidence. But it was suggested that as a private prosecution the conduct of the case was not invested in the responsible officers of the Government. It was for the Jury to judge whether or not this case had been conducted with that scrupulous care and fairness to the accused which was observed in all criminal trials, without any over-anxiety to secure a conviction. His Lordship expressed no opinion. He left that for the Jury to judge. The only question for them to consider was not what theories had been first forwarded, but whether the prosecution had satisfied them beyond reasonable doubt of the truth of the essential elements in the case.

#### OUTLINE OF THE STORY.

He would first remind them about what there was in dispute—the outline of the story. Mr. Jacob was a jeweller, having a shop and stock of jewels in Simla, and was in the habit of visiting other places. He used to visit Calcutta, and make purchases. For several years he was in the habit of visiting Hyderabad and making sales to the Nizam, and very large sales. As regards Mr. Abid, it was known that he was a person in a confidential position, at any rate in an influential position, in the household of the Nizam; that he began life in a minor position; that he had now got a position, not a very high position it is true; but that he is responsible for looking after the Toshakhana and the palaces, and his position enabled him to obtain commission on a considerable scale; and that he received from Mr. Jacob ten per cent. on all sales. The extent of the dealings would appear from a letter from the prosecutor's solicitors which showed that in the present year, wholly independent of other transactions, between the 12th January and 20th April sums aggregating close upon nine lacs were paid by the Nizam to Mr. Jacob for jewellery, and in respect of the sale he paid to Mr. Abid commission amounting to Rs. 89,000. That was all that it was necessary for his Lordship to say with regard to the relations between the parties. The Jury remember that the subject of this diamond was first introduced between the parties in the month of January in a letter from Mr. Jacob to Mr. Abid. Mr. Jacob had gone in the latter part of last year to Persia; he came back as far as Bombay and he received a letter from Mr. Jacob opening these transactions. Mr. Jacob went to Hyderabad in February, and went away without having done anything apparently. He came again early in March, and then came the first really essential matter regarding the transactions about the diamond. His Lordship used guarded language here, because there was a serious controversy as to what took place. But this much was clear that at that interview it was arranged that Mr. Jacob was at his own expense to get the transfer of the diamond from England to India; that is to say, he was to obtain the diamond and bring it to the Nizam to see, and that the Nizam was, on the arrival of the diamond in India, in order to enable Mr. Jacob to get hold of the diamond (whatever the proper understanding might have been) to make over 23 lacs to Mr. Jacob for that purpose. Mr. Jacob said that *paid or not paid* was not mentioned at that interview in the first instance, but subsequently the matter must have been subject to approval, and he admits, as all the documents in the case show, that at any rate at first there was a contract subject to the approval of the Nizam when he had an opportunity of seeing the diamond.

#### THE CALCUTTA CONTRACT.

So much was all his Lordship need say now about the bargain in March. But Mr. Jacob had another person to deal with; he could not sell the diamond unless he got it from the owner. He had therefore to make a contract with Kilburn and Co., the agents of Pittar Leveson and Co. Then some correspondence passed, and on the last day of April the contract between Mr. Jacob and Messrs. Kilburn and Co. was finally concluded. Mr. Jacob said that he on that day paid Rs. 50,000 to Messrs. Kilburn & Co., to secure the sum of £2,000 which he was to pay as forfeit in case the transaction was not ultimately carried out, and he said he had the option of purchase up to the 31st July. So far with regard to that. The next which happened was that according to that agreement the diamond was brought out and reached Calcutta by post on the 25th of June. The diamond having come it was time for the next step to be taken in giving effect to the contract between the Nizam and Mr. Jacob, that the Nizam should place 23 lacs in the hands of Mr. Jacob in whatever form it might be, and accordingly, after some delay and apparently some misunderstanding between Mr. Jacob and Mr. Abid, the money was deposited. The Nizam had given his securities in the hands of the Bank of Bengal, and they advanced 23 lacs on the security of the

Government paper. The 23 lacs were placed to the credit of the Nizam's Minister, Sir Asman Jah, and from his account it was transferred to the credit of Mr. Jacob, and accordingly on the 3rd of July Mr. Jacob had that money to his credit in the Bank. The next transaction was on the 10th July. Having made his bargain with the Nizam in March, and arranged with Messrs. Kilburn and Co. and the owners of the diamond, the diamond having arrived, and the 23 lacs been placed to his credit, he proceeded to make further arrangements with Messrs. Kilburn and Co., and he was to deposit 22½ lacs with that firm, not 23 lacs. The amount was arrived at in this way.

The price of the diamond which Mr. Jacob was to pay was fixed at £1500,000, and Mr. Cheetham, representing Messrs. Kilburn and Co., arranged with Mr. Jacob that he should settle the exchange for the purpose of this transaction at 10. 4½, bringing the amount to 22½ lacs; and accordingly that sum was to be transferred from the credit of Mr. Jacob to the credit of Messrs. Kilburn and Co., for that purpose in a special account (P.L.). But there was 23 lacs to the credit of Mr. Jacob, and only 22 lacs were transferred to Messrs. Kilburn and Co. On the other hand, ever since 30th April Messrs. Kilburn & Co. had deposited with them by Mr. Jacob Rs. 50,000 to secure the diamond coming out, which Mr. Jacob was entitled to have back if the sale was concluded. Accordingly Messrs. Kilburn & Co. drew a cheque in Mr. Jacob's favour for that Rs. 50,000 which Mr. Jacob re-endorsed to Messrs. Kilburn & Co., and transferred out of his credit 22 lacs to Kilburn, the effect being that they paid back Rs. 50,000, got fresh amount of 22½ lacs on payment of which they were to deliver the diamond. On the other hand, as far as Mr. Jacob was concerned, the result was that he got for his Rs. 50,000 the difference between 23 and 22½ lacs; therefore what he actually kept was one lac. But half of that he was entitled to get back. On that the diamond was made over by Messrs. Kilburn & Co. to Mr. Jacob.

#### REJECTION OF THE DIAMOND.

The next thing that took place was on the 21st of July. After the arrangement of the 10th of July Mr. Jacob obtained the permission of the Nizam to remain a short time in Calcutta to attend a sale. He then went to Hyderabad, had an interview with the Nizam, and produced the diamond. On that, as stated by Mr. Abid, the Nizam said he would not take the diamond, exercising thereby his option of *pasand or na pasand*. So far there is no controversy. There was no doubt again that during that day Mr. Jacob had an interview with Mrs. Abid, of which he gave one account and she gave another; and there was no doubt that on the evening of the same day he had an interview with Mr. Abid, who said nothing took place, except that he referred to the diamond having been rejected, and the money must be repaid promptly, whereas Mr. Jacob says that in that interview he was given to understand that the Nizam made an offer of 40 lacs, and he accepted that offer, and that he considered from that time that through Mr. Abid there was an acceptance of the diamond for 40 lacs, of which there had been paid 23 lacs. His Lordship drew the attention of the Jury to what took place there as being exceedingly important. Mr. Jacob left Hyderabad on the 22nd, and arrived in Calcutta on the morning of Sunday the 26th. The Jury would hear by and by all the telegrams and letters which passed. On the 27th Mr. Jacob went to Kilburn & Co.'s office, and on that day he instructed them to remit £150,000 to the owners of the diamond in England, and it was remitted. But they would remember that the deposit with Kilburn & Co. was 22½ lacs, being £150,000 at 10. 4½; as a matter of fact by the 27th July when the remittance took place the office of the Bank said that it was at 10. 5½, making a very material difference, and therefore instead of 22½ lacs what he really wanted was Rs. 20,72,868, leaving a balance of 1,77,000 and odd; and that balance was handed to Mr. Jacob. That is the outline of the story, and so far there is no dispute.

#### ANALYSIS OF THE CHARGES.

But before going further into any evidence bearing on that story his Lordship thought it essential to make it perfectly clear to the Jury what the nature of the charges was. There were 13 charges, but it was not necessary to refer to them in any detail at present; all he wanted them to bear in mind was this, that 12 of them were founded on the offence of criminal breach of trust, but the 13th was a charge of criminal misappropriation of money. As far as his Lordship could see, the accused could not possess any property of the Nizam unless the charges which were based on criminal breach of trust were established; therefore, he thought the Jury might really dismiss from their minds the minor charge of criminal misappropriation, and only consider those which were based on criminal breach of trust. To constitute that offence there must be three elements. First, there must be a trust; secondly, there must be the employment of trust funds in violation of that trust; and third, there must be an element of dishonesty in the transaction. It was clear that in order to establish those three things a trust must be made out. And that they might follow the evidence he thought right to state to them exactly what the trust was that was alleged here. There seemed to him no doubt that the trans-

saction was *passand* or *na passand*, and that the money (23 lacs) was to form a part of the purchase money if the transaction was carried out, but ought to be returned if it was dropped.

Now he asked them to dissociate their minds altogether from the diamond, and look upon it as an altogether ordinary transaction. Suppose his Lordship went into any music shop in Calcutta and asked them to bring out a Broadwood's grand piano for him, and asked them the price, which they stated. Suppose he told them that he was particular about the tone of the instrument, and that if he did not like the tone it would be returned. They might say to him, "We must ask you to pay for half or one third of the price in advance, and suppose he did so. If the piano came, and he rejected it, he would be entitled to have his money back. There was no trust in the transaction; it was merely a matter of arrangement, and if he did reject the piano they would give him back a cheque on their account. There was no element of trust; it was a contract for sale on approval: the money paid in advance was to be paid back if the sale was not effected. Similarly in the present case, if the matter rested on a contract of *passand* or *na passand* only, namely, that the money was to be paid back if the diamond was not approved, there would be no element of trust in it, and therefore, there could be no criminal breach of trust. The learned Advocate-General in opening the case opened a case which did give rise to this consideration, and there was evidence in support of it. The case in regard to which evidence had been given showed not only that the contract was one for sale on approval, and not only was the 23 lacs to be returned in case of non-approval, but further, there was an express contract between Mr. Jacob and the Nizam by which the 23 lacs were to be placed to the credit of Mr. Jacob and to be retained by him in deposit in the Bank in his own name, and not to be operated upon by payment to anybody whatsoever, the owners of the diamond or anybody else, until the diamond was approved. That was a trust which was alleged, and that was the only trust of which there was any evidence whatever. That was the only trust of which Mr. Abid spoke: and if the Jury could not find that trust there was no case for the prosecution. The first evidence of the contract was that the 23 lacs paid to the credit of Mr. Jacob on the express bargain that it was to remain in his credit until approval and not drawn out for any purpose whatever or paid over to anybody until the diamond was approved. The next element was misappropriation. If the Jury were satisfied that that trust really was created, and that the money was deposited on that trust, then there might be criminal misappropriation. But before they considered that it was right he should point out to them that to constitute such a trust it was not enough to show that one party expected that the money would be dealt with in that way, but it was necessary to show that both parties understood that that was the bargain between them. Supposing the jury were convinced of that express bargain then there was evidence on which they could find that the money was in the hands of Mr. Jacob on trust. The charges related to three matters, the first was not with regard to the Rs. 50,000 which Mr. Jacob had paid to Kilburn & Co. in April but to the other Rs. 50,000, which went to make up the one lac which he received. The first group of charges related to the Rs. 50,000, making the difference between 22½ and 23 lacs; the 2nd group related to the sums spent on the 27th of July. It was spent to remit £150,000, for the remittance of which Kilburn & Co. did not require 22½ lacs, but something under 21 lacs, and accordingly there was transferred to Mr. Jacob the difference. The 3rd group referred to the other portion of the 23 lacs, which was paid back to Mr. Jacob (Rs. 1,77,000 and odd), the difference between the estimated value of £150,000 and what turned out to be the rate of exchange. The jury would have to consider in each of these cases, supposing that a trust was established, that there was a violation of such trust. A great deal had been said about the meaning of "dishonestly." It came to this, that dishonestly meant what it would mean to any one of the jurors in the course of their business. It was described by the law to be with the intention of causing wrongful loss done to one and wrongful gain to another; that was to say with the intention of taking what the person knew to belong to another than himself; the intention of taking from another what belonged to him. Dishonest intention involved a knowledge of the wrong which a person was doing; that he was taking what belonged to another person. That was all his Lordship need say with regard to the charges.

Then with regard to the evidence before them. It was of two kinds, oral and documentary—documents which actually passed between the persons concerned at the time the transaction was going on. Inasmuch as there was considerable controversy as to the right to be attached to them, his Lordship thought he would help them best if he went through them shortly. He was not going to read to them any portion of the documents, and it was for that reason that he did not ask the officer of the Court to hand to them any of any documents. He would deal with them in this way. Points of minor importance he would merely summarise; documents of real importance he would ask them to consider the

First, there was a group of oral evidence, of Mr. Jacob

and Mr. and Mrs. Abid and others. It showed that great weight was attached by Mr. Jacob to Mr. Abid's influence in securing access to the Nizam. In one instance it did shew that Abid gave instructions to Mr. Jacob to make purchases for which Mr. Abid said he had no authority from the Nizam, and that shewed the strength of Mr. Abid's position in the household of the Nizam. Just before Mr. Abid went to Persia in the end of 1890, Mr. Jacob wrote asking him who would attend to his business and requested that it should not be a Christian, and according Mahaboob Yar Jung, an aide-de-camp, was nominated by Mr. Abid. The letters began with the letter of the 13th January, just at the time when Mr. Abid came back from Persia, stating that he wanted to show him a model of the diamond. It was necessary to tell them that Mr. Jacob went down to Bombay, where Mr. Abid was, and there he made over to him a history of the diamond, a document apparently drawn up by the vendors of the diamond or some one in their interest; it praised it very highly and stated that its value was estimated at £800,000, upon which was founded the statement made to the Nizam that it was worth one crore and 20 lacs, which would not be very short of £800,000. Then Mr. Jacob appeared to have gone away to Calcutta, because he was telegraphed for by Mr. Abid on the 31st February to come to Hyderabad, and that the Nizam would pay his expenses. The first of the important letters and telegrams passed about that time, and then the first and all-important interview took place between Mr. Jacob and the Nizam, and it was a matter of much controversy as to what passed on that occasion. Was it only a bargain that the diamond was to be purchased *passand* or was there that arrangement for an express trust of the 23 lacs to be held in the Bank in Mr. Jacob's name until the diamond was approved. The first of those letters said that Mr. Abid must ask H. H. to return the model, because the moment he (Mr. Jacob) arrived in Calcutta he must return the model or pay for it. Then there was a letter in March which really related not to the diamond but to the price of other goods sold to the Nizam by Mr. Jacob. Then Mr. Jacob seemed to have left Hyderabad, and he telegraphed on the 4th April from Delhi to Mr. Abid at Hyderabad: "Large diamond bought; owner wants half the money deposited in Bank before sending it" and if not approved must forfeit £2,000. But in considering the truth of the bargain about the 23 lacs which was to stand in Jacob's name in the Bank till *passand* or *na passand*, the jury must pay attention to these words as to the deposit of the money. Mr. Abid telegraphs: "it is not easy to deposit so large a sum at once," and the answer is "You misunderstood; not at once, but in 3 months by the end of June." Then there was a letter from Mr. Abid to Mr. Jacob, which was only important in this way. Mr. Jacob said in one of his letters that there was a bargain or proposal by him to Mr. Abid about partnership. Mr. Abid said there was none, but this letter of 21st April confirmed Mr. Jacob's statement in some manner. Then there was a telegram of 23rd April from Mr. Abid to Mr. Jacob "Nizam read your telegram, please settle about diamond." Next was Mr. Jacob's letter to Mr. Abid of 24th April which showed that there was some proposal about partnership and sharing of profits. The next letter of importance was the long letter of 24th May from Mr. Jacob to Mr. Abid (letter read.) That letter Mr. Abid said was placed by him before the Nizam. It was for the jury to say whether it was consistent with the story that the arrangement was simply a contract for the sale of the diamond with the understanding that the money was to be paid back by Mr. Jacob in case the Nizam disapproved of the diamond; or whether the contract was that the 23 lacs were to be kept by Mr. Jacob specifically in the Bank in his own name, and not to be paid to any body. That certainly seemed to be the first statement made by Mr. Jacob that he wanted the 23 lacs to get the diamond by paying it to the owner to induce them to part with it. Next came the information that the diamond had left London and Mr. Jacob sent word to the Nizam of it. Then came the very important letter of 8th June from Simla, from Mr. Jacob, to Mr. Abid, (letter read) in which he said he wanted the 23 lacs to enable him to get the diamond and take it to Hyderabad. And this was the arrangement which was made as he said, that this 23 lacs was to be half the price and the other half he would take after delivering the diamond to His Highness.

In that letter there was one of the many points in regard to which it was said that Mr. Jacob had considerably transgressed the truth. He could not himself say anything for such a statement as that. It was for the Jury to consider whether these statements were of such a character as to enable them to come to the conclusion that Mr. Jacob was acting dishonestly when he dealt with the money, supposing that they found that there had been trust and that criminal breach of trust had been committed in respect of it. The answer to that letter was by the telegram—"Your letter received, will translate in Persian and place before his Highness." His Lordship did not think the Jury would find any other letter or telegram purporting to be an answer to that letter. Then there followed a number of letters and telegrams which though important in themselves were not of serious importance to the case. Then there was that telegram of the 24th which says, "Diamond received, inform his Highness."

[To be continued.]

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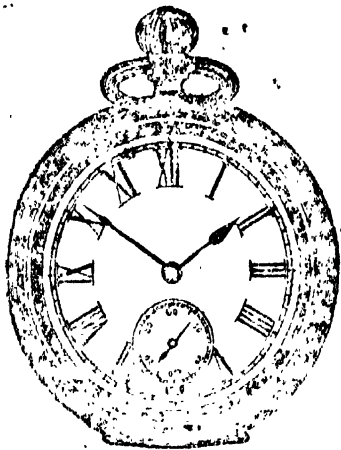
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